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ETHNOBOTANY
OF
WESTERN WASHINGTON

by

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PREFACE

In a general ethnography the uses of plants are usually treated in a very cursory fashion. This is probably due to lack of time on the part of the ethnographer as well as inability to be in the area at all seasons of the year. It was therefore deemed feasible to undertake a separate paper on ethnobotany covering an area which had cultural cohesion and sufficient environmental variability to give interest to the study.

Many colleagues have been most helpful in compiling this study. Until he left the University in the spring of 1937, Dr. George Neville Jones identified all the specimens brought from the field. Helping then, and even more since Dr. Jones has left, has been Mrs. Martha Reekie Flahaut, assistant in biology at the Washington State Museum, without whose infinite patience, wide knowledge, and kind cooperation many activities at the Museum would not be possible. The field work on the Quinault, Chehalis, Cowlitz, and Swinomish was partly done by Mr. Roger Ernesti, University fellow in anthropology. Mr. Foster Palmer and Miss Wilma Basford, both students in the College of Pharmacy, checked all the plants used medicinally with the standard works on pharmacognosy.

A key set of the specimens used is at the Washington State Museum. In addition to the standard herbarium specimens, an attempt was made to get a specimen of that part of the plant used at the season of the year when it was regarded as ready for picking. It is realized that both this collection and this study are far from complete, and possibly in some years a supplementary paper may be prepared.

ERNA GUNTHER

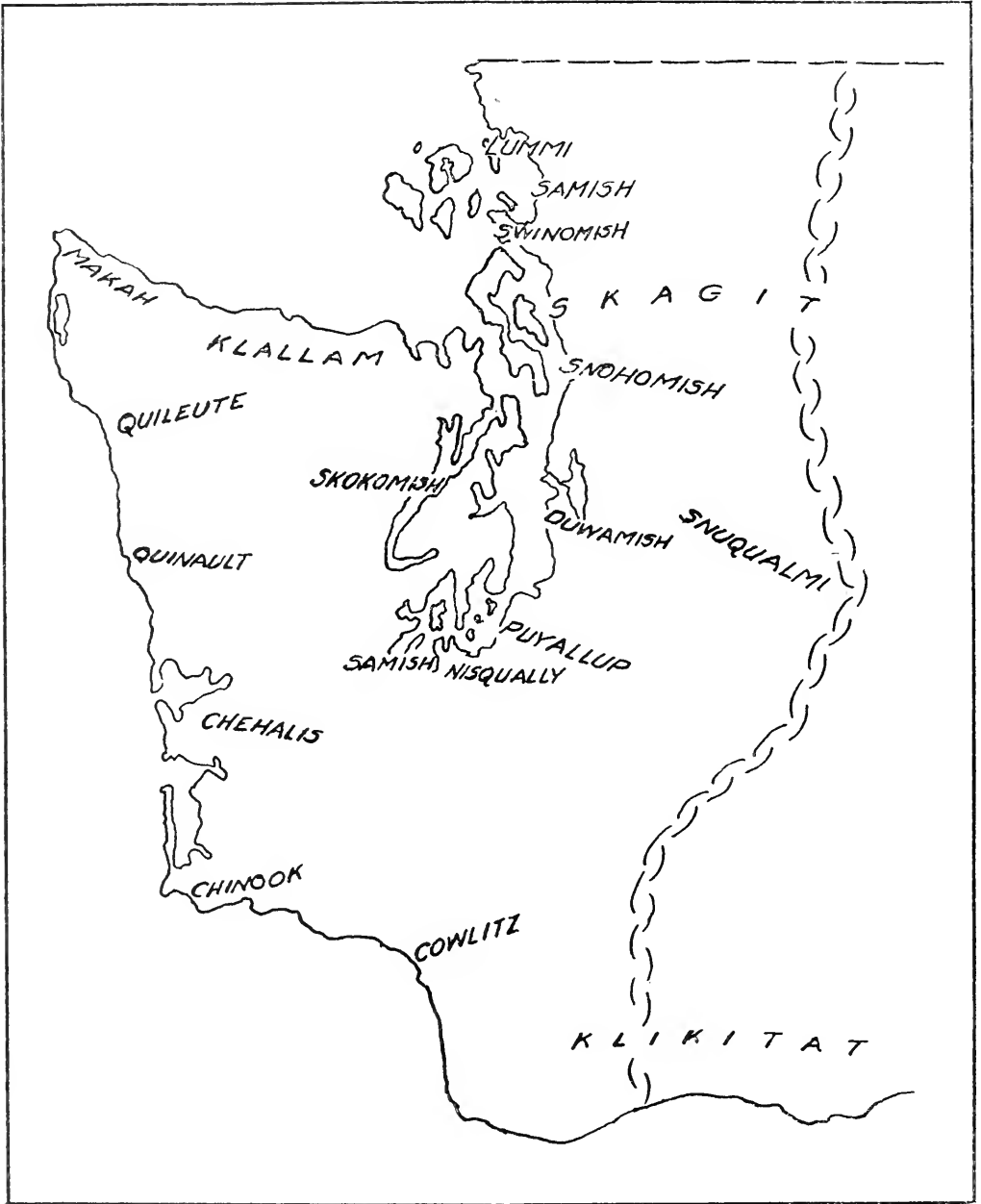
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WESTERN WASHINGTON, SHOWING THE LOCATION OF THE VARIOUS INDIAN TRIBES

INTRODUCTION

Sporadically in ethnological literature there has appeared an ethnobotany, as that on the Tewa, the Zuni, the Thompson, to mention only a few published by the Bureau of American Ethnology. Two of these were written by anthropologists and the Thompson work was done by a botanist with anthropological training from an ethnologist's field notes. The phases of ethnography which demand scientific knowledge in another field are always difficult to approach because, to the specialists in each field, the work of the stranger in that field is found wanting. For compiling this material a knowledge of the floral environment with a good memory for taxonomy, but without the scientific basis for it, has been all the equipment this anthropologist could provide. Perhaps I could add to this catalog of qualifications a knowledge of the local cultures acquired through writing several ethnographies. In starting out, the bright hope of discussing the relationship between a people and their floral environment led me on, but I soon realized that the environment had changed too much, and the processes of acculturation had gone too far to achieve any such desirable results. Fifteen years ago I talked with old men who knew that bows were made of yew wood but had never used one seriously. A few had made them of commercial lumber as tourist souvenirs. Many an old woman wished she could dig camas for a meal but instead she cooks navy beans or macaroni. People of middle age have heard their grandparents talk of cedar-bark clothing and occasionally some culturally alert woman shreds some to make a dance costume (which, incidentally, she wears over her calico dress, and which is twined with raffia), but the cast-off clothing which white people trade for baskets, or clothing ordered from Sears-Roebuck has been the standard wearing apparel for them all their lives. On the other hand, sometimes features of the old culture—like medicinal usages—cling with amazing tenacity.

There is no need to reiterate the pressing necessity of ethnographic work in general, but it should be pointed out that ethnobotany is one of the fields of inquiry that must be done with even greater haste than some of the more subjective phases of the work. The area under consideration here has changed greatly in the past few generations, through deforestation and the introduction of weeds by farming. George Neville Jones in his introduction to *A Botanical Survey of the Olympic Peninsula*¹ makes this statement: "Two major catastrophic events have occurred in the recent history of the vegetation of

the lowland areas of the Olympic Peninsula—the Ice Age and the Caucasian invasion." This is true not only of the Olympic Peninsula but of the entire area under discussion. So instead of working only against the dying out of people who participated in some of the old culture, here even the very materials on which the culture depended are disappearing and changing. The great cedar trees which yielded roots appropriate for basketry are harder to find, and small medicinal plants are no longer available within a short walk, because the wooded areas which supported them have been cut down and are at best a tangle of fireweed and blackberries.

TERRITORY

Since the state of Washington consists of two distinct climatic areas, the semi-arid region east of the Cascade mountains, and the forested country to the west, the territory set apart in this study is indicated by the physiography as well as by the Indian cultures. The westernmost portion borders on the Pacific Ocean and is designated largely as the Olympic Peninsula, still a very primitive area with unexplored regions in its highest mountains. This great mountainous area drops off to the south into the broad alluvial valley of the Chehalis River and to the east is bordered by Hood Canal and Puget Sound, both bodies of salt water. In this area are located the following tribes: at the most northwesterly corner, the Makah; 40 miles south on the Pacific coast, the Quileute at the mouth of the Quillayute River; further south, the Hoh, a division of the Quileute, at the mouth of the Hoh River; next the Queets, a division of the Quinault, who occupied the watershed of the Queets River just as the Quinault proper lived along their stream as far into the mountains as Lake Quinault and the upper river. It should be noted that these are the first people to penetrate the mountains to any extent. All the tribes mentioned went hunting in the Olympic mountains, but only the Quinault maintained villages as far from salt water as the upper Quinault River. It is also noteworthy that, with the exception of the Makah, each group centered around a river. On account of the denseness of the forests along the coast as elsewhere in this entire region, water transportation was the only feasible way to travel. What trails there were in the mountains were used only by hunters. The dependence on canoe travel put great stress on the building of seaworthy craft; and of all the wood work done by these tribes, the finest products were their canoes, sturdy yet graceful—some adapted for the fast water of the rivers, and others more commodious,

¹Jones, George Neville, *A Botanical Survey of the Olympic Peninsula*, University of Washington Publications in Biology, 5, 1936.

for family travel. With the Quinault territory one reaches the southern boundary of the mountains, and the valley of the Chehalis, ending in Grays Harbor, presents a river people in an open country where oaks grow and grassy meadows, locally known as "prairies," are found.

One should not leave the Olympic Peninsula without mentioning the excellent description of the area in the introduction of Jones's *Botanical Survey of the Olympic Peninsula*, a book which has been one of the mainstays of this study.

Again on the salt water are the Lower Chinook, who lived on both sides of the mouth of the Columbia and north on the coast of Washington to Willapa Harbor. Leaving the ocean altogether, the Upper Cowlitz or Taitnepam inhabit the area known as the Big Bottom country toward the southwest slopes of Mount Rainier. This country is typical of the slopes of the Cascade mountains, in which range Mount Rainier is situated. Swinging around the shoulder of Mount Rainier the real "prairie" country is occupied by the Nisqually, and at the very head of Puget Sound by a salt-water people, the Squaxin, on Squaxin Island. In a landscape dominated once again by a river were the Puyallup, a group definitely divided, like so many Puget Sound people, into upriver and salt-water units. Just south of Seattle in the wide river valleys were several groups, today concentrated on the Muckleshoot Reservation. Typical of them is the Green River group. Then to the north of the modern urban area along the Snohomish River with its many sloughs, on the salt-water beaches of the mainland around Everett and on the southern end of Whidbey Island, were the Snohomish, with the Snuqualmi, an upriver people, in the same general latitude. Again a salt-water people, the Swinomish, who lived on Fidalgo Island, are contrasted with the Upper Skagit, who lived as far into the Cascades as any of the local tribes. They were at the western end of several important trails going to Lake Chelan and Lake Wenatchee in eastern Washington. Finally at the northern boundary of the area are two tribes, the Lummi on Lummi Island, with landscape very similar to the Swinomish, and the Klallam on the northern border of the Olympic Peninsula, where slightly more of the ocean-beach character exists.

Both the Olympic Peninsula and the region of western Washington between Hood Canal and the Cascades are well described by Dr. Jones in his introduction to the Olympic flora mentioned above and in his more recent publication, *The Flowering Plants and Ferns of Mount Rainier*.² He discusses the general aspects of the floral life as well as the climate and geology. It would be difficult to try to improve on the concise manner in which he has brought together his material. As a guide to the botany, only the Olympic flora paper was used, and

whatever changes have been made in his later publication have not been incorporated.

CULTURES

While this area has the linguistic diversity characteristic of the Pacific coast, it was chosen for its relative cultural homogeneity. The situation resolves itself into this: in an area where the flora is fairly uniform, there are many small tribes with cultures that are materially very much alike. Does this seeming homogeneity actually hold true in a careful examination of one phase of their material existence? How much diversity is there in their use of their floral surroundings? The specific tribes chosen were selected because of the environment in which they lived and because they exemplified certain local variations in this general culture pattern. They also represent five linguistic stocks. In describing the territory in the foregoing paragraphs each one of the groups was mentioned in its relation to its geographical environment. Their cultural relationships are also important to review.

Beginning again at the northwestern corner of the area, the Makah are the only Nootkan-speaking tribe within the United States. They share with their relatives on Vancouver Island the knowledge of the open ocean, and they are accustomed to go many miles off shore for whaling and sealing. They lived in a number of villages both on the Strait side and the ocean side of Cape Flattery. On the ocean beaches they found various grasses and seaweeds used by them alone, whereas the flora of the Lake Ozette region and the foothills is similar to that shared by other groups to the south. The Quileute have two rivers, the Quillayute and the Hoh, in their territory and depend more on salmon in the traditional western Washington style than the Makah, who go to the Swiftsure Banks for halibut. The Quileute and Hoh speak Quileute, a dialect of the Chemakuan stock. The Quinault furnished the Makah dried elk meat in return for whale oil and dentalium, an indication of their greater use of the mountain region of their territory. While the men went hunting alone, often the women went part way to a base camp and there became acquainted with the upland flora. It is a matter of chance perhaps, although I am not so sure, that the largest number of plants secured from any one group came from the Quinault. The tribe is represented in this study by Olson's excellent ethnography³ as well as by field work.

From here there is a sharp slope in the cultural plane which has been gradually going downhill from Cape Flattery, but whose real peak is in the Queen Charlotte Islands. The Chehalis have no outstanding cultural attributes and were included here because of their locale in the Chehalis valley. Incidentally, they and the Quinault speak dialects of Coast Salish. To

²Jones, George Neville. *The Flowering Plants and Ferns of Mount Rainier*. University of Washington Publications in Biology, 7, 1938.

³Olson, Ronald L. *The Quinault Indians*. University of Washington Publications in Anthropology, 6, 1936.

the south are the Lower Chinook, historically as well as culturally a very important group. These people were extensive travelers and traders. This is the only group where the work included in this study is based entirely on the literature. Just recently a splendid study of the Lower Chinook was made by Dr. Ray,⁴ a remarkable feat, since the group was regarded as practically extinct when Boas worked with Charlie Cultus in 1890. Dr. Ray's material was secured chiefly from one woman, Emma Luscier, at best a difficult informant. Several attempts made to do further work with her were unsuccessful. A little Chinook information was given by Miss Louise Colbert.

The Upper Cowlitz are again an upriver, mountain people who are of peculiar interest because they speak a Sahaptin dialect. A check of the Salish words for western Washington flowers as compared to the flora occurring on both slopes of the Cascades yielded so low a correlation that it seemed of no significance. Sahaptin and Salish words are used indiscriminately. The Nisqually and Puyallup represent southern Puget Sound cultures, speaking very closely related dialects of Coast Salish.⁵ The "prairie" aspect of Nisqually makes the culture of special interest. More or less similar to the Puyallup is the Green River group, as indicated above, a modern combination of former small groups, never very clearly defined because of tribal exogamy, with little linguistic distinction and great overlapping of culture. The information on this area was largely secured through Mr. Arthur Ballard of Auburn, a careful student of the southern Puget Sound Salish.⁶ The Snohomish represent a more homogeneous group living in a similar environment, more extensive in area and having better internal cohesion as a tribe; they are a river people with, however, an outlet to the salt water. Their "hinterland" neighbors are the Snuqualmi, a river group with access to the foothills where one would expect much the same results as those obtained from the Puyallup. Moving farther north, but still along rivers that run down from the Cascades, one finds the Upper Skagit. They speak a Salish dialect and have not been as directly influenced by the eastern Washington people as the Cowlitz, though geographically they were in a similar position for it. The difference between the Upper Skagit and the Lower Skagit around the mouth of the river and on Whidbey Island is largely a linguistic one. It was disappointing not to find greater contrasts. Whether there ever were any such contrasts that have now faded out of the culture cannot be determined with

the information available, since no ethnographies have been done in either group.

This survey leaves only three northern groups which are a linguistic unit within the Coast Salish languages, the Swinomish on Fidalgo Island, the Klallam on the southern shore of the Strait of Juan de Fuca, and the Lummi on Lummi Island, at Marietta, and in the surrounding area. The Swinomish and Lummi share the general Puget Sound flora, whereas the Klallam, being well along on the Strait, have a little more of the beach flora also found in the Makah territory. A beginning toward the ethnobotany was incorporated in the author's study of the Klallam.⁷ This information has been greatly augmented by more recent field work. A study of the Lummi by Stern⁸ contains the mention of many plants but with no positive botanical identification. More field work was also done here. No ethnography of the Swinomish has been done, but the ethnobotany shows that in material culture at least there would be no striking innovations. It should be added that a meager account of the Snohomish and Snuqualmi, with scattered noted on the Nisqually, may be found in *The Indians of Puget Sound*.⁹

METHOD OF PROCEDURE

In order to achieve the greatest accuracy in identification of the plants, both by the Indian and in the herbarium, the same specimen was always the center of the discussion. Preferably these plants were picked on a walk with the informant. But since so many informants are very old, often bedridden, it was generally necessary to bring the plants to them. I tried as far as possible to bring them freshly picked plants, for they are not accustomed to the dried specimen, as is the botanist. Departure from this was sometimes necessary when it was too difficult to get the plants where the informant was living. Where possible, both a man and a woman from the same culture were used; women knew the food and medicinal plants and were more likely to give information on charms and potions; men knew the materials in nets, fishing gear, and wood working. This is understandable in the light of the division of labor. An effort was also made to visit the same group at various seasons but my academic schedule did not always permit this.

In summing up this procedure I am aware that in most cases I have only a list of plants known or used, while it had been my ambition to get some estimate of the botanical knowledge of the groups visited. Perhaps that goal was too ambitious; perhaps I did not allow enough time. I feel some explanation is due. Constant work with these people brings out

⁴Ray, Verne F. *Lower Chinook Ethnographic Notes*. University of Washington Publications in Anthropology, 7, 1938.

⁵Since this was written *The Puyallup-Nisqually* by Marian W. Smith (Columbia University Contributions to Anthropology, 32, 1940) has appeared. Some effort was made to incorporate the information into this study but it was too late to use it as effectively as might be desired.

⁶Ballard, Arthur C. *Some Tales of the Southern Puget Sound Salish*. University of Washington Publications in Anthropology, 2, 1927; *Mythology of Southern Puget Sound*. University of Washington Publications in Anthropology, 3, 1929.

⁷Gunther, Erna. *Klallam Ethnography*. University of Washington Publications in Anthropology, 1, 1927.

⁸Stern, Bernhard. *The Lummi*. Columbia University Contributions to Anthropology, 17, 1934.

⁹Haeblerlin, H. and Gunther, E. *The Indians of Puget Sound*. University of Washington Publications in Anthropology, 4, 1930.

again and again the dearth of knowledge of many phases of the older culture. Some cultural habits adapt themselves to change, but where, as I explained before, the very forests have disappeared, the occasion for naming plants and using them is rare and consequently forgotten. It frequently happened that an informant said, "Where did you find this plant? I haven't seen it in years," or "I know that plant, but I can't call it"—meaning that he had forgotten the name. In a few instances when I happened to have a plant with me which I knew did not grow in the locality, I showed it to the informant as a kind of test. It was seldom turned away without a question as to where it came from, with a clear indication of awareness of its intrusive character. It was also valuable to get their reactions to adventitious plants. There was no agreement among informants, and I have no accurate way of judging their knowledge. Introduced plants did not reach all places in this area simultaneously. Also when the informant says it has always been here he may speak only from personal experience, and many introduced plants have been in the area through the life span of a fifty-year-old. However, the burdock, the Canadian thistle, and the daisy are all recognized as recently introduced. Some informants, like my Quinault woman, insisted on a trip to Spruce Orchard for plants we had not found near Taholah and was very accurate in leading me to small patches of certain plants. Knowledge of exact seasonal variation is also very good, especially as to the ripening of berries. Often only one name is used for several varieties of the same plant. Within a small area near a Klallam village I happened to pick three varieties of gooseberry. They had a separate name for *Ribes divaricatum* with its large thorns, but *R. lacustre* and *R. Lobbii* were regarded as the same. They recognize the difference between the willows but have only one name for them. But we must remember that in our culture only the rare person or the trained botanist has more extensive knowledge.

It must also be understood that the information secured in many cases was the knowledge of an individual who might be either more or less familiar with plants than the average person in the community. Generally, lack of interest also meant lack of knowledge and vice versa. In these cultures where medicinal knowledge was a matter of private property, there might be wide differences in information. The record here is a random sample.

The chart on pages 53-55 shows the range of plants used by each group and also reflects the uniformity of their presence. The absence of any plant is not evidence of its disuse. Wherever knowledge of a plant was denied after an informant had seen the specimen, note was made of the fact, because it was realized that mere absence of the plant in a list could not stand as negative evidence.

INFORMANTS

The general introduction to this study would not be complete without a brief discussion of the inform-

ants without whose knowledge it could not exist. Their tribal background is important and in this region very unpredictable. The tribal groups are small and exogamy is very widespread. In the old pattern, patrilocal residence was the complement of exogamy and to a certain degree that allowed one to make reasonable inferences as to the group to which an individual belonged. But now, on account of reservation life many people are living away from their place of origin. Many also have spent years away at school so that even middle-aged persons have very little knowledge of old customs.

Listed according to tribes, the following were the principal informants used:

Chehalis. Mrs. Maggie Pete, between 60 and 70 years old, was born at Gate City of a Chehalis father and a Chinook mother. She has always lived on the Chehalis reservation and speaks her father's language. She was very cooperative, and had worked with anthropologists before. She was bedridden and could only discuss those plants brought to her.

Dan Susina or Secena, a man of about 80, whose father was Chehalis and mother half Skokomish and half Satsop. He lives near Mrs. Pete at Oakville. He worked with Miss Thelma Adamson on myths and texts.

Ed Smith, a brother of Mrs. Pete, now lives on Schneiders Prairie near Olympia but was born at Copalis of an Upper Chehalis father, and a mother half Chinook and half Lower Chehalis. It was possible to work with these Chehalis informants without interpreters and alone, which usually leads to better results. Mrs. Pete's daughter was frequently present but was a helpful rather than a disturbing influence.

Cowlitz. John Ike is an Upper Cowlitz living near Ethel. He was born at Mossy Rock, an old Cowlitz village site. Work with him usually resolved itself into a family conference, because he lacked confidence in his knowledge.

Mary Kiona is a delightful old woman of about 70, referred to by her uncle, Jim Yoke, from his heights of about 95 years as "that young lady." These two live together and both speak poor English but there was no interpreter available except a giggling grandniece in her teens. It was more satisfactory to work without her. They live near Randle and had spent their lives in the Big Bottom country, knowing its outlet toward eastern Washington and the slopes of Mount Rainier rather than toward the Lower Cowlitz country. They are both Upper Cowlitz with some Yakima admixture.

Green River. This material was all secured from Mr. Ballard, an excellent local field worker who has lived all his life in Auburn and has known the surrounding Indians thoroughly since childhood. He also has a real working knowledge of the local languages.

Klallam. With the brief notes in my *Klallam Ethnography* as a beginning I returned for further

work only to find all my old informants dead, with the exception of Robert Collier of Jamestown. In addition I found Mrs. Sam Ulmer, a Lower Elwah Klallam, who, with her husband, supplied much of the new information on this tribe. That she is hesitant about some older customs became clear when she prefaced the use of a love charm by this statement: "I'm a Christian now and don't do such things any more."

Lower Chinook. The bulk of the information was taken from Ray's *Lower Chinook Ethnographic Notes* with a few additions from Miss Louise Colbert, who is about one-eighth Chinook and a descendant of an historically important family.

Lummi. The Lummi material was first taken from Stern and supplemented by field work with Mrs. Annie Paul Cush Pierre, a Lummi living near Marietta. Her information was checked and added to at the house of Mrs. Lucy Celestin where she, her sister, and her sister's husband, all Lummi, went into long discussions among themselves over the plants presented. I am certain that many medicinal uses were not mentioned because of modesty in the presence of a man (the husband) and a stranger. The women mentioned them to each other in Lummi.

Makah. This whole study began through my work with Mrs. Ada Markishtum, one of the finest informants I have ever had. Both she and her husband are real naturalists with an intelligent and observant interest in their surroundings. Although Ada is half white, she was brought up by her grandmother as an Indian, so that she is more conversant with the old culture than her age would indicate. The only other Makah informant was her husband.

Nisqually and Puyallup. The occasional notes incorporated from Dr. Smith's study and a few words of Puyallup obtained from Mr. Ballard are the only sources for these tribes.

Quileute. The first Quileute material was secured by Mr. Roger Ernesti from Morton Penn, and I later added to it with Nina Bright and her sister Mrs. Leaven P. Coe. My visit was at a more advanced season and brought out much additional information. All these people are Quileute-Hoh mixtures, which keeps them well within one cultural group.

Quinault. The greatest array of informants was used in this tribe. Some were the same people who worked with Olson more than ten years ago. Billy Garfield and Alice Jackson are among the best informed members of the tribe, but age has dimmed their memories. Mrs. Julia Cole, a younger woman than Mrs. Jackson, was very practical and helpful, being the only one who actually went on collecting trips. Mr. Ernesti did the work with Billy Garfield and Mrs. Jackson.

Samish. The stray bits of Samish came through the presence in the home of Charles Edwards, when Mr. Ernesti worked there, of Mrs. Joshua, a half Samish, half Skagit. The tribal differences between Samish and Lower Skagit are very slight.

Skagit. It appears that the Upper and Lower Skagit have considerable differences in their culture, though perhaps not so great as the Upper and Lower Cowlitz, although I doubt that, in the case of the Upper Skagit, I secured information accurate enough to justify any real claims. Inter-marriage and long visits have blotted out, in the remaining culture, all the finer distinctions. The working conditions in this group were difficult. Everywhere there was a mixed group who regarded my visit as a kind of radio quiz program, and consequently carefully considered information was not forthcoming. There was no way to break up these groups, nor could I get anyone to go on a collecting trip because of the constant rain. Mrs. Agnes Williams is part Skagit, part Samish, and probably gave me more Lower than Upper Skagit. Mrs. Annie Jones, whose daughter, Mrs. Martin, was a very unwilling interpreter, is Upper Skagit except for a Snuqualmi maternal grandfather. Mrs. Mary Washington is a pure Skagit but lived away from her tribe for a long time while she was married to a white man. Mrs. Mary Napoleon, the best of these informants, was also married to a white man for 20 years. Her memory for the uses of plants was good, but she did not know their names. Her cousin, Mrs. Harry Moses, would probably have been the best informant to use, but I found her last and since she was just about to leave for the remainder of the summer she was not in the mood for work.

Skokomish. The information on this tribe was secured in one visit to Mrs. Mary Adams, who turned out to be a more reliable informant than I anticipated.

Snohomish. The meager notes of Haeberlin and Gunther are filled out by work with Mrs. Elizabeth Shelton of Tulalip who remembers all the very obvious plants but has no real working knowledge of the less known ones. No other Snohomish informant seems to be available.

Snuqualmi. Another people like the Snohomish who have lived on a logged-off reservation too long to retain much of the older knowledge of plants, the Snuqualmi do not furnish any rich material today. Susie Williams worked with Mr. Ernesti.

Squaxin. This is another group which was included by chance because an informant was available. In working with Ed Smith on Chehalis, his wife, who is half Squaxin and half Chehalis, offered the Squaxin names and uses for plants discussed by her husband.

Swinomish. Tommy Bob, his wife, and Charles Edwards worked with Mr. Ernesti on winter botany which I supplemented in early summer with Mrs. Peter John and old Mrs. Samson. All these people are predominantly Skagit in their derivation but have spent most of their lives on Fidalgo Island.

ARRANGEMENT OF MATERIAL

With the mechanics aside, our attention should be focused on the kind of material secured and its arrangement in this monograph.

Since plants are the basis of this discussion the material has been put in botanical order, starting with the ferns. A miscellaneous group, poorly identified and incomplete, and the seaweeds, mosses, lichen and fungi appear at the end. The index is prepared in such a manner that plants can be located through their best known colloquial names.

Within each plant species, the information is

arranged according to use, as food, materials, or medicine. The lists of native names at the head of each species show lucidly some of the linguistic borrowings which have taken place. The phonetic transcription is not uniform because it was done by too many people, but all variations are based on the *Phonetic Transcription of Indian Languages*, Smithsonian Miscellaneous Collections 66, 1916, No. 6.

THE PLANTS AND THEIR USES

POLYPODIACEAE

Fern Family

Fern leaves are widely used by all the local tribes in household work, lining and covering storage baskets of food, wiping fish, covering food in cooking vessels. Many ferns are also used medicinally, but only *Polypodium vulgare* (licorice fern) appears in any of the pharmacy references consulted.

The Quileute have a general name for ferns, pla'pla, and the Nisqually call them tɔ'di, but no indication was found of other family classifications.

***Polypodium vulgare* L.** (*P. vulgare* var. *occidentale* Hook.; *P. falcatum* Kellogg; *P. Glycyrrhiza* D. C. Eaton; *P. vulgare* var. *commune* Milde; *P. occidentale* (Hook.) Maxon.) Licorice Fern.

Cowlitz	k'lwe'lk
Green River	skiwelk ¹⁰
Klallam	kla'sip ¹¹
Lummi	k'esip
Makah	xexi't, "crawling root on trees"
Quinault	tsumana'amats ¹²
Skagit	kle'tcai
Snohomish	kletcai
Swinomish	stsloqwi'lk ¹⁴

Medicine. Wherever this plant is used in western Washington, it is for the medicinal purpose which is also cited in the materia medica.¹³ The rhizome is roasted by the Makah, peeled, chewed, and the juice swallowed for coughs. The Cowlitz crush the rhizome, mix it with young fir needles, boil it, and drink the infusion for measles. The Quinault, who know the fact that it grows best on alder moss, either bake the root on coals or use it raw as a cough medicine.¹⁴ Eells mentions the same for the Klallam¹⁵ and Mr. Ballard for the Green River.

Reagan reports that this plant, as *P. occidentale* (Hook.) Maxon, is common at Grays Harbor, Lapush, Quillayute, Forks, East Clallam, and Neah Bay, and that it is chewed much by the Indians.¹⁶

***Polystichum munitum* (Kaulf.) Presl.** Sword Fern.

Chehalis	sa'xalun
Cowlitz	tsli'mai ¹⁷
Green River	sxa xltc

¹⁰ Ballard.

¹¹ Eells, pp. 618, 623.

¹² Olson, p. 181.

¹³ Stuhr, No. 630, *Glycyrrhiza glabra* L. roots used as a demulcent and laxative. U.S. Dispensatory: used as an expectorant in chronic catarrh and asthma, also a purgative; p. 1528. Youngken: *P. Lepidota* Nutt. used as expectorant, demulcent; p. 390.

¹⁴ Olson, p. 181.

¹⁵ Eells, pp. 618, 623.

¹⁶ Reagan, p. 56.

¹⁷ Joe Young through Ballard.

Klallam	pilapilaxiltc
Lummi	s'xe'lem
Makah	plipla'bupt; totoqwa's, "roots above the ground"
Quileute	pila'pila'bupt; ¹⁸ ts'ikwi', roots; tsato'tsa, young growth; pla'pla, all ferns
Quinault	sk'e'e'tckl; sk'okots'a, rhizome
Skagit	stca'laset, whole plant; squi'ux, roots; saq!, roots
Snohomish	xa'xaltc
Squaxin	sxa'xaltc
Swinomish	sxa'xaltzc; k'alanditc, small sprout

Food. The rhizome is peeled and baked in a pit and eaten by the Quileute with fresh or dried salmon eggs. The Quinault bake the rhizome in a pit on hot rocks, cover it with sword-fern leaves and sand, and build a hot fire on top. The same part is boiled and eaten by the Makah and Klallam.

Materials. The leaves of the sword fern are frequently used to line baking pits. The Quileute, Quinault, Chehalis, and Cowlitz use them in baking camas, the Cowlitz for wapato, and the Makah for steaming sprouts, while the Quinault use them for baking its own rhizome. The Squaxin spread the leaves on drying racks because berries do not stick to them. The leaves are used by the Quileute for mattresses. The Cowlitz tie the sword-fern leaves together with maple bark for the same purpose. The children of the Klallam and Makah play an endurance game, seeing who can pull off the largest number of fern leaves, saying "pila" with each one, on a single breath.

Medicine. The young, curled leaves are regarded as medicinally useful by the Swinomish, who chew them raw and swallow them for sore throat or tonsillitis; while the Quileute put the chewed leaves on salmonberry bark to cure sores and boils. The Green River tribe, according to Mr. Ballard, use the rhizome as medicine, and, more specifically, the Cowlitz wash sores with an infusion of the boiled rhizome. The Quinault boil the roots and wash hair in this water to cure dandruff. The spore sacs are scraped off the leaves by the Quinault and put on burns. The Lummi women chew the curled leaves to facilitate childbirth.

No reference is made to sword fern in any of the pharmacognosies consulted.

¹⁸ Since the "bupt" suffix denotes "plant" in Makah, the Quileute may have borrowed this word.

Dryopteris dilatata (Hoffm.) Gray. (*Dryopteris spinulosa dilatata* (Hoffm.) Underw.; *Thelypteris dilatata* (Hoffm.) House.) Wood Fern.

Cowlitz	ts'kwai
Green River	tsō'kwī ¹⁹
Klallam	tsa'qwa
Snohomish	kllzłkłala'ts

Food. The Cowlitz bake the rhizomes overnight in a pit and then eat the inside. The Puget Sound tribes generally are credited with using these rhizomes for food, gathering them in the fall and winter during the dormant season of the plant.²⁰

Medicine. The Klallam pound the roots and put the pulp on cuts. The Snohomish soak the leaves for a hair wash.

Athyrium Filix-femina (L.) Roth. (*A. cyclosorum* Rupr.; *A. Filix-femina* (L.) Roth, var. *sitchense* Rupr.) Lady Fern.

Cowlitz	qa'lqali
Quileute	tseqwē'e'put, whole plant; tseqwē', root
Quinault	kuwá'lsa; tsamxaih ²¹

Food. On the Olympic Peninsula this fern as well as several others serves as food. Both the Quileute and Quinault eat the center of the rhizomes after they have been roasted and peeled. The Makah ate the "bulbs" on the root, and stated that the Klallam ate the new shoots.²² The Quileute specify that the roots are baked in a pit overnight. The inside of the rhizomes is yellow. The Quinault dig these ferns in August and serve them mixed with dried salmon eggs.²³

Materials. The Cowlitz use the leaves to cover camas while baking and the Quileute use them to wipe fish.

Medicine. The rhizomes are boiled by the Cowlitz and the tea drunk to ease body pains. The Makah pounded the stems of four ferns, boiled them, and gave them to a woman to ease labor. "In preparing this medicine the fronds of the fern were stripped from the stalk with a downward motion toward the roots and a prayer was offered that the child would 'slip' as easily as the fronds of the fern were removed."²⁴

Adiantum pedatum L., var. **aleuticum** Rupr. Maiden-hair Fern.

Green River	tsa'btsub ²⁵
Lummi	tungwēłtcin, "hair medicine"
Makah	tlotlot'sa'dit, "dry fern" ²⁶
Quileute	ha-pal-pulth or hah-pol-k-pulth ²⁷
Skokomish	aiya'o'lgad, "hair bigger"

¹⁹ Ballard.

²⁰ Haerberlin and Gunther, p. 20.

²¹ Olson, p. 53.

²² Densmore, p. 317.

²³ Olson, p. 53.

²⁴ Densmore, p. 317.

²⁵ Steve Sam through Ballard.

²⁶ The Makah name given by Densmore, p. 311, is kłoko'sasud, "leaves wither quickly."

²⁷ Reagan, p. 56.

Materials. The midrib of this fern, outstanding for its shiny dark brown surface, is used for the design in basketry by the Makah and Quinault. Reagan mentions no use but points out that the plant is common to shady places in rocky areas along the coast and elsewhere.²⁸

Medicine. The leaves are soaked in water by the Makah, Lummi, and Skokomish, and this is used on the hair. The Makah chew the leaves for sore chest and stomach trouble. The leaves are chewed to check internal hemorrhages from wounds and therefore are valuable on the war path.²⁹ The Quinault burn the leaves and rub the ashes on the hair. This is just one of the many aids toward achieving long, shiny, black hair.

Pteridium aquilinum (L.) Kuhn, var. **lanuginosum** (Bong.) Fern. (*P. aquilinum*, var. *pubescens* Underw.) Brake Fern.

Chehalis	pat'a'kwa ^{nl} ; s'a'q, roots
Cowlitz	tc'a'latca, upper part; tc'a'kum, rhizome
Green River	tca'laca'ts; t'a'di, rhizome ³⁰
Klallam	tsic'łtc
Lummi	skuxwen
Makah	sikla'bupt; siklla', rhizomes
Quileute	k'aqwa'ap'ut, ³¹ whole plant; k'aqwe, rhizome
	laqwitsats'qwl, "wiping the fish," leaves
Quinault	tsumxe'xnix
Skagit	stca'lasets, whole plant; sqi'ux, roots; saq', roots
Skokomish	sa'akai
Snohomish	tca'lasats
Squaxin	tc'a'lacats
Swinomish	tc'a'lasats

Food. The rhizomes of this fern were just as intensively used as one might expect from its growth in western Washington. They were roasted in the ashes, peeled and the mealy center eaten to supply the starchy element in diet. This use is recorded for every group listed above as well as for the Lower Chinook.³² The Cowlitz also eat the tops of the young plants raw. The Swinomish store baked rhizomes in baskets. The Lummi dig the roots after the weather turns cold. The Skagit dig ferns at Birdsvie and select only those that ooze juice. The Skokomish also get the roots in the fall.

Materials. The Makah, Quileute, Squaxin, and Swinomish use the leaves to lay fish on while cleaning it and to wipe the fish. The Squaxin use the leaves for camp bedding. According to one informant the Quinault use the fibers in the rhizomes for making string, but no confirmation of this statement was secured.

²⁸ Loc. cit.

²⁹ Densmore, pp. 313, 316.

³⁰ Ballard.

³¹ kakwa-put, kah-a-kwa, likak-kwah-put; Reagan, p. 56.

³² Ray, p. 120.

Literature. Mr. Reagan states that this fern can be found especially in burnt-over places and that the Indians, meaning the Quileute, burned over Forks and Quillayute prairie in order to lure elk and deer to feed on the young fern shoots.³³ Jones mentions Quillayute Prairie as having a particularly luxuriant growth of brake.³⁴ Reagan describes a fern-paste bread made by the Indians from the pounded and dried pulp of the rhizomes of this fern but adds that he never saw any. The wide use of this fern attracted the attention of such early travelers as Lewis and Clark³⁵ and Swan.³⁶

Struthiopteris spicant (L.) Weis. Deer Fern.

Makah	i'i'ts'bak'kuk ³⁷
Quileute	kēstola'put
Quinault	ska'e'teski'l'o

Food. This fern is used only in emergency. The Quileute tell a child to look for it when he is lost and eat the root. The leaves are eaten by Makah when traveling to prevent thirst.³⁸

Materials. The Quinault used these leaves with sword fern to cook baking camas.

Medicine. The leaves of this fern were boiled and the liquid drunk for general ill health by the Quileute, but they also put the fresh leaves on paralyzed parts of the body. The Quinault chewed the young leaves raw for colic. The Makah eat the green leaves for lung trouble or distress in the stomach.³⁹

There is no reference to deer fern among modern medical usages.

Miscellaneous. The Cowlitz informant had no name for the plant and said it was not used.

EQUISETACEAE

Equisetum. Horsetail, Scouring-rush. The horsetails are being grouped together for discussion because they are so often put to the same uses. In some cases when only one variety was discussed it is an open question as to whether the informant could have distinguished varieties.

Equisetum hyemale L. Common Scouring-rush.

Cowlitz	sikwsi'k
Quileute	tselate'put
Quinault	mo xwin, "horses eat it" ⁴⁰
Skokomish	xwi'k'tud

Equisetum Telmateia Ehrh. Giant Horsetail.

Cowlitz	smu q'; xumxu m, roots
Klallam	ma'ax
Makah	ba'axbupt

Quileute	tutu'tsi; to'to'tseput, "growing things"; ya'ksa, mature plant; tse'xak, root
Quinault	tēto'ts, "to eat it" (first sprouts); ska'atos, roots ⁴¹
Swinomish	bu: bxadts; bu: bx, "makes it smooth"

Equisetum arvense L. Field Horsetail.

Food. Since the horsetails are among the first green sprouts in the early spring, it is natural that they should be sought as food by people whose vegetable diet through the winter is mainly dried. The stem of the early reproductive shoot of the *E. Telmateia* is peeled and eaten raw by the Klallam,⁴² Makah, Quileute, and Quinault. The Lower Chinook use the young shoots of *E. arvense*. The Cowlitz dry the cone-like top of the stalk of *E. hyemale*, mash it and mix it with salmon eggs. Later in the season the little bulbs on the root stock of *E. Telmateia* are eaten after being cooked. This method is used by the Klallam, Makah, Cowlitz, Lower Chinook,⁴³ and Quinault,⁴⁴ who eat the root with whale or seal oil. Some also eat the bulbs raw as was cited for the Makah by Swan,⁴⁵ and noted by informants for the Cowlitz and Swinomish, and mentioned by Olson for the Quinault.⁴⁶ The Quileute do not use these bulbs as food.

Materials. The *E. hyemale* which is known as the scouring-rush was used by the Cowlitz and Quinault for polishing arrow shafts, while the Swinomish informant designated the *E. Telmateia* for the same purpose. The Skokomish use it with dogfish skin as sandpaper. After horses were introduced this rush was considered good fodder by the Quileute and called "horses eat it" by the Quinault. The Cowlitz use the black root for imbrication on the coiled basket, as do the Quileute and Swinomish.

Medicine. Quileute swimmers rub themselves with *E. hyemale* to feel strong. More specifically the Cowlitz break up the stalks of the same horsetail, boil them, and wash hair infested with vermin in this water. The Quinault, according to a woman informant, boil the stems of the scouring-rush with willow leaves and give the infusion to a girl whose menstrual period is not regular. The informant insisted that this was not used as a possible abortive. The Quinault press the juice out of the root of the giant horsetail and mix it with human milk and use it as a wash for sore eyes, or an infusion of the root alone is used.⁴⁷ The Makah eat the heads of the reproductive shoot raw as a cure for diarrhoea.

Literature. Reagan mentions the use of two scouring rushes, *E. hyemale* and *E. laevigatum*, as food.⁴⁸

³³ Reagan, p. 56.

³⁴ Jones, *Olympic Peninsula*, p. 91.

³⁵ Thwaites, vol. 4, p. 5; vol. 3, p. 362.

³⁶ Swan, *Northwest Coast*, p. 88.

³⁷ "Resembling another plant called i'tsba," meaning given by Densmore, p. 310.

³⁸ Densmore, p. 319.

³⁹ Densmore, p. 313.

⁴⁰ Olson, p. 53.

⁴¹ Olson, p. 53.

⁴² Gunther, p. 206.

⁴³ Ray, p. 120.

⁴⁴ Olson, p. 53.

⁴⁵ Swan, *Cape Flattery*, p. 25.

⁴⁶ Olson, p. 53.

⁴⁷ Olson, p. 180.

⁴⁸ Reagan, p. 57.

Jones points out that Reagan's identification of the latter is erroneous for it does not exist in western Washington.⁴⁹ For *laevigatum* he gives the following Quileute names: ba-ba wh, totstse, bah-ah'wh, and ba-ah'wh-tots-tse, leading one to believe that his falsely identified variety is probably *Telmateia*. He states that these horsetails are eaten ceremonially, a point which did not come out in discussing their use with the present informants.

The *Equisetaceae* as a family have little medicinal value according to Gathercoal and Wirth⁵⁰ and specifically *E. Telmateia* does not appear in the pharmacognosies consulted. The U. S. Dispensary lists an infusion of the plant as being used sometimes in dropsical and renal diseases, a totally different use from any given above.

TAXACEAE. Yew Family

Taxus brevifolia Nutt. Western Yew.

Common especially along streams.⁵¹

Chehalis	k'la-'mk'l
Cowlitz	wawani'nc
Klallam	klinka'ite
Makah	k'lexedakxlebapt
Quinault	k'lam'ma'aq, "redwood"; tse'e'kak ⁵²
Samish	tliŋka'ite
Snohomish	ts'xa'bēt
Swinomish	ts'xūb'ids

Food. This tree furnishes no food, but the Klallam, Samish, and Swinomish dry the needles, pulverize them and use them in place of tobacco for smoking. The Snohomish mixed them with kinnikinnick and later with tobacco.

Materials. The wood of the yew is considered very valuable and used for weapons and implements that require strength and toughness. It is specifically mentioned for bows and arrows by the Snohomish, Swinomish, Samish, Chehalis, Klallam, Makah, Quinault. The shaft of the whale harpoon is made of yew by the Makah according both to a present-day informant and the observations of Swan.⁵³ The shafts of all harpoons—salmon, seal, and porpoise—are made of yew by the Quinault, Samish, and Swinomish. The same tribes also use yew for the framework at the mouth of the dip net. The framework is called spo'otun tc'ots'a'ix^u by the Quinault. Canoe paddles are made of yew by the Klallam, Makah, and Quinault who call them xwa'pi.⁵⁴ Further fishing and canoe equipment made of yew consists of the canoe bailer (lix'tcutu'nh) of the Quinault and their club for killing the sea-lion and the fur seal as well as the clubs of the Samish and Swinomish. The Swino-

ish also use yew for war clubs. Wedges used in splitting logs are made of yew by the Cowlitz, Samish, and Swinomish. The digging stick used for roots and clams, since it must be tough, is made of yew by the Quinault, Swinomish, and the Cowlitz. In household utensils yew is also favored for the carving of spoons and dishes by the Makah, of spoons by the Quinault. The Makah make trinket boxes of yew which are square, burnt out of one piece, and have lids. Combs are also carved of yew by the Cowlitz and Quinault. Recognizing the same springiness which makes yew so desirable for bows, the Cowlitz also use it for the frame of the drum. In addition to these many uses Olson also mentions the spring pole of the Quinault deer trap as being made of yew.⁵⁵

Medicine. Just as the wood of the yew is used where strength is required, so the tree is also used medicinally to impart strength. Smooth sticks of yew are used by a Swinomish youth to rub himself to gain strength. The Swinomish use boughs to rub themselves when bathing. The Chehalis crush the leaves and soak them in water which is used to bathe a baby or an old person. It is supposed to make them perspire and improve their condition. While the Chehalis never drink this water, the Klallam prepare leaves in the same way, boil them, and drink the infusion for any internal injury or pain. The Cowlitz moisten leaves of yew, grind them up, and apply the pulp to wounds. The Quinault chew the leaves and spit them on wounds. This stings, but is supposed to be very healing. They are the only tribe making medicinal use of the bark, which is peeled, dried, and boiled. The liquid is drunk as lung medicine.

Literature. There is no mention of yew in any of the pharmacognosies consulted; but it is stated that it has been analyzed and no alkaloids were found.⁵⁶ The tree is discussed by Reagan, who states that the name for it among the Hoh and Quileute is he-yah or he-ah. In addition to the uses listed above, he mentions the discs for their games, probably meaning the disc game called slahalem by most of the Salish. Reagan also states that this tree is important in the mythology of this region.⁵⁷ Since no information on the yew was secured from the modern Quileute, these statements could not be checked.

PINACEAE. Pine Family

Pinus monticola Dougl. Western White Pine.

This tree occurs from sea level to an altitude of 5,000 feet.⁵⁸

Lummi	q'woxtel, q'woxwutel
Quinault	tā'tskani ⁵⁹
Skagit	sa'aku'sats

⁴⁹ *Ibid.*, p. 51.

⁵⁰ Muenscher, p. 29.

⁵¹ Reagan, p. 57.

⁵² Jones, *Olympic Peninsula*, p. 95.

⁵³ Olson, p. 181. Not from an identified specimen.

⁴⁹ Jones, *Olympic Peninsula*, p. 92.

⁵⁰ Gathercoal and Wirth, p. 71.

⁵¹ Jones, *Olympic Peninsula*, p. 94.

⁵² Given by another informant who said it also meant red wood. This has not been checked. The other word was given by two informants.

⁵³ Swan, *Cape Flattery*, p. 20.

⁵⁴ Also cited in Olson, p. 71.

Materials. The husband of my Skagit informant volunteered the information that light dugouts of pine were used on the river by the Upper Skagit, but they were rare. This is the only use of this tree for any purpose except medicinal.

Medicine. The Quinault boil the bark and drink the infusion for disorders of the stomach and to purify the blood. This same medicine is used by the Lummi and Skagit for tuberculosis, while the Skagit also use it for cuts and sores; but they insist that it be boiled, for unboiled it would draw a sore together too quickly. The very young shoots of the pine are boiled, and a Skagit suffering from rheumatism is bathed in the water. My informant states that a man had been cured in this way just a few years ago.

Both the Lummi and the Skagit chew the pitch-like gum.

Literature. *Pinus albus* and *P. Strabus* are listed by Youngken as being used in preparations for cough medicine.⁶⁰ Reagan mentions that the Hoh and Quileute chew pine gum for pleasure and for coughs.⁶¹

Pinus contorta Dougl. Lodgepole Pine.

Common in swampy ground near the ocean coast; also on the gravelly prairies on the southern end of the Olympic Peninsula.⁶²

Quinault ha'agwal⁶³; t'atnixlo

Medicine. The pitch is put on an open sore. The buds are chewed for a sore throat.

Picea sitchensis (Bong.) Carr. Sitka Spruce.

Chiefly from sea level to less than 1,000 feet elevation, usually in alluvial soil, most abundant along the ocean coast.⁶⁴

Hoh and

Quileute yak-tsu⁶⁵

Makah k!lō'pate, tree; k!pak'kē'dibis, gum

Quileute ya'ksa, "sharp needles"; tili'it, roots, "good splitters" (referring to roots for basketry)

Quinault sulu'x, tree; kwa'alel⁶⁶; k'wulx^w, "little limbs," referring to the needles of any conifer.

Swinomish ts'alka'yats, "sharp ends"⁶⁷

Food. Only the Makah use any part of the spruce tree as food and they eat the young shoots raw. Both they and the Quinault chew the pitch as gum for pleasure, the Quinault warming theirs before using it.⁶⁸ While the Quileute use no part of the spruce as food for themselves, they recognize the fact that squirrels feed on the cones.

Materials. Many uses are made of the Sitka Spruce. Starting with the root: this is used for basketry by all of the tribes on the Pacific Coast in this area, in contrast to the use of cedar roots in the Puget Sound area and toward the Cascades. The use of spruce root for baskets and rain hats is given specifically by the Makah,⁶⁹ Quinault,⁷⁰ and Quileute. The Quinault also used the roots for tying the tines of the salmon spear,⁷¹ as did the Quileute. The Quinault sewed the corners of boxes with spruce root,⁷² according to Olson, but Billy Garfield and Alice Jackson told Mr. Ernesti that the limbs were used for whaling rope, to tie house parts together, and to tie in the cross pieces in canoes; and the question arises whether it was not possibly the withe of limbs that was used on the boxes as was the practice farther north, among the Kwakiutl for example.

The pitch of the spruce is used for caulking canoes by the Quileute and Quinault, and the Makah also used it for protecting the harpoon point. For this purpose it is usually applied warm. The Quileute use a spruce sapling for the spring pole of a snare for deer, elk, or any other game animal.

Medicine. The Makah burn the bark of the spruce together with that of wild cherry (*Prunus emarginata*) and the charcoal powder is put on an infant's navel when the cord comes off. The Quinault make a tea of the young inside bark and drink it for a "tickling throat," or they chew the bark and swallow the saliva. The Quinault apply the gum to cuts and wounds.⁷³ Less specifically medicinal in its use is the rubbing of the body with spruce boughs while bathing, which is done by the Makah. Furthermore, according to Densmore a decoction is used to "take out bad blood" and as a strengthening bath.⁷⁴

Charms. A Makah whaler may stick a sprig of spruce into his hair knot when he goes to sea, according to Swan.⁷⁵

Literature. Reagan lists the spruce as *Picea Engelmanni* Parry, which Jones believes is an erroneous identification.⁷⁶ Reagan mentions the use of spruce for shakes, clapboards, puncheon-planks, and toys and says that spruce limbs and roots are shredded, pounded, and then twisted into cord and rope.⁷⁷

Spruce is not mentioned in the National Formulary, Bastedo, Norton, or U. S. Dispensatory.

Tsuga heterophylla (Raf.) Sarg. Hemlock.

Occurs from sea level to 3,000 feet elevation.⁷⁸

Cowlitz sisku'pas

Klallam sqwēto'si'eltc

⁶⁰ Youngken, pp. 96, 97.

⁶¹ Reagan, p. 58.

⁶² Jones, *Olympic Peninsula*, p. 95.

⁶³ This name was given to Mr. Ernesti by Billy Garfield. Mrs. Cole, my informant, said that this means White Pine (*Pinus monticola*), and gave me the alternate word listed above.

⁶⁴ Jones, *Olympic Peninsula*, p. 95.

⁶⁵ Reagan, p. 59.

⁶⁶ Olson, p. 180.

⁶⁷ The Swinomish do not use spruce, and say that at present it is very scarce on their reservation.

⁶⁸ Olson, p. 60, as well as present informant.

⁶⁹ Swan, *Cape Flattery*, p. 16.

⁷⁰ Olson, p. 55.

⁷¹ *Ibid.*, p. 69, as well as present informants.

⁷² *Ibid.*, p. 80.

⁷³ *Ibid.*, p. 180.

⁷⁴ Densmore, pp. 313, 318.

⁷⁵ Swan, *Cape Flattery*, p. 17.

⁷⁶ Jones, *Olympic Peninsula*, p. 95.

⁷⁷ Reagan, p. 59.

⁷⁸ Jones, *Olympic Peninsula*, p. 96.

Lummi	sqwa'kunitcl
Makah	klakla'bupt; tkaka'bup; ⁷⁹ tkatka'- bup ⁸⁰
Quileute	ti'la; ⁸¹ te-e-thlu ⁸²
Quinault	k'hwa'lp, tree; kuma'ktun, bark
Skagit	t!klad'i
Snohomish	t!kad'i
Swinomish	t!edklad'i

Food. No part of the hemlock tree is used as food in this area; only the Cowlitz use the small tips of the branches as flavor when cooking bear meat. The inner bark is not eaten here as among the Northern Athapascan.

Materials. Bark: The Klallam, Lummi,⁸³ and Makah boil the bark for a red-brown dye. The Makah, according to Densmore, prepare the dye in the following way: The inner bark was pounded and boiled in salt water. This made a reddish paint that was applied to spears and similar articles, and seemed to preserve wood. Some believed that a painted paddle lasted longer if held over a fire, thus baking the paint.⁸⁴ The Snohomish use this dye for baskets. The Chehalis use the dye on fish nets to make them invisible to the fish;⁸⁵ furthermore, the smell of this dye attracts the salmon. The Quileute chop the bark fine, boil it, and apply the juice to spruce-root baskets to make them water-tight. The Quileute also use the bark in tanning hides. The Quinault mash the bark and salmon eggs to get a yellow-orange paint for dip nets and paddles. The Quinault soak the bark, shape it, and sew it to form a lining for the cooking pit,⁸⁶ and also use it as a storage container for elderberries.⁸⁷

Boughs: The Quinault use boughs as shelters for hunters. The Makah sink hemlock boughs in the water to collect herring eggs, a use not current among the Quinault, for they do not eat the spawn.⁸⁸

Young trees are used by the Quinault, Skagit, and Snohomish for poling canoes upstream. They are also used for the walk along the top of a fish weir by the Quinault, while the Klallam use the saplings as stanchions of a fish trap strung across a stream. The Skagit also use young hemlocks in fish-trap construction, while the Lummi use them as poles for large dip nets.

The wood of the hemlock is used largely for fire-wood and is especially mentioned for this purpose by the Quinault and Chehalis. The Cowlitz do not use hemlock for combs and the Quinault informants contradict each other on this use. Olson records it,⁸⁹ while Billy Garfield, Mr. Ernesti's informant, denied it.

Medicine. The pitch of the hemlock is a favorite preparation to use on the face, both as paint and to prevent chapping. The Quinault mix pitch with ground hemlock bark and make dark brown face paint (sdja' muts). This is also applied to a child's chest as a cure for a cold. The pitch alone is used by the Cowlitz to prevent chapping and by the Makah to prevent sunburn. The Quinault also mix the pitch with the marrow from an elk tibia and rub it on eyebrows to make them beautiful.⁹⁰ The Makah put the pitch on the hair to remove vermin, and, according to Densmore, also use the powdered bark mixed with oil for the same purpose.⁹¹ The bark of the hemlock is frequently used medicinally. The Quinault boil it for a laxative, while the same infusion is used by the Cowlitz and Skagit as a wash for sore eyes or sores on the skin. According to them, bark tea will also stop a hemorrhage. To make it more effective the Klallam add licorice fern to stop hemorrhages. The Chehalis pound the bark and boil it in order to use the tea for syphilis and tuberculosis. The Skagit use the same bark tea for sore throat. According to Swan, the bark is chewed by the Makah and applied to a wound to stop bleeding, and the bark of the roots is dried, rubbed on a stone with saliva, and applied to the face.⁹² According to Densmore, a growth of bark forms on the wound of the tree; this is dipped in water, rubbed on a rock, and used as a poultice for an obstinate sore.⁹³ The young tips of the hemlock are chewed and spit on a swelling to reduce it, by the Quileute. These same tips the Klallam boil, and drink the infusion to cure tuberculosis and to stimulate appetite.

Finally, the Quinault braid hemlock and rub themselves with this during bathing while in training.⁹⁴

A decoction of hemlock, part not named, is drunk hot for internal injury, by the Makah.⁹⁵

Charms. The Quinault hollow out a small log of hemlock, fill it with small objects, decorate it, and manipulate it to cause a storm by magic.⁹⁶

Literature. Reagan has hemlock listed under two varieties, the one given above and also *T. mertensiana* (Bong.) Sarg., which Jones classifies as principally a timberline tree. There was no opportunity of finding a specimen of this. Reagan does not indicate that the Indians distinguished between them. He states that the trees were used medicinally, specifically mentioning the bark as an emetic, a use not given by the modern Quileute. The use of bark for tanning is, however, corroborated.⁹⁷

The tree is not mentioned in any of the pharmaceutical books.

⁷⁹ Densmore, p. 311.

⁸⁰ *Ibid.*, p. 316.

⁸¹ Andrade, p. 189.

⁸² Reagan, p. 58.

⁸³ Stern, p. 89.

⁸⁴ Densmore, p. 320.

⁸⁵ See *Pseudotsuga taxifolia* (Douglas Fir)—"Materials."

⁸⁶ Olson, p. 40.

⁸⁷ *Ibid.*, pp. 54, 80.

⁸⁸ *Ibid.*, p. 84.

⁸⁹ *Ibid.*, p. 60.

⁹⁰ *Ibid.*, p. 61.

⁹¹ Densmore, p. 316.

⁹² Swan, *Cape Flattery*, pp. 78, 18.

⁹³ Densmore, p. 316.

⁹⁴ Olson, p. 143.

⁹⁵ Densmore, p. 318.

⁹⁶ Olson, p. 165.

⁹⁷ Reagan, p. 58.

Abies grandis Lindl. White Fir.

Usually in moist situations, associated with Douglas fir and western red cedar; apparently very scarce near the ocean coast.⁹⁸ Only a few specimens of this variety of fir were identified. Whether they were overlooked in other places is uncertain, but informants seemed satisfied with only one kind of fir.

Chehalis	t'awi't'tl
Green River	luqtci'ats

The only use the Chehalis have for this wood is for fuel. The same informant identified both this specimen and one of Douglas fir. The Green River information was secured from Mr. Ballard, who commented on that fact that his informants also distinguished between this fir and the Douglas fir. The needles of this variety were boiled as a tea for colds. On the other hand, the Swinomish informant insisted that this variety was the same as the Douglas and assured Mr. Ernesti that it looked different because of its environment.

Pseudotsuga taxifolia (Lamb.) Britt. (*Pseudotsuga mucronata* (Raf.) Sudw.) Douglas Fir.

This is the most abundant tree on the Olympic Peninsula and is common up to 3,500 feet in the Cascade range.⁹⁹

Chehalis	t'camo-'ma, "evergreen family" pa'yu'tspaytl, "squirrels eat them," cones
Cowlitz	ta'xsa, big tree; ta'xsata'xsa, little tree
Green River	tcibē'dats ¹⁰⁰
Klallam	tcī'a'tcīlce
Lummi	tcē'e'sun
Quileute	klay-hayts, klay-nayts ¹⁰¹
Quinault	dja'-mats, whole tree
Skagit	stcūbi'dats, large tree; skoqwa'- batsets, small tree; spēpolq ^x , cone
Snohomish	lu'kta'tciyats, ¹⁰² "needles are wide"; lu'klu'kta'tciyats, "boughs"
Squaxin	qu'xbi
Swinomish	squ'biyaqsa'ts

Food. Since the pitch was not chewed primarily as a medicine, it is listed here, though with some hesitation. The Klallam and Cowlitz chewed it like gum and so did the Quinault, according to Olson,¹⁰³ but this is denied by Garfield, Ernesti's informant.

Materials. Fir is most important as firewood, and, since its gathering requires less work, the bark is even more eagerly sought. This use is mentioned by the Quinault, Cowlitz, Skagit, Lummi, Klallam, Swinomish, Chehalis, and Green River. The Quin-

ault also make torches of the pitchy parts.¹⁰⁴ Since fir does not split evenly, it is not used for woodwork, but serves well as shafts for harpoons, salmon spears, and handles of dip nets. The Quinault use it for all these purposes. The spear and harpoon shafts are made of it by the Cowlitz, Skagit, Lummi, Klallam, Swinomish, Chehalis, and Green River. The boughs of the fir are used in the sweat lodge, being put over the hot rocks by the Swinomish.¹⁰⁵ The bark is boiled by the Swinomish to make a light brown dye which is used on fish nets to make them invisible to the fish.¹⁰⁶

Medicine. The pitch of the fir is put on sores by the Cowlitz, Quinault, and the Skagit. It is boiled and drunk as a cold medicine by the Cowlitz and Squaxin, who also mix the needles with cedar, to make a tea for colds. The Swinomish boil fir needles alone for a general tonic tea, which they also heat and apply to the chest to "draw out the pain." The bark is boiled by the Skagit as an antiseptic—the informant telling of this remedy was using it on a badly infected finger. The bark of young roots is boiled by the Swinomish and drunk as tea for colds, and babies are washed in it. The bud tips are also picked by them and chewed for sore throat or sores in the mouth.

Charms. The cones of fir are thought to have magic quality in several tribes. The Chehalis warm them by the fire so the rain will stop. The Cowlitz put them close to the fire with a prayer for sunshine. The Skagit say that when salt-water people are marooned on account of wind, they burn cones and point the boat in the direction from which they wish the wind to come.

Literature. Reagan mentions for the Hoh and Quileute that the wood is used for fuel and for making shakes and clapboards, a practice which is post-white.

Thuja plicata Donn. Western Red Cedar.

Abundant from sea level to about 3,000 feet elevation.¹⁰⁷

Chehalis	lata'wi; p'alans
Cowlitz	nuyk, tree; lot'sa'kes, cedar bark; pa'lumkwi, shredded cedar bark
Klallam	xatca'tcl
Lummi	x'pai'epl, whole tree; x'pai, buds; slōwē', bark
Makah	pi'ts-ōp, bark, dried but not broken
Quileute	t'sa'p-is, whole tree; t'sa-'t'apis, plural ¹⁰⁸ t'sapi'stat, branches; ya'ksa, long straight branches used for rope; t'sapi'stcit, cedar bark on tree; si'k'u'ya, bark peeled off

⁹⁸ Jones, *Olympic Peninsula*, p. 96.

⁹⁹ *Ibid.*, p. 97.

¹⁰⁰ Ballard.

¹⁰¹ Reagan, p. 58.

¹⁰² tcūbi'dats given by Mrs. Shelton. The above given by an informant in Swinomish territory as being Snohomish.

¹⁰³ Olson, p. 60.

¹⁰⁴ *Ibid.*, p. 77.

¹⁰⁵ Stuhr (No. 324) mentions the use of the leaves by the Indians in sweat baths to cure rheumatism and it is unfortunate that no source is given for this information.

¹⁰⁶ See *Tsuga heterophylla* (Hemlock)—"Materials: bark."

¹⁰⁷ Jones, *Olympic Peninsula*, p. 97.

¹⁰⁸ Andrade, *Handbook*, pt. 3, p. 189.

Quinault	t'ci'tum, whole tree; t'ci'tumcila'c, limb; k'wilol, bark
Skagit	xaxpai'ats, tree; sluxwai, bark
Skokomish	q!wē'le
Snohomish	xelpai'tis
Squaxin	xpa'yats
Swinomish	xēpai'es, tree; xēpai'tct, bough of cedar

Materials. Throughout the whole Northwest the wood most extensively used by the Indians is cedar. House planks, house posts, roof boards, and canoes are made exclusively of this wood. Boxes, including those with bent sides, and dugouts are of cedar. Swan mentions that the Makah made cradles of cedar,¹⁰⁹ and a modern informant refers to its use for arrowshatts. The Quileute make the hearth of the fire drill of cedar, as well as the spindle for spinning mountain-goat wool. The Squaxin make the herring rake of cedar. The charcoal of cedar wood mixed with salmon eggs is used by the Quinault to rub on canoe paddles, which are held in pitch wood smoke and then rubbed with green grass to produce a lasting shiny black.

Equally as useful as the wood is the bark of the cedar tree, in fact there is no single item so ubiquitous in the Indian household. The shredding of bark is a constant bit of busy work for women, done by the Chehalis with a deer-bone chopper. It is shredded fine enough to be used as padding for infants' cradles, as sanitary pads, as towels. A coarser grade is plaited into skirts and capes, later into complete dresses for women. The Lower Chehalis use cedar bark for clothing, while the Upper Chehalis depend more on skins, a situation duplicated whenever a tribe is divided into a salt-water and an up-river group. Shredded bark is used for ceremonial head bands and for playing slahalem. In its unshredded state cedar bark is cut in strips of varying widths, the broader ones plaited to serve as dishes or as individual plates, as used by the Cowlitz, who also interweave cedar and maple to make larger platters. They also use cedar bark to line cooking pits. A small, coarse, twilled mat is used by several Puget Sound tribes for laying out boiled salmon. Canoe bailers are folded of large pieces of cedar bark and lashed with wild cherry bark. Wads of shredded cedar bark are used as tinder for fires and also carried in a slow torch on journeys.

The narrower strips are woven into mats by the Makah. The use of cedar bark for matting is much more prevalent to the north of this area, but the Makah make a few mats even though they much prefer to get them by trade from their Nootkan cousins. The Makah are the only coast tribe in Washington even to attempt to make them. The Quileute, like the Makah, also use the cedar mat as a sail, but in all probability they secured them through trading. The lining and head band of the

rain hat were made of split cedar by the Quinault, Quileute, and Makah. The Quileute string dried clams and smelts for storage on strips of cedar bark. For many purposes cedar bark is dyed with alder juice to give it a rich red-brown color.

The limbs of the cedar tree are stripped of their leaves, soaked in water, and twisted into rope. The heavier grades are used by the whale-hunting tribes like the Quinault, Quileute, and Makah for towing home dead whales. It has remarkable strength. Single limbs which have been worked to pliability are used to tie or sew the corners of wooden boxes and tie cross pieces in canoes. The Quileute string pecten shells on a small cedar limb as a dance rattle. Cedar limbs are used for openwork baskets by the Quinault and Squaxin, and also for weaving with vine maple sticks for fish weirs, and by the Snuqualmi for tying the poles of the summer house.

The roots of the cedar tree are used widely, in both western and eastern Washington, for the coiled and imbricated basket. They are split fine and used for the foundation, then trimmed more carefully for the sewing element. The only part of this area where cedar is not used for basketry is on the Pacific coast from the Quinault northward, where spruce is substituted. In searching for roots for basketry, the Squaxin were anxious to get those lying under rotten logs. Roots are also used by the Quinault for sewing the corners of wooden boxes.

Medicine. The Lummi chew the buds of cedar and swallow them for sore lungs, while the Cowlitz chew them for toothache, and the Skokomish boil them for a gargle. The Skagit boil the ends of the leaves for coughs. The Cowlitz boil the tips and mix them with some roots, which the informant could not identify, for a cold medicine. The Klallam boil cedar limbs for tuberculosis medicine. The Chehalis peel the bark of a small tree, and the inner part is chewed or boiled and the liquid drunk to help bring about menstruation. The informant stressed the fact that this was not used in case pregnancy was suspected, but only if there was a delay in menstruation. The Quinault make an infusion of the bark and twigs for kidney trouble.¹¹⁰ The seeds of cedar are steeped with the ends of the limbs and the infusion drunk to break a fever. The Quinault boil an infusion of cedar limbs to wash sores due to venereal diseases.

In addition to these medicinal uses, the leaves and limbs of cedar are used for scouring the body in bathing, both for ordinary purposes and in preparation for ceremonial occasions. This was mentioned by Swan¹¹¹ and also by present-day informants. Among the Lummi, a boy takes the boughs he has used to rub himself before a guardian spirit quest and fastens them to the top of a cedar tree. Whalers put piles of cedar branches under their beds to make themselves ready for the hunt and to ward off bad luck.

¹¹⁰ Olson, p. 181.

¹¹¹ Swan, *Cape Flattery*, p. 19.

¹⁰⁹ Swan, *Cape Flattery*, p. 18.

There is a strong association between cedar and death. Lummi men, burying a corpse, chew cedar tips to avoid nausea. Cedar limbs, singed, were used by the Lummi as a broom to sweep off the walls of a house after the removal of the corpse. The Skagit burned cedar limbs at night and waved them through the house to scare the ghost after death.

The handles of the dip net used between two canoes are struck with cedar boughs to remove the odor of fish.

In this discussion of cedar tribal names are not always mentioned, because the use of the tree is so universal that a few names used might only be misleading. The instances given are just specific examples.

Literature. Reagan has a long discussion of cedar for which he gives as the Hoh and Quileute word, "to-dilth," a word hard to equate with t'sa'p-is. He speaks especially of the use of cedar for the making of canoes, ranging from the little river canoe to the ocean-going one which will hold ten whalers or three tons of freight. He says, "A canoe for ocean use is now worth about \$200." Although his paper was published in 1934, I think the data for it were gathered some years ago.¹¹²

In 1792 Menzies spoke in his journal of "mats made of bark of trees used for house coverings" which he saw on the shores of the Gulf of Georgia on June 19th.¹¹³ Probably these were mat-covered summer houses or fishing camps.

This tree is cited by Densmore as giant arborvitae with "general economic uses."¹¹⁴ It is also in the general list as used for dye and medicine; however, its medicinal qualities are not specified, nor are the particulars given of its use as a dye.¹¹⁵

Juniperus scopulorum Sarg. Rocky Mountain Juniper.

Swinomish i'yalats, "smells strong" (i'yal, smell)

Medicine. Roots are boiled and the infusion is used to bathe the feet as a cure for rheumatism. The leaves are boiled so the odor will disinfect the house, and a sick person is also bathed in the infusion for the same purpose. This infusion is also drunk as a general tonic.

Literature. Reagan states that the twigs and berries are used by the Quileute for ceremonies.¹¹⁶

J. communis is listed by Gathercoal and Wirth as diuretic.¹¹⁷

TYPHACEAE. Cat-tail Family

Typha latifolia L. Broad-leaved Cat-tail.

Chehalis	swalalt'ct'lc
Cowlitz	tstci'yux
Klallam	qwo'ot

Makah	salaxa'xbupt; sala'xax, "mat"
Quinault	sgwitci'; kwilgo's, top of stalk
Snohomish	o'lal; kesu'b, string made of leaf
Squaxin	o'lal

Food. The Chehalis bake the roots and inner stalks in the ashes for eating. The roots are eaten raw by the Lower Chinook.¹¹⁸

Materials. The cat-tail is much more widely used for mat making than as food. Even where the use of cat-tails is not listed here, there is reasonable surety that they were used. At Neah Bay the Makah state that cat-tails have always been very scarce, and their gathering necessitates some travel from their villages. The Makah call the fruiting stalk "the wife" and use it for mats, while the male stalk, called "tcacu'p," is never used. The Quinault also must travel for cat-tails, going to Grays Harbor to get them in quantity. Mats are made of the fruiting stalks by all the groups listed above and, as stated before, probably by most tribes in western Washington. The mats are used as hangings and screens inside the winter houses and as coverings for temporary houses and shelters in the summer. The latter use is found everywhere except among the Makah. Mats are also used as mattresses and it is amazing how springy a new mat can be. Kneeling pads in canoes are of cat-tail mats, as are raincoats and capes. The Quinault make large wallet-like packsacks of cat-tails. A light-weight basket is made in an openwork crossed-warp twine using cat-tails. The Snohomish also use the leaves, carefully peeled, for making a two-ply string which is rolled on the bare thigh. This string is used for sewing the mats. The Chehalis use the edges of the leaves for imbrication on coiled baskets.

NAIADACEAE. Pondweed Family

Phyllospadix Scouleri Hook. Surf-grass.

Makah	xuxwa'p
Quileute	xa'k'

Food. In the spring the Makah eat the roots of this grass raw.

Materials. A bunch of this grass is used as a target for arrow practice by Quileute boys. It is tough and durable but is never used for basketry.

GRAMINEAE. Grass Family

Elymus mollis Trin. (*E. arenarius* Piper, not L.) Rye-grass.

Makah	tcupxa'bupt
Quileute	k'a'k'eput, "strong"

Materials. Bundles of rye-grass roots are used by the Makah to rub the body after bathing. The Quileute braid the roots and tie them into bundles for the same purpose, calling them "twa'tsatixl." The Quinault lay the leaves thickly under salal berries

¹¹² Reagan, p. 58.

¹¹³ Menzies, p. 58.

¹¹⁴ Densmore, p. 321.

¹¹⁵ *Ibid.*, p. 308.

¹¹⁶ Reagan, p. 57.

¹¹⁷ Gathercoal and Wirth, p. 95.

¹¹⁸ Ray, p. 121; also recorded by Swan, *Northwest Coast*, p. 88.

while they are drying. Although not identified from a specimen, it is probable that this is the grass the Quinault use for braiding tumplines.¹¹⁹

CYPERACEAE. Sedge Family

*Carex (sitchensis?)*¹²⁰ Basket Sedge.

It is used by the Makah for the bottom of trinket baskets.

Eriophorum Chamissonis C. A. Mey. Cotton Sedge.

Makah popoxsa'dix, "feather plant"

Any plant with down is called "feather plant," the same name being applied to fireweed. It is not used. The specimen identified above and one found in a cranberry bog at Spruce Orchard are the only ones known to Dr. Jones from the Olympic Peninsula. The Quinault informant did not recognize it.

Scirpus acutus Muhl. (*S. occidentalis* (Wats.) Chase.) Tule.

Klallam tsa'na'ux
Makah t!ū'daxbupt
Snohomish sqwiqwa'ds

Materials. The Makah get tule at Lake Ozette and use it for making mats similar to cat-tail mats. The Quinault make packsacks and coarse baskets of tule.¹²¹ The Klallam get tule in small ponds and use it for mats. The Snohomish gather tule in the fall and use it for mats.

ARACEAE. Arum Family

Lysichitum americanum Hulten and St. John. (*L. camtschatcense* of authors.) Skunk cabbage.

Cowlitz ka'ilet, whole plant; dipdi-'p, seed stalk
Klallam stco'qwē
Makah tibu't¹²²
Quileute t'ō'qwa, "it smells," whole plant; t'ō'qwa'akē'itsa, seed stalk; t'ō'qwa'a'tsubokl, root
Quinault tsūlē'lōs, "digging the roots"
Samish t'ca:'uk'w
Swinomish t'cu:'k'w

Food. The Quileute cook and eat the root as do the Lower Chinook,¹²³ who boil it for eating, but they do not prize it highly. The white part of the stalk below the ground is roasted on hot rocks by the Quinault in preparation for eating.¹²⁴ The Cowlitz stack the blossoms alternately along the sides of a stick, bury it and build a fire on top overnight. Then two or three are eaten; they are so strong that more

would make one sick. The Quileute say that bears enjoy skunk cabbage roots. The Skokomish steam the young leaves.

Materials. The leaves of skunk cabbage are used by the Quileute to wrap salal and elder berries while drying. The Samish and Swinomish double or roll the large leaves to make a cup for drinking or for picking berries. The Makah also use the leaves for drying salal berries and line berry baskets with them.

Medicine. The root is used in many ways, from infusions in which invalids are bathed by the Samish and Swinomish, to the chewing of the raw root by Makah women to effect an abortion. The Quinault boil the root and drink the liquid to clean out the bladder, while the Makah use the same concoction as a blood purifier. Densmore furthermore states that the Makah chew a little of the root to soothe the stomach after an emetic of red elderberry. It is hot like pepper.¹²⁵ Because of its supposed uterine action, the Quileute pound the root, boil it, and drink the juice to bring about easy delivery. The Klallam bake the root like bread and lay it on a carbuncle. The informant successfully used this on a carbuncle on his ankle.

The properties of the leaves, especially as a poultice, are known to many groups. The Quileute and Skokomish apply them to cuts and swellings, because they have a soothing effect; for the same reason they are used for headaches and fevers. The Makah warm the leaves and apply them to the chest for pain. The Quinault use the leaves as a general poultice. The Klallam hold the softest part of the leaf close to the fire and work it soft in the hands and put it on parts of the body sore with scrofula. The Cowlitz heat the blossom and apply it to the body for rheumatism. The Skokomish soak the roots in water and use it as a physic.

Charms. A Quileute sealer puts some leaves under the bow piece of his canoe because the leaves are dead and flat and will lie still, therefore the seal will lie still too and be caught easily. If a sealer took elk meat in his lunch, the seal would jump around because the elk is a "jumping" animal. Eggs in a lunch cause the seal to roll around in the water.

Literature. Reagan has the following information for the Quileute: when roasting camas, wild onion, and garlic, the Indians cover them with layers of skunk cabbage leaves, saying that they give the food a fine flavor. They wrap elderberries ready to be stored in these leaves. He also mentions the eating of roots by bears.¹²⁶ Haskins states that the use of skunk cabbage roots often saved coast Indian populations from starvation. The roots were supposedly cooked in pits, together with scrapings of the tender inner bark of hemlock, a method not described by any Indians of western Washington. But since Haskins does not give tribal names, it is impossible

¹¹⁹ Olson, p. 88.

¹²⁰ Dr. Jones could not identify this sedge accurately because of lack of literature and comparative material. Work on the sedges is still in a formative state.

¹²¹ Olson, p. 84.

¹²² Densmore, p. 311.

¹²³ Ray, p. 121; Swan, *Northwest Coast*, p. 87, "root, boiled and partially deprived of its acrid properties, is eaten"; Boas, p. 231.

¹²⁴ Olson, p. 54.

¹²⁵ Densmore, p. 314.

¹²⁶ Reagan, p. 59.

to check any of the information. The fondness of bears, and elk as well, for the roots is also mentioned by Haskins, who states that these animals often plowed up whole swamps to get them.

The Kathlamet Indians have an interesting myth concerning the skunk cabbage. In the ancient days, they say, there were no salmon. The Indians had nothing to eat save roots and leaves. Principal among these was the skunk cabbage. Finally the spring salmon came for the first time. As they passed up the river a person stood upon the shore and shouted: "Here come our relatives whose bodies are full of eggs. If it had not been for me all the people would have starved."

"Who speaks to us?" asked the salmon.

"Your uncle, skunk cabbage," was the reply.

Then the salmon went ashore to see him, and as a reward for having fed the people he was given an elk-skin blanket and a war club, and was set in the rich, soft soil near the river. There he stands to this day wrapped in his elk-skin blanket and holding aloft his war club.¹²⁷

Stuhr states that the root forms the chief ingredient of the patent medicine "Skookum." It is reputed to be a stimulant, antispasmodic, and emetic for bronchial and pulmonary affections. It is used in a salve for ringworm, swellings, and inflammatory rheumatism.¹²⁸

JUNCACEAE. Rush Family

Juncus effusus L. (*J. effusus hesperius* Piper.) Rush.

Quinault k'lo'om, "grass"
dja'lalcnil

There is some confusion in the Quinault information, but it is offered for what it is worth. It was obtained by the same field worker from a man and a woman. The former gave the first name and said it is used for plaiting tumplines for baskets. The woman gave the second name and said it is mixed with cat-tails to make string but not used for tumplines. She said that k'lo'om is larger and is used for tumplines. It has been impossible to check this conflicting information.

The Snoqualmi informant stated that the stalks are used for tying things but not for tumplines. Early sprouts of the larger plants are sometimes eaten raw.

Juncus xiphioides E. Mey., var. *triandrus* Engelm.
(*J. ensifolius* Wiks.)

Swinomish skuba'laḡkad

The information was obtained from the same informant for both the Swinomish and Samish tribes. He did not know the Samish name for the plant; he was sure that it did not grow in Samish territory. The Swinomish, he said, ate the bulb.

Literature. Reagan states that the Quileute used it as medicine.¹²⁹ *Juncoides* sp., with the common name of wood rush, is listed by Densmore for the Makah as kloklo' teibakok, meaning "it looks like the green dye plant." The tender new shoots were given a barren woman to chew as an aid to fertility.¹³⁰

LILIACEAE. Lily Family

Xerophyllum tenax (Pursh) Nutt. Pine Lily.

Chehalis em¹³¹
Cowlitz ya'i
Klallam klakl
Quinault k'ula'ṽstap

Material. This plant, variously called bear grass, squaw grass, deer grass, or pine lily, as noted above, is used by all Indian groups in this territory.¹³² It grows chiefly in the Hudsonian zone and was not readily available for identification, except when some of it was found dried or as it could be pointed to in a basket. It has only one use in the whole area, namely for overlay or decoration on basketry. Trimmed and tied in small bundles, the grass-like basal leaves of this plant make a welcome gift and a good article of trade.

Literature. Haskins mentions that at the Columbia Rapids there is much trade in *Xerophyllum*.¹³³

Zigadenus venenosus Wats. Death Camas.

Chehalis o'p' or u'p'
Squaxin ba'q'a'

Both of these informants identified the plant from the same specimen, the only one found during these studies. It is regarded as a violent emetic and sometimes used as such, but on account of its poisonous nature is usually avoided. The Chehalis informant added that it belongs to the same family as camas.

Literature. Haskins states: "Indians were aware of its poisonous quality and were especially afraid because it grew where the other camas also flourished. The bulbs were powdered and applied as a poultice to cure boils, rheumatism, bruises, sprains, and to relieve pain. Unscrupulous medicine men were said to mix the root with a little tobacco and give it to a person to induce a severe nausea in order to receive a heavy fee for curing them."¹³⁴ It would be helpful to know to which tribe this statement applies.

In Menzies' Journal there is an entry at Birch Bay for June 12, 1792: "appeared to be a new species of melanthium," to which the editor added the marginal comment, "probably *Zygadenus venenosus* (poison camas)."¹³⁵

¹²⁹ Reagan, p. 59.

¹³⁰ Densmore, p. 317.

¹³¹ Adamson, MS Notes.

¹³² Since no specimen was found in Makah territory, it was neglected in this study but Miss Densmore, p. 320, records it as "Basket-grass from Taholah."

¹³³ Haskins, p. 43.

¹³⁴ *Ibid.*, p. 33.

¹³⁵ Menzies, p. 56.

¹²⁷ Haskins, p. 5.

¹²⁸ Stuhr, p. 17.

This plant is also discussed at length by Muenscher, even the dried bulb¹³⁶ being described as very poisonous.

Veratrum Eschscholtzii Gray. (*V. viride* of Piper; *V. Eschscholtzianum* (R. & S.) Rydb.) False or Green Hellebore.

Cowlitz	mimu'n
Quinault	tc'ai'nix

Medicine. This plant was secured only from two tribes with direct access to mountains. It belongs to the Hudsonian zone and among the Quinault is collected only up in the Spruce Orchard region. The Quinault boil the whole plant and drink it in very small doses for rheumatism. They regard it as poisonous. The Cowlitz are also aware of its poisonous qualities and do not use it internally at all. Instead they tie a leaf around a patient's arm to relieve pain.

Literature. Again it is most annoying that Haskins does not give the source of his information. It is mentioned that the hellebore is considered potent medicine and that a bit of the root chewed and spit on the water causes sea monsters to disappear; but at the end of the paragraph, the root is called drastic poison.¹³⁷

Gathercoal and Wirth say that the medicinal value of *Veratrum viride* was known to the Indians of the eastern and central United States, and that they introduced it to the whites.¹³⁸ Youngken states that the roots and rhizomes are used as a cathartic, respiratory, vasculatory, and motor depressant, also to slow overactive heart, reduce blood pressure; it is always used in small dosage.¹³⁹

Allium cernuum Roth. Nodding Onion.

Klallam	q'loxwoi'etc
Makah	kl'i'ye'kl'i'yebupt

Food. Onions are eaten sparingly by the Makah, usually only when traveling alone, their reaction being much like ours today. They are not plentiful enough to be eaten in large quantity. The Klallam and Quinault also eat them.

Medicine. The Makah chew the plant and put it on the chest for pleurisy pains. The Quinault, who found the wild onion only at Lake Quinault, use it the same way.

Literature. Various species of *Allium* are listed in Youngken as diuretics and expectorants.¹⁴⁰ Menzies recorded in his Journal that he saw wild onion with *Arenaria* on Cypress Island on June 8, 1792, and four days later he landed at Birch Bay where he noted a "new species of allium, 6-10 inches high with pink flowers," a good description of the local variety.¹⁴¹

Haskins states, "All species of wild onions are known and used as food by the Indians of the Pacific Coast."¹⁴² It is mentioned in the Journals of Lewis and Clark as an article of food and commerce. It is mentioned as a remedy for flatulence due to eating too much camas, and it is used as a poultice.

Brodiaea pulchella (Salisb.) Greene.

This plant was found only once when it could be shown to an informant. The Squaxin informant who saw it did not recognize it.

Camassia Quamash (Pursh) Greene. (*Quamasia azurea* Heller; *Q. quamash* (Pursh) Coville.) Camas.

Chehalis	xka'um; sqae'q, cooked bulb
Cowlitz	wak'amo
Klallam	kloi
Lummi	(LaCamas)
Makah	kwa'dis
Nisqually	sxa'dabs
Puyallup	sxz'dszm ¹⁴³
Quileute	k'wala
Quinault	kelek
Skokomish	kla'awup
Squaxin	sxa'dzaeb

Food. While the tribes listed above identified specimens of camas, it is universally used in the area, and traded from others if it is not available in the home territory. Except for choice varieties of dried salmon there was no article of food that was more widely traded than camas. The Lummi informant knew no other name than LaCamas, the name for camas in the Chinook jargon, attributable to the French voyageurs.¹⁴⁴

The camas grows best in prairies (open spaces in the heavily wooded landscape of this area), and is dug in the late spring. Camas bulbs are usually cooked in a pit in the ground. The Nisqually dry them in the sun after cooking and store them for future use. They also cache them in baskets lined with maple leaves, set up in trees, to be used when traveling. The Chehalis smash the bulbs and press them together like a cheese to preserve them. These are boiled in a stew with salmon. The Quileute get camas on Quillayute Prairie and Forks Prairie and prefer to take them after the blossoms have faded. The Quinault find camas at Baker's Prairie, Cook and O'Toole prairies. The Lummi find the best bulbs in May on Matia, Barnes, Spieden, and Clark islands. The Skokomish get camas from the vicinity of Chehalis through trade, since the plant does not grow in their own lands.

Literature. Reagan describes the method of preparing camas by the Quileute. He speaks of oven mounds scattered throughout the region and northward to the Fraser River Country. To substantiate this statement would require further study.¹⁴⁵

¹³⁶ Muenscher, p. 43.

¹³⁷ Haskins, p. 49.

¹³⁸ Gathercoal and Wirth, p. 133.

¹³⁹ Youngken, p. 142.

¹⁴⁰ *Ibid.*, p. 149.

¹⁴¹ Menzies, pp. 51, 54.

¹⁴² Haskins, p. 15.

¹⁴³ Smith, p. 251.

¹⁴⁴ Swan, *Northwest Coast*, pp. 90, 91.

¹⁴⁵ Reagan, p. 60.

Erythronium oregonum Applegate. Fawn Lily.

On the Swinomish Reservation a specimen was shown to three people, all of whom knew where it grew, but could not name it. The Quinault informant, who likewise had no name for it, said it grew around Skokomish, but not at Taholah.

Lilium columbianum Hans. (*L. parviflorum* (Hook.) Holz.) Tiger Lily.¹⁴⁶

Makah	l'kūp
Puyallup	sa'gwitc ¹⁴⁷
Quileute	lilipēwa'de'yu (put)
Quinault	k'laka', "to slash it down"
Skagit	tsa'gwite
Skokomish	basiltci
Snohomish	tsa'gwite
Swinomish	tsa'gwite

Food. Wherever this lily is used, the corm or "bulb" is steamed and eaten. It is gathered by the Klallam in the late fall and buried in a hole lined with cedar boughs to keep fresh. This hole is dug in the house. The Quileute and Quinault gather these lilies where they get camas. The Skagit gather some while they are blooming; if they do not want to dig all the bulbs, stakes are set out around the place where many lilies are growing so that the bulbs can be found when the blossoms are gone and the foliage is dead. The Skagit go to burnt-over land near Birdsvew for these lilies. After digging the bulbs, they dig the leaves under to help the next crop, the only semblance of agricultural procedure found in this region. The Samish, closely associated with the Lower Skagit, go to German Prairie, north of Burlington, for their lilies. The Swinomish dig them near Coupeville on Whidbey Island. The Lummi have to leave the present reservation and go to some small islands beyond Lummi Island for them. The Skokomish dig the bulbs just after the lily blooms. It grows profusely in their country.

Literature. Haskins says they are edible and highly prized by coast Indians.¹⁴⁸

Clintonia uniflora (Schult.) Kunth. One-flowered Clintonia.

Cowlitz	hwik'hwakul
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Medicine. The plant is smashed and the juice applied to a cut or to the eyes if they are sore and the lids stick together on awakening.

Streptopus amplexifolius (L.) DC. Twisted-stalk.

Quileute	ya'i'wa'put, "snake plant" (ya'i'wa, snake)
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Beliefs. The berries are believed by the Quileute to be eaten by garter snakes and water snakes.

Medicine. The Makah chew and swallow the roots to produce labor in case of protracted delay. An expectant mother would spot some of the plant so she could find it easily if needed.¹⁴⁹

Disporum Smithii (Hook.) Piper. Bellwort.

This variety was found only in Makah territory, where it is used as a love medicine, but the informant claimed not to know the exact procedure.

Disporum oregonum (Wats.) Benth. & Hook. Fairy Bells.

Skagit	spats (Upper Skagit, sətcet'wats, sqwala'xlad)
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As can be seen from the meager list and even more meager naming, this plant is not important. Even the Skagit, who have a name for it, do not use it. The Lummi call them snake berries and warn against touching them. The Klallam say the berries are poisonous and make one very sick. The Swinomish informant did not know the plant. The Makah use some part of the plant as a love medicine, but the informant did not know the procedure.

Maianthemum dilatatum (Wood) Nels. & Macbr. (*Unifolium bifolium kamtschaticum* (Gmel.) Piper.) Wild Lily-of-the-valley; Snakeberry.

Klallam	klē'a'tcais
Lummi	x'xko'n'ē
Makah	tli'ikibupt, "snake plant"
Quileute	tse'a'tsilput, "kind of sour" ¹⁵⁰
Quinault	klē'qwan

Food. Wherever the plant is used, the berries are eaten but not greatly relished. The Lummi informant says they were not well known. The Quileute say the berries are very oily and in their name for them compare them to whale oil. The Skagit informant did not recognize the plant.

Medicine. The Makah chew the long roots and swallow the juice to correct sterility. The Quinault pound the roots and soak them in water, which they rub on the eyes for soreness.

Literature. Haskins states that the berries were used as food by the Indians from Vancouver Island to Alaska, though they were not always plentiful enough to be of great importance in this district.¹⁵¹ The pharmacognosies do not substantiate the medicinal purposes cited above.

Trillium ovatum Pursh. Trillium.

Lummi	tcelta'les
Makah	tcatca'olk!us, "sad flower"
Quileute	kokots'tada'ktcl, "thieves' leaves"
Skagit	x!at'tlek'u
Snohomish	tcū'xtcob (generic word for flower)

¹⁴⁶ Jones gives only lily as the common name, but the local people all refer to it as the tiger lily.

¹⁴⁷ Smith, p. 251.

¹⁴⁸ Haskins, p. 21.

¹⁴⁹ Densmore, p. 317.

¹⁵⁰ Another translation by another informant is "t'sea', whale oil."

¹⁵¹ Haskins, p. 53.

Medicine. Both the Lummi and Skagit use trillium for the eyes, the former dropping the juice of the bulb in the eye for soreness, the latter soaking the roots in water which is then used as an eye wash. The other Skagit informant, however, said the plant was a kind of poison and not used. The Quileute scrape the bulb with a sharp rock and smear this on a boil to bring it to a head.

Charms. The Makah pound the bulb and rub it on the body as a love medicine. The Quinault also attribute this power to the plant, for a woman will cook the bulb and drop it in the food of a man she wants as a lover. Among the Quinault the old people stop children from picking this plant, because such an act brings rain.

The Swinomish informant said she had never seen the plant. The specimen shown her had no blossom, so perhaps the lack of recognition might be understood. The Snohomish had no special name or use for the plant.

Literature. Like Haskins, Stuhr does not mention Indians by tribes, but states that trillium was used as an emetic and for female disorders.¹⁵² The latter is interesting, since there is a statement in Youngken that some species of trillium are recognized as emmenagogues.¹⁵³

ORCHIDACEAE. Orchid Family

Peramium decipiens (Hook.) Piper. Rattlesnake Plantain.

Cowlitz	ml'i'smli's
Klallam	swuxkla''ants

Medicine and charms. This plant is not easy to find and so was seldom shown to an informant. The Cowlitz make it into a tea which is used as a tonic. The Klallam informant, who is a devout Shaker, said that since she is a Christian she should not think of such matters, but formerly women rubbed this plant on their bodies to make their husbands like them better.

SALICACEAE. Willow Family

The identification of the willow is difficult and often the specimens brought were not of the best. It is also a problem to know whether the identification of informants was for the particular willow presented to them. It is strange that the commonest willow of the Olympic Peninsula, *S. Scouleriana*, for instance, never appeared.

Populus trichocarpa T. & G. Cottonwood.

Chehalis	ne'k'wl
Cowlitz	xu'p'xp
Green River	q'wde''q'ats ¹⁵⁴
Quinault	kalle'tsalx
Squaxin	stsa'pats

Materials. The Quinault use cottonwood for posts in palisades around villages,¹⁵⁵ and the bark is used by shiftless people for house coverings. For the hearth board of the fire drill, the Cowlitz use cottonwood. The Squaxin use young shoots of cottonwood for making the sweat lodge, and also use them for lashings and tying thongs.

Medicine. The bark is boiled by the Squaxin and the infusion used for a gargle to cure a sore throat. They also bruise the leaves and put them in water to use as an antiseptic on cuts. The Klallam, according to Eells,¹⁵⁶ use the buds for preparing an eye wash. The Quinault, perhaps recognizing the same antiseptic quality the Squaxin believe the plant possesses, use the gum of the burls directly on cuts and wounds and also use the bark at the surface of the ground to make an infusion for the relief of tuberculosis.¹⁵⁵

Beliefs. The old people, according to a Chehalis informant, used to say that this tree had a life of its own, because it shook itself when there was no wind. Consequently they did not even use it as firewood.

Literature. Another variety of cottonwood, *Populus balsamifera*, is used medicinally, according to Youngken, as a stimulant and an expectorant, the buds and bark being reduced to charcoal.¹⁵⁷

Salix sp. Willow.

The Klallam call all willows sqwe'e'elte and regard them as principally useful for the bark, which is made into string. The bark is also boiled as a remedy for sore throat and tuberculosis.

Salix lasiandra Benth. (*Salix lasiandra* Lyallii Sarg.)

Chehalis	qa'litnts
Cowlitz	duxsha'u

Materials. The Chehalis take the inner bark from the larger trees and twist a two-ply string. The Cowlitz use this wood for the drill of the fire drill.

Salix Piperi Bebb

Quileute	lila'k'a, "willow"
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Materials. This tree is used extensively by the Quileute, the bark being used in basketry, and the young trees about three or four inches thick being cut for fish weir poles because willows will take root wherever planted. A few leaves of this willow are put in the cooking basket to give the food a good flavor.

Medicine. The roots are used by an athlete in training, to rub his body.

Salix sitchensis Sanson

Klallam	sqwe'e'elte
Skagit	tsox'alo'ats

Materials. The Klallam peel the bark and twist it for string.

¹⁵² Stuhr, p. 48.

¹⁵³ Youngken, p. 169.

¹⁵⁴ Ballard.

¹⁵⁵ Olson, pp. 117, 65, 180, 181.

¹⁵⁶ Eells, pp. 618, 623.

¹⁵⁷ Youngken, p. 121.

Medicine. The bark is peeled and boiled for a tonic.

Miscellaneous. This willow is considered good beaver food. The specimen shown this informant had a gall on it, of which she said, "That berry is the worm's house." The Klallam use the same name for all willows.

Salix Hookeriana Barratt

Makah klik'tei'bupt, "dog plant"

Materials. The Lummi use the bark of saplings, made into string, for duck nets and for reef nets.¹⁵⁸ The Snohomish also make a two-ply string of the bark. The Quinault, using the bark, make a heavier line for tumplines and slings, and give it its most severe test as the harpoon line in sea-lion hunting gear. The Quinault also use the wood as a fish lure or plug for halibut, sole, cod, and flounder.¹⁵⁹

Medicine. The Makah use the leaves of this willow as an antidote for shell-fish poisoning. They also soak the roots and use the water as a hair wash.

BETULACEAE. Birch Family

Corylus californica (A. DC.) Rose. Hazelnut.

In open woods, common.

Chehalis k'ap'u'xwunl, whole plant; k'ap'u'x, nut

Cowlitz k'ko'sas, whole tree; yuka'yuka', catkin

Lummi k'lop'uxēlc

Skagit k'apox'

Skokomish k'apāxwai, "nut bush"

Snohomish klapō'xwats

Squaxin qaBu'xwats, whole plant; qa'Bux, nuts

Swinomish k'apō'x.

Food. The Cowlitz bury the nuts for winter in a cylindrical type of fish trap. The Chehalis and Puyallup¹⁶⁰ eat the nuts fresh and also store them for winter. The Squaxin bury the nuts in a dry place wrapped in hazel leaves. The Skagit eat the nuts fresh and crack them with a stone; they never store them. The Lummi, Snohomish, and Swinomish also eat them fresh.

Materials. The Chehalis use the twigs twisted to tie things, but they do not make rope of them. The Skokomish use the long twigs for rope, made by twisting.

Literature. In Menzies, *Journal of Vancouver's Voyage*, there is a record of *Corylus californica* at Hannon Point, May 10, 1792.¹⁶¹

Alnus oregona Nutt. Alder.

Klallam s'ko'niltc

Quinault malp

Swinomish su k'uba'ts

Food. The food value of the alder is apparently of no great importance. Only one instance is recorded of the eating of any part of the alder and that is the use of the sap by the Swinomish, who take it from the inside of the bark only when the tide is coming in.

Material. The wood of the alder is, next to cedar, the most widely used in Northwest Coast woodworking. Dishes, spoons, and platters are made of it, but the Swinomish regard it as too soft for canoe paddles. The Quinault make the fire drill and canoe bailer of alder¹⁶² and do not scorn it for canoe paddles. The Quileute even regard alder as superior for paddles because if it is cut green and seasoned it will not split in the hot sun. The Makah make the baby's cradle of alder. Uniformly in this area alder wood is preferred for smoking salmon. It is also used for firewood in the open because it does not spark.

The bark of the alder is used for dye by the Quinault, Snohomish, Lummi, and Quileute. The dye is especially useful to make fish nets invisible to fish. It is also widely used on cedar bark. Its color is described as from red to brown. The bark is also used by the Quinault and Swinomish to line the pot in which elderberries are stored.

The Nisqually use the boughs as covering for temporary shelters.¹⁶³

Medicine. The bark is boiled by the Swinomish and the tea drunk for colds, stomach trouble, and scrofula sores. The Cowlitz rub the rotten wood on the body to ease "aching bones." The Quileute eat the cones raw to stop dysentery and the Klallam chew the catkins as a cure for diarrhoea.

Literature. Reagan mentions the extensive use of alder including the choice of alder trees by the Quileute as the place to put the canoes containing corpses.¹⁶⁴ Menzies has several entries of alder in his *Journal*,¹⁶⁵ and Swan speaks of the use of "black alder" bark for dyeing basketry grasses.¹⁶⁶ Stuhr lists the use of bark, twigs, and buds as tonics and teas and also mentions an ointment of bark to cure eruptive skin diseases.¹⁶⁷

FAGACEAE. Beech Family

Quercus Garryana Dougl. Oak.

The oak occurs in this area only where there is open prairie country.

Chehalis sk'wi'sl; skēkslaloX, little oak; k'lloi, little leaves

Cowlitz ts'u'nips

Klallam qlapūt

Squaxin tca'dzats

Food. The Nisqually, Chehalis, Cowlitz, and Squaxin, who live in sections where oak trees are most numerous, use the acorn as food, but in the true

¹⁶² Olson, pp. 77, 72.

¹⁶³ Haeberlin and Gunther, p. 18.

¹⁶⁴ Reagan, p. 61.

¹⁶⁵ Menzies, pp. 20, 49.

¹⁶⁶ Swan, *Northwest Coast*, p. 163.

¹⁶⁷ Stuhr, p. 21.

¹⁵⁸ Stern, pp. 41, 43.

¹⁵⁹ Olson, pp. 36, 48, 77, 88.

¹⁶⁰ Smith, p. 252.

¹⁶¹ Menzies, p. 27.

evergreen forest area that is an unknown dish. The Chehalis roast acorns in the fire. Acorns are stored in baskets of young maple bark and buried in the mud of a slough all winter. In the spring when they are taken out to eat, they look as though they were spoilt, but they are delicious. The Cowlitz bury acorns in the mud to leach them. The Squaxin roast them on hot rocks. The Klallam eat the acorn as a nut without any preparation.¹⁶⁸ The Quinault never use them as food. Since they are eaten in such small quantities the amount of tannic acid in them is not dangerous, and the elaborate leaching process used in northwest California, where the acorn is a basic food, is not necessary.

Materials. The Cowlitz use the wood for making digging sticks and combs, and also as fuel. The Chehalis and others mentioned do not use the wood.

Medicine. The Cowlitz boil the bark as a cure for tuberculosis.

Literature. The presence of the oak in this region was noted by Menzies, who was at Oak Cove near Port Ludlow on May 9, 1792.¹⁶⁹

URTICACEAE. Nettle Family

Urtica Lyallii Wats. Nettle.

Chehalis	qwunqw'u'n, "it stings you"
Cowlitz	ala'la
Klallam	ts'tcexalts
Lummi	ts'ts'tcal
Makah	kalu'p'ki
Quileute	padakokoxl, "it blisters"
Quinault	qwunɛn
Samish	tsitsxa'tc
Skagit	tsud'sk!
Skokomish	klu'a'kwai
Snohomish	tsudts'x
Squaxin	stu'd'x
Swinomish	su'tsx, "it'll sting you"

Materials. In almost this entire area the bark of the nettle is peeled, dried, and rolled on the thigh into a two-ply string. The Skagit informant had heard of this string, but had never seen any. The Cowlitz informant said that this type of twine was not used by them. It may be that the cord made of Indian hemp was secured by the Cowlitz from eastern Washington. A description of the making of this string by the Lummi is given by Stern.¹⁷⁰ This string is used for duck nets by the Lummi, Snohomish, and Skokomish.

Medicine. The medicinal value of this plant seems to be as great as its power of irritation. The Chehalis and Quileute take the whole stalk and whip a person having rheumatism, while the Quinault count that as a help for paralysis. For the same illness, the Cowlitz crush the sprout and use it as a poultice.

Rubbing with nettles is also good for colds, according to the Snohomish. Perhaps less drastic and also less specific, baths are taken by the Samish and Swinomish in an infusion made of the entire nettle plant and the white fir (*Abies grandis*), pounded together and boiled. It serves as a general tonic. The Skagit do the same for colds. The roots are boiled to make a hair wash especially for girls by the Chehalis and Skokomish. The Klallam soak the stalk in water and rub the body with it, for soreness or stiffness. Internally, infusions of nettles are used for some of the same ailments. The Quileute pound the root and drink the boiled infusion for rheumatism, a small Chinese teacup full being the dosage. This is one of the few occasions when a dosage was given. The Squaxin crush the leaves and put them in water as a drink for a woman having difficulties in childbirth. This "scares the baby out," for the nettles are after him, according to the informant. The Lummi also drink nettles during childbirth.¹⁷¹ Believing that a tea made of nettles would relax the muscles, the Cowlitz give it to a woman about to deliver a child. The Snohomish drink the same infusion for colds. The Quinault peel the bark and boil that as a cure for headache and nosebleed. They also give the tips of the plant to a woman to chew during labor.

Charms. The Makah rub the body with nettles after handling a corpse, as a matter of purification. The Quileute seal hunter rubs himself with nettles before going out, to help him stay awake through the night.

Literature. The nettle is one of the most common plants in western Washington, proving especially annoying in the underbrush. Reagan¹⁷² says that where the Quileute women clear the nettles away they make their best gardens. He mentions the use of nettles as food and so does Haskins,¹⁷³ but nowhere in this study was that use brought forth. Menzies saw nettles at Birch Bay.¹⁷⁴ Swan states that a yellow dye is made of nettle roots mixed with a shrub traded from northern Indians.¹⁷⁵ Stuhr indicates the modern pharmaceutical use of nettles as a counter-irritant and alterative.¹⁷⁶

ARISTOLOCHIACEAE. Birthwort Family

Asarum caudatum Lindl. Wild Ginger.

Green River	xwaltc! ¹⁷⁷
Skagit	tuxop'bida'libut; tuxop', "pheasant," (because pheasants eat it) (Mrs. Moses) qwolqwalted (Mr. Moses)
Upper Skagit	tceltcaltcalaqwe'tc

¹⁷¹ Stern, p. 14.

¹⁷² Reagan, p. 61.

¹⁷³ Haskins, p. 77.

¹⁷⁴ Menzies, p. 53.

¹⁷⁵ Swan, *Northwest Coast*, p. 163.

¹⁷⁶ Stuhr, No. 139.

¹⁷⁷ Ballard.

¹⁶⁸ Gunther, p. 198.

¹⁶⁹ Menzies, p. 26.

¹⁷⁰ Stern, p. 63.

Medicine. The Skagit are the only tribe from which a definite use was obtained for this plant. The leaves are dried with another plant and used for tuberculosis. Eating the leaves gives one appetite. The Upper Skagit boil it as a tonic tea.

The Lummi informant saw a specimen, but did not recognize it.

POLYGONACEAE. Buckwheat Family

Rumex sp. Dock.

Chehalis	k'alemat(x?)uni
Cowlitz	te'wa'cus

Food. The Chehalis cook the green stalks of the larger plants over maple and cedar limbs on hot rocks.

Medicine. The Cowlitz boil the stalk and use the water as an antiseptic wash for leg sores.

Rumex Acetosella L. Sheep-sorrel Dock.

Chehalis	te'ayu'xu, "sour leaves"
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Food. The leaves are eaten raw or boiled by the Chehalis.

Medicine. The Squaxin eat the leaves raw to cure tuberculosis. The informant, however, could not recall the name of the plant.

Literature. Stuhr indicates that the root is as-tringent and the leaves acrid and refrigerant.¹⁷⁸

Rumex obtusifolius L. Bitter Dock.

Charm. The Quinault women believe that if the leaves of this dock are burned with soiled sanitary napkins, the menstrual flow will stop.¹⁷⁹

NYCTAGINACEAE. Four-o'clock Family

Abronia latifolia Esch. Sand Verbena.

Food. The large roots are eaten by both Klallam and Makah. The Klallam informant compared them to sugar beets. The Makah eat them in the fall.

Literature. Both Haskins and Stuhr mention the Indian use of the roots as food.¹⁸⁰

PORTULACACEAE. Purslane Family

Claytonia sibirica L. (Limnia washingtoniana (Suksd.) Rydb.) Spring Beauty, Miner's Lettuce.

Cowlitz	anipaswa'kul
Quileute	pēpē'tcitsep, "red at the ground"
Skagit	skokx'tca'd
Skykomish	tsak'a'xwulqēd, "makes the hair grow"
Snohomish	sto'ltū-xked

¹⁷⁸ Stuhr, No. 107.

¹⁷⁹ Found by Densmore among the Makah, who call it hua'psi, meaning "breaks up a plan." "This medicine was used when a person was conscious of being near an enemy which meant death. The fresh roots were pounded and rubbed on the body. A man would pay from five to ten blankets for one application of this remedy. When 'given out' this and similar plants were pounded and fixed so they could not be recognized." Densmore, p. 321.

¹⁸⁰ Haskins, p. 85; Stuhr, p. 95.

Medicine. The Quileute make a tea of this plant and drink it as a urinate. They also squeeze the stem with the fingers and rub the juice on the eyes. The Quinault women chew the whole plant during pregnancy so the baby will be soft when born. The Skagit drink a tea made of the plant as a general tonic; one specific example was given where this tea cured a sore throat. The Snohomish, Quileute, Skykomish, and Cowlitz rub the stem between the palms, and rub the plant in cold water which in turn is rubbed on the hair as a tonic. All agree that it makes the hair glossy, and the Quileute believe it prevents dandruff.¹⁸¹

The Lummi informants did not recognize it.

Literature. The following entry is from Menzies' Journal: "In this walk I found growing in the crevices of a small rock about midway between two points a new species of Claytonia; as I met with it no where else in my journey, it must be considered as a rare plant in this country." (*Claytonia furcata*, May 7, 1792.)¹⁸²

NYPHAEACEAE. Water Lily Family

Nymphaezanthus polysepalus (Engelm.) Fernald. (*Nymphaea polysepala (Engelm.) Greene.*)

Medicine. No informant could recall the native name of this plant which everywhere is used medicinally. The Makah steam a patient over the roots. The Quinault heat the roots and apply them to the seat of the pain, especially for rheumatism. They go two and one-half miles up river for these lilies. The Quinault believe that some roots look like men and some like women, so they always pick one appropriate to the patient.

RANUNCULACEAE. Buttercup Family¹⁸³

Anemone sp.

Cowlitz	lu'la'
Quileute	t'a'o'·l ¹⁸⁴

Medicine. A specimen of this was recognized only by the Cowlitz informant who stated that a tea is made of it and drunk for tuberculosis. The dose should be small, because too much would burn the stomach.

Ranunculus reptans L. (R. Flammula L., var. reptans (L.) Schlecht.) Buttercup.

Makah	klitc'sapbupt, whole plant; klitc'sap, leaves
Quileute	t'a'o'·l ¹⁸⁵

¹⁸¹ According to Densmore, p. 314, the Makah pound this plant and apply it to the abdomen as a remedy for constipation.

¹⁸² Menzies, p. 23.

¹⁸³ A buttercup (*Ranunculus* sp.) was used by the Makah as a poultice. The mashed leaves, used sparingly—for they themselves would make a sore—were applied to open and heal sore glands. Densmore, p. 315. *Ranunculus bongardii* Greene was also used as a poultice by the Makah to prevent blood poisoning. The poultice was covered with a small shell. Densmore, p. 316.

¹⁸⁴ Andrade, p. 164. This word was found in Andrade's vocabulary, but no use was given.

¹⁸⁵ Andrade, p. 164.

Food. The roots of the plant are dug between September and February and cooked on hot rocks. The roots are dipped in whale or seal oil and eaten with dried salmon eggs.

The Snohomish informant recognized it as a local wild flower, but had no name for it.

Ranunculus sp. Buttercup.

The Skokomish call this plant tsibolk'obic and eat the roots as winter food.

Delphinium Menziesii DC. (*D. columbianum* ex p. of Piper, not Nutt.) Larkspur.

Chehalis k'a'xk'anl; k'a'x, "rub it around"
Green River tcitcila'xwa'ts (diminutive of tcila^x,
"quiver")

Medicine. The Chehalis put the stalks and roots in warm ashes and use them for poultices. This is good for sores. The whole plant is poisonous and needs to be handled by someone who understands its use. The informant added that it is poisonous to eat.¹⁸⁶

It is not known to the Squaxin.

Literature. Another species (*D. Ajacis*) is known as a pariticide; it is also given internally as a cardiac stimulant.¹⁸⁷

Aquilegia formosa Fisch. Columbine.

Chehalis ya'ri'siyans, "it's good on your
teeth"
Cowlitz t'u'mts
Green River tsu'dbsmus or tsumsamus¹⁸⁸
Quileute k'li'lixlix, "to make a scar"
or
pe'itcابخa'a, "red flowers"

Medicine. The Quileute scrape the roots with a sharp rock and smear the milky pulp on sores to help form a scar. The leaves are also chewed and spit on sores.

Miscellaneous. The Chehalis children suck the honey out of the flowers.

The Cowlitz have a name for it but no use. The Squaxin do not know it, nor do the Skagit. The Quinault informant had seen the plant, but knows no name for it. Although it grows plentifully at Hobuck, the Makah have no name or use for it.

Actaea arguta Nutt. (*A. asplenifolia* Greene.) Baneberry.

Quileute koloqwxl, "open the place"
Quinault pa'maslm, "cold"
Snohomish tctwudsko'lasad

Medicine. The Quileute chew the leaves and spit them on a boil to bring it to a head. The Quinault did the same for wounds received in old time fighting. Later it has been used on gunshot wounds.

Beliefs. The Snohomish believe that bears eat the berries.

BERBERIDACEAE. Barberry Family

Berberis sp. Oregon Grape.

In some instances, especially in references taken from the literature, *Berberis* was not separated into the two varieties, so these instances are discussed here.

Chehalis kiohwizlnl
Cowlitz (l)k'wa'ukawus
Lummi sunni'
Makah kluksitlkobupt, "raven plant"

Food. The Cowlitz eat the berries raw or boiled, but never dry them for preserving. The Makah regard the berries only as raven food and say they make children ill. The Lummi eat the berries, as do the Lower Chinook.¹⁸⁹

Materials. The Chehalis use the unidentified *Berberis* in the same manner as the *Berberis Aquifolium*, namely, the roots are boiled for dye.¹⁹⁰ The Makah, who do not find Oregon grape in their own territory, use the root for dye; they trade for it or gather it when traveling. The same is true of the Quinault,¹⁹¹ who do not find it near Taholah, but near Lake Quinault. The Cowlitz also make dye of the root. The Lummi, according to one informant, do not know of the dye, but another knew of its use.

Medicine. The root is boiled and the liquid drunk to cure coughs and stomach disorders, by the Quinault.¹⁹² The Cowlitz boil the bark and use the infusion to wash sores on the skin and in the mouth.

Berberis Aquifolium Pursh. Oregon Grape (tall bush).

Chehalis t'iyu'xwitsnl
Samish xwē-sbū'dats
Skagit tēko'lqwx
Snohomish qu'bqubitc
Swinomish sqwa'tcas

Food. The Samish, Swinomish, and Snohomish eat the fresh berries. The Squaxin eat the berries also, but say they are too dry and sour to be good. The Chehalis do not eat the berries.

Materials. The root of *B. Aquifolium* and *B. nervosa* are used indiscriminately for yellow dye by the Snohomish, Skagit, and Chehalis.

Medicine. The Squaxin prepare a tea of the roots to be used as a gargle for sore throat and drunk in spring to purify the blood. The Skagit use the root for medicine, but the informant could not be specific. The Swinomish and Samish make a tea of the root for a general tonic.

Berberis nervosa. Pursh.

Klallam cu't'tcin
Snohomish swaix'ats
Upper Skagit kōmkomtc, berries; kōmkō'mtcalcld,
roots

¹⁸⁶ Ray, p. 123.

¹⁸⁹ Adamson, MS Notes.

¹⁹¹ Olson, p. 81.

¹⁹² Olson, p. 181.

¹⁸⁶ Listed as such by Muenscher, p. 83.

¹⁸⁷ Youngken, p. 296.

¹⁸⁸ Ballard, who thinks this may be a Sahaptin word.

Food. The Upper Skagit used to eat the ripe berries; now they make jam of them. The specimen discussed was *B. nervosa*, but the informant said that the same name was applied to both kinds and added that white people refer to this plant as wild grape.

Materials. All the groups mentioned above use the roots for dyeing basketry materials, especially *Xerophyllum tenax*. The Upper Skagit informant added that they use the dye now on rags for braided rugs.

Medicine. The Upper Skagit boil the roots and drink the juice for venereal disease.

Literature. Haskins notes the use of Oregon grape for dye and food. Also mentioned is the fact that the white man has learned of the medicinal value of this plant, and tons are dug each year and marketed.¹⁹³ Gathercoal and Wirth confirm this statement by the information that commercial supplies come from Washington, Oregon, and California. In our materia medica it is cited as a bitter tonic and alterative.¹⁹⁴ Youngken adds that it is given as a stimulant to appetite—perhaps the same reason for the general tonic use of it by the local Indians.¹⁹⁵

Achlys triphylla (Smith) DC. Vanilla Leaf.

Lummi	su'ktcen; xlwe'l'los
Skagit	kakada'lëxid, "crow food"

Medicine. The Cowlitz use the leaves in an infusion drunk for tuberculosis, but the informant knew no name for it. The Skagit also use it for tuberculosis, and they boil the leaves for a hair wash. This use is also known to one Lummi informant. The other Lummi informant said the plant was mashed and soaked in water which was drunk as an emetic.

FUMARIACEAE. Fumitory Family

Dicentra formosa (Andr.) DC. (*Bikukulla formosa* (Andr.) Coville.) Wild Bleeding-heart.

Cowlitz	xwoixwoi'as, name of plant; tumla'-tumla', "little hearts"
Green River	tsatsa'tsu'we ¹⁹⁶
Skagit	cecqwa'lkale, "toothache medicine"
Upper Skagit	t'at'ai'e"bcid xadëxlidts'o'latc, "medicine for worms" (ts'o'latc, worms)

Medicine. While the Cowlitz recognize the plant, they have no use for it. The Quinault know it grows near Oakville but not at Taholah, and have no name for it. The Green River information consists of the name only. The Upper Skagit, as the name indicates, use it as a worm medicine, the root being pounded and boiled. The other Skagit informant referred to it as toothache medicine and said the roots were chewed to cure toothache. Another Skagit said the plant was crushed and put on the hair, or crushed in water

and the hair washed with it. It is especially good for young children, because it makes the hair grow.

CRASSULACEAE. Stonecrop Family

Sedum sp. Stonecrop.

This plant is known to the Makah as tcatca"klk, water plant, because of its succulent nature. It is eaten when on journeys, if there is any doubt about the safety of the water in the locality. The fear about the water is not due to any knowledge of harmful bacteria, but to a belief in malicious spirits.¹⁹⁷ The Quinault informant did not know the plant.

SAXIFRAGACEAE. Saxifrage Family

Boykinia elata (Nutt.) Greene. (*Therefon elatum* (Nutt.) Greene.)

Quileute tciwawuxtce'uxia

Medicine. The leaves of this plant are eaten for tuberculosis by the Quileute.

Tiarella trifoliata L.

Quileute qwaqwatcyu'l, "three leaves"; (qwa'l, three)

Medicine. The Quileute chew the leaves as a cough medicine.

Tellima grandiflora (Pursh) Dougl. Fringe-cup.

Skagit t'axöbdaloxid

Medicine. The Skagit pound the whole plant, boil it and drink the tea for any kind of sickness. It especially restores appetite.

Heuchera micrantha Dougl. (*H. diversifolia* Rydb.) Alumroot.

The Skagit informant could not recall the name for this plant, but knew that it is pounded and rubbed on the hair of little girls to make it grow thick. It is also put on cuts.

Stuhr lists the plant as being an astringent.¹⁹⁸

Tolmiea Menziesii (Pursh) T. & G. (*Leptaxis Menziesii* (Pursh) Raf.) Youth-on-age.

Cowlitz	t'satsu'ms spama' tautmi'k", "medicine for boils"
Makah	tca'c'we

Food. The Makah eat the sprouts raw in the early spring.

Medicine. The leaf is applied fresh to a boil by the Cowlitz.

Philadelphus Gordonianus Lindl. Mock-orange (*Syringa*).

Cowlitz	sa'xit
Lummi	tsitsinalitc or tsëtset'c
Skagit	ts'o'latate
Snohomish	tsulota'tci'ats or tsaig'u'sidats

¹⁹³ Haskins, p. 118.

¹⁹⁴ Gathercoal and Wirth, pp. 270, 271.

¹⁹⁵ Youngken, p. 303.

¹⁹⁶ Ballard.

¹⁹⁷ According to Densmore called cha'chakli, "filled with water," and chewed by Makah women to bring on menstrual periods. Densmore, p. 317.

¹⁹⁸ Stuhr, p. 126.

Materials. The wood is used for making combs by the Cowlitz and the Lummi, while the Skagit make arrowshafts "and many other things" of it. The Lummi use it for netting shuttles, and in response to a more modern need, knitting needles.

Medicine. Rather as a toilet use, the Cowlitz and Snohomish make soapy lather of the bruised leaves and flowers. This lather the Snohomish also rub on sores.

Literature. Menzies saw Mock-orange at Birch Bay on June 15, 1792.¹⁹⁹ Haskins has the following statement: "Young straight shoots were used for bows, but not valued where yew is found. Dr. Cooper reports in 1853, that the Indians macerated the leaves and used them as a substitute for soap."²⁰⁰

Ribes divaricatum Dougl. Common Gooseberry.

Cowlitz	tmuxwax
Klallam	tłamanwexitł
Makah	catetka'bupt
Quinault	klé'émwus, "tied on your nose"
Snohomish	tsa'kab(h)ats (according to Swinomish informant)
Swinomish	t'u'bǝwats, plant; t'u'bǝw, berry

Food. The Swinomish eat the berries fresh, but never store them. The Quinault baked them in cakes and dried them like other berries.²⁰¹ Another informant added that they are mixed with elderberries and buried with them for preservation. They grow at Chinook Creek and Ayhut, but not near Taholah. The Cowlitz gather the berries while they are still green, and dry and store them for winter use; they are also eaten fresh.

Medicine. The Swinomish boil the roots and drink the infusion for sore throat, tuberculosis, and venereal disease. It is sometimes mixed with the roots of *Ribes sanguineum*. The Makah soak the bark and use the water for an eye wash, while the Klallam rinse the inner bark in water mixed with some human milk and use it for the same purpose. The Cowlitz burn and pulverize the woody stem and rub the charcoal on sores on the neck. The Nisqually use the thorn for tattooing, with charcoal for coloring matter.²⁰²

Literature. Reagan gives kats-ah as the Quileute name for the six varieties of *Grossulariaceae* he lists, and he says the currants are eaten raw.²⁰³

The absence of any tribes from this list does not mean that they would not recognize the various *Ribes*, but only that I did not have a specimen at hand. The Skagit and Lummi informants saw *Ribes lacustre* and did not distinguish between it and the gooseberry, but one Swinomish informant did.

Ribes lacustre (Pers.) Poir. Swamp Currant.

Lummi	kaməltc
Skagit	djax'xō'sats
Snohomish	tsǝ'xosats
Swinomish	stikla"alkabats

Medicine. The two Skagit informants, although using different names for the plant, agreed that its bark is peeled off and boiled into a tea which is strained and drunk during childbirth. One informant said, "If one eats two of the berries, it won't hurt to get pricked." The thorns of this bush are apt to cause swellings. The other Skagit informant added that the tea is also used as a wash for sore eyes. The Lummi boil the twigs and drink the tea for general body aches. The Snohomish have no use for the plant. The Swinomish informant said that the specimen she was shown was not the "real" one, though known by the same name; and claimed that the thorns of this one were poisonous.

Ribes bracteosum Dougl. Skunk Currant, Wild Currant.

Green River	tsuxtsǝ'la'ts
Makah	k'lōlō'o
Quileute	klo'o

Food. The Makah eat the berries fresh,²⁰⁴ as do the Quileute.

Materials. The Quileute remove the pith from the stem and use it as a tube to inflate seal paunches which are used as oil containers. The large leaves are also used by them to line and cover hemlock bark containers in which elderberries are stored.

Medicine. The Green River people make a medicine of the bark taken from the east side of the tree, but Mr. Ballard's informant did not know its specific use.

Ribes laxiflorum Pursh. Trailing Currant.

Green River	po'q or po'qwa'ts ²⁰⁵
Lummi	sko'le'is
Skagit	xalai'tet, paiya'kad
Skokomish	p'ükē
Swinomish	cūcū'k'l ¹

Food. The Makah eat the berries fresh as do the Skagit and Lummi. No currants were eaten by the Quinault.

Medicine. The Skagit peel the bark and boil it for cold medicine. The Lummi boil both leaves and twigs with another medicine not known to the informant for a general tonic. The Skokomish boil the bark and roots for a tea for tuberculosis. The Swinomish informant knew no use for it, nor is one given for the Green River.

Ribes sanguineum Pursh. Red-flowering Currant.

Klallam	xuwi ^x q!a
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Food. The Klallam eat the berries fresh.²⁰⁶

¹⁹⁹ Menzies, p. 56.

²⁰⁰ Haskins, p. 137.

²⁰¹ Olsson, p. 55.

²⁰² Haerberlin and Gunther, p. 40.

²⁰³ Reagan, p. 62.

²⁰⁴ Densmore, p. 320.

²⁰⁵ Ballard.

²⁰⁶ Gunther, pp. 197, 206.

ROSACEAE. Rose Family

The rose family is well represented in western Washington and is widely used by the Indians. A general characteristic of the rose family is the presence of tannin, and usually the plant is used for the astringent quality of the tannin, according to Youngken.²⁰⁷

Physocarpus capitatus (Pursh) Kuntze. (*Opulaster opulifolius* of Piper Fl. Wash.) Ninebark.

Chehalis	su'k'ní
Green River	"redwood," because it has red young shoots. (Indian word not known.) ²⁰⁸
Squaxin	pu'qwats, whole plant; pu'qwa, berry

Medicine. The Green River people use the young shoots, peeled of bark, as an emetic.

Miscellaneous. The Chehalis do not use it, nor do the Squaxin, although they say that children and bears eat the berries.

Holodiscus discolor (Pursh) Maxim. (*Schizonotus discolor* (Pursh) Raf.) Ocean Spray, Spirea.

Chehalis	sq'a'tl
Klallam	klatsi'ttc
Lummi	k'aitsatcl
Makah	tsik'wip
Skagit	katsa'qwats
Snohomish	qatsa'gwats
Squaxin	qatsa'gwats
Swinomish	qatsa'gwats

Material. Colloquially known in English as ironwood, this wood is used for many tools and utensils in this entire region. Every group listed makes roasting tongs of ironwood. The Swinomish informant commented, "Because it won't burn." The Lummi use sticks of ironwood in the first salmon ceremony, breaking them up afterward and throwing them in the river as symbolic of breaking up canoes to show that the salmon intends to stay.²⁰⁹ Digging sticks, both for clams and roots, are always made of this wood. The prongs of duck spears of the Lummi and Swinomish, as well as the Swinomish flounder spear used in the slough in December and January, are of this wood. The Squaxin add canoe paddles to the many useful articles made of ironwood, and all informants mention shafts, as well as the prongs of spears.

Medicine. The Makah peel the bark and boil it as tea tonic for convalescents and athletes. The Lummi strip the blossoms as a cure for diarrhoea, and soak the inner bark as an eye wash. They also put the leaves on sore lips and feet. The Chehalis boil dried-up bunches of seeds and drink the infusion to stop smallpox, black measles, chicken pox, or any similar

contagious disease. Their near neighbors, the Squaxin, take these same seeds, mix them with wild cherry, and make a blood purifier.

Literature. Haskins mentions only the use of this wood for arrowshafts.²¹⁰

Spiraea Menziesii Hook. Spirea.

Chehalis	sa'ní
Nisqually	stci'lats
Quinault	tsapa'snixl, "it tangles you when you get them"

Materials. The Quinault peel the stems and use them to string clams for roasting. The other tribes mentioned, as well as the Squaxin, have names for the plant, but no special use.

Spiraea Douglasii Hook. Spirea or Hardhack.

Green River	tctci'a'lats
Lummi	tctclp
Snohomish	tcctccla'ts

The Green River and Snohomish have only a name, but no use for the plant; the Skokomish have no name and no use for it.

Material. The Lummi use this variety of spirea just like *Holodiscus discolor*, principally for spreading and cooking salmon.

Medicine. The Lummi also use the seeds of this variety of spirea as a tea for diarrhoea.

Aruncus sylvester Kostel. (*A. acuminatus* Rydb.; *A. Aruncus* (L.) Karst.) Goat's-beard.

Lummi	péstedats
Makah	xa'xa'tsbükük, "flowers that look like herring eggs" ²¹¹
Quileute	kléfé'lixput, whole plant; klele'lix, root
Quinault	pama'slin, "to make you cool"
Skagit	pedse'da'ts, "swollen part goes down"

Medicine. The simplest form of goat's-beard as a remedy is used by the Lummi, who chew the leaves to help cure smallpox. Its efficacy on sores is recognized by several groups. The Skagit burn the twigs and mix the ashes with bear grease and put it on swellings, especially on the throat. The roots may be used in the same way. The Klallam, who could not recall the name of the plant, treat the roots in the same way and put the salve on sores that won't heal. The Quileute scrape the root on a sharp rock and smear the pulp on sores. They also pound and boil the root and drink the infusion as a general tonic. The Quileute informant stated that his people got this remedy from the people on Vancouver Island, probably meaning the Nootka, for they have most direct contact with the Quileute through the Makah. Returning to the uses of goat's-beard by the Skagit,

²⁰⁷ Youngken, p. 363.

²⁰⁸ Ballard.

²⁰⁹ Stern, p. 45.

²¹⁰ Haskins, p. 167.

²¹¹ hih'i'iboklosis, "plant with flowers that look like herring eggs," Densmore, p. 310.

one finds that they also use the roots for an infusion which is drunk as a cure for colds and sore throat. The Makah drink a similar infusion for kidney trouble and gonorrhoea.²¹²

Literature. This plant is not listed in any pharmacopoeia which was consulted.

Rosa Sp.

There are several varieties of roses found in this area, and I was often doubtful, when only one variety could be found, whether the informant gave the species name or one for that variety alone. Twice this question was answered: the Skagit informant said there were several varieties of roses; only the one she was shown (*Rosa nutkana*) was used as she described. The Snohomish informant said of *R. nutkana* that this was the big rose which used to grow profusely in her locality but was hard to find now. *R. gymnocarpa*, found only once, and *R. pisocarpa* were carefully distinguished from *nutkana* by the Snohomish informant. It is, however, noteworthy that this Snohomish informant having both *R. nutkana* and *R. pisocarpa* at hand gave the latter the same name used by the Skagit and Swinomish for *nutkana*. Is that perhaps a general name for rose in that dialect of Salish?

Rosa pisocarpa Gray. Rose.

Chehalis xwzle'lamtsznl
Snohomish skla'pads

Food. The Squaxin eat the hips fresh. The Chehalis do not eat the hips of any variety of rose. The Snohomish never eat this variety.

Medicine. The Snohomish boil the roots and drink the tea for sore throat. The bark is steeped, and the liquid given by the Squaxin as a soothing drink after childbirth.

Rosa nutkana Presl. Wild Rose.

Chehalis qeqaba'wilat
Cowlitz tca'pama:c
Lummi kalakē'tc
Makah klliqwai''abupt
Quileute k'ēq'wai'put
Skagit skla'pla
Skokomish yēyīsta
Snohomish yēsta'd
Swinomish skla'p'ats

Food. The Makah eat the rose hips, as do the Klallam, who are more appreciative of them for giving a sweet breath than for food value.²¹³ The Cowlitz, however, state that only birds eat the hips. The Skagit are fond of combining rose hips with dried salmon eggs. The Swinomish, Snohomish, and Quinault all eat the hips. The Lummi dry them before eating. The Lummi peel the twigs and boil

them as a tea for a beverage. The Skagit make a similar tea of the leaves. The Skokomish eat the rose hips in the fall.

Medicine. The Quinault reduce the twigs to ashes which are mixed with skunk oil and applied to syphilis sores.²¹⁴ The Quileute burn the haws and use them in the same way "on swellings." The Skagit boil the roots with sugar and take it by the spoonful as a remedy for sore throat. This sounds like a fairly modern medicine. They also use an infusion of the root as an eye wash. The Cowlitz bathe a baby in water in which the leaves have been boiled, to strengthen him, whether he is ill or well. The bark is boiled into a tea by the Chehalis and given to women in childbirth to ease labor pains.

Literature. Haskins states that on the Pacific coast the rose figures in the folklore as being the last thing people resort to in a period of starvation.²¹⁵ If such statements were documented, it would be possible to check them and increase their value. In western Washington no such feeling exists in the minds of any present-day informants. Nor has the rose the sentimental value given it in our culture. It is just another flower, often classed with other thorny plants as being slightly unpleasant.

Rosa gymnocarpa Nutt. Wild Rose.

Only the Chehalis have a name for this rose, "upsaynt", and even they do not use it.

Rubus parviflorus Nutt. Thimbleberry.

Chehalis k'wa'xwunl, whole plant; k'wa'x^w, berries
Cowlitz k^uku'cnas
Klallam lkelitc
Makah lūlūwa'ts²¹⁶
Quileute taqa'tcitlpat; t'aqa'tcitl²¹⁷, whole plant; taqa'tcitl, berries
Quinault xē'e'nīs
Samish t'u'qumi'tc, whole plant
Snohomish slaka'ats
Squaxin slalaqa'ts, whole plant; slala'q, berries
Swinomish la'qa'ats
Upper Skagit sla'ka

Food. The sprouts are eaten in early spring by the Makah, Klallam, Swinomish, Samish, and Upper Skagit. The Samish and Swinomish like to eat them with half-dried salmon eggs. The berries are eaten fresh by the Makah,²¹⁸ Cowlitz, Swinomish, Samish, Chehalis, Snohomish, Quileute, Squaxin, Quinault, and Upper Skagit. The Quinault pick the berries unripe and let them stand in baskets. The Squaxin mix the fresh berries with blackberries. Thimble-

²¹² Densmore lists as the Makah uses of this plant the chewing of the leaves for tuberculosis and the root as a kidney remedy. Densmore, pp. 313, 314.

²¹³ Makah: the leaves are mashed and used as a poultice for sore eyes or for any severe pain or any form of abscess. Densmore, p. 315. Klallam: Gunther, p. 305.

²¹⁴ Olson, p. 181.

²¹⁵ Haskins, p. 175.

²¹⁶ Lulu'whatsbup, Densmore, p. 311.

²¹⁷ Andrade, p. 164; also t'aqatcil-t'sa, "little thimbleberry," Andrade, p. 165.

²¹⁸ Densmore, p. 315.

berries are generally regarded as too soft for drying, but the Squaxin do it nevertheless, and store them in hard or soft baskets.

Materials. The bark is boiled and used as soap by the Cowlitz. The Quileute use the leaves to wrap cooked elderberries for storage. The Quinault use these leaves together with skunk cabbage leaves to line baskets in preserving elderberries.

Medicine. The Makah collect the leaves in the fall, boil them, and drink the tea for anemia and strengthening the blood.²¹⁹ The Cowlitz powder the dried leaves and apply them to burns to avoid a scar, while the Upper Skagit burn the leaves and mix the ashes with grease to put on swellings.

Literature. Haskins mentions that the Indians use the young shoots.²²⁰ Reagan says thimbleberries are common everywhere and called tah-ah-chilth or tah-hah-chilth.²²¹

There was no reference to thimbleberries in the various pharmacognosies consulted.

This plant is very widely used and has a much wider distribution than is indicated here. In many instances tribes were visited when it was neither in bloom nor in fruit.

Rubus spectabilis Pursh. Salmonberry.

One of the most common shrubs in the fir forests of western Washington.

Chehalis yε'twanl, whole shrub; yε'twa, berries

Cowlitz e'twanac, whole plant; e'twan, berries

Green River kalε'tuwa, yellow salmonberry

Lower Chinook yunts²²²

Lummi li'la

Makah ka'k'wε'abupt²²³, plant; ka'k'wε, berry

Quileute tca'a'xlwap'ut, "It's ripe berries," whole plant; tca'a'xlwa, berries
yate'tsxla, sprouts;
tca'a'xlwaktō'ōtclxī, leaves

Quinault k'wklaxnix

Squaxin stu'gwaDats, plant; stu'gwaD, berries

Swinomish stikwa'dats, plant; stikwa'd, berry; cikwa'ads, sprouts

Food. Salmonberries are eaten fresh everywhere and are considered too soft to dry. Sprouts are prepared in a pit in which a fire has been burning. They are eaten with dried salmon. These uses are so universal in this area that it is not necessary to mention specific tribes. Some Indian women today can the salmonberries, under the direction of the Home Economics instructors from the Indian Service.

²¹⁹ They also powder a growth on this plant and apply it to sores. Densmore, p. 315.

²²⁰ Haskins, p. 172.

²²¹ Reagan, p. 63.

²²² Name given by Miss Louise Colbert.

²²³ kaknip, Densmore, p. 310; kakuip, Densmore, p. 317.

Materials. More scattered are the other uses of the salmonberry shrub. The Makah dry and peel a branch, remove the pith and use it for a pipe stem.²²⁴ The Quileute plug the hair seal float used in whaling with the hollow stem of elderberry wood and in this hollow stem they insert a piece of salmonberry wood as a stopper. This salmonberry wood plug can be removed for further inflation of the float.

Medicine. An astringent quality must be recognized in the bark and leaves of salmonberry, for the Quileute chew the leaves and spit them on burns, and in winter when leaves are not obtainable they use the bark instead. The Makah pound the bark and lay it on an aching tooth or a festering wound to kill the pain.²²⁵ The Quinault boil the bark in sea water, and the brew is drunk to lessen labor pains. It is also used by them to clean infected wounds, especially burns.

Literature. Reagan gives the words chu-ah-thlus-wah-put, kood, or chu-ah-thlu-wah-put which resemble to a certain degree the Quileute words in the present study. In his discussion he combines all the species of *Rubus*, listing eight varieties.²²⁶ Haskins gives reasons why the plant is called salmonberry by quoting some "Indian" myths, but neglects to mention the tribe or state the source of the information.²²⁷ Swan states that the crisp, astringent quality of the sprouts is a welcome change at a time when people are likely to have overeaten on oily herring. The sprouts are ready for use just at the right time, and continue through the early part of the salmon run, serving the same purpose.²²⁸

Rubus leucodermis Dougl. Blackcap.

Cowlitz ca'xatac, bush; ca'xat, berries

Green River tulkōbats²²⁹

Klallam ts!ko'ma, leaves; sqwamiltsa'etc, sprouts

Puyallup-

Nisqually tcoko'ba²³⁰

Food. These berries are probably eaten by more tribes than the few listed above, but like so many other plants were not always available for discussion. The Cowlitz, besides eating them fresh, dry them in the sun or over a fire and store them in a maple-bark basket for winter use. According to Mr. Ballard, the Green River people also dry them. The Klallam eat the sprouts and young leaves, as well as the berries. The Puyallup mix blackcaps with blackberries in drying.

Rubus macropetalus Dougl. (*R. Helleri* Rydb.) Blackberry or Dewberry.

Cowlitz wisi'kas, bush; wisi'k, berries; wiskalai, "little stickers"

²²⁴ Swan, *Indians of Cape Flattery*, p. 27.

²²⁵ The bark is scraped, chewed, and swallowed to check hemorrhages, following confinement. Densmore, p. 327.

²²⁶ Reagan, p. 63.

²²⁷ Haskins, pp. 173, 174.

²²⁸ Swan, *Northwest Coast*, pp. 87, 88.

²²⁹ Ballard.

²³⁰ Smith, p. 249.

Green River	gwa'dbix ²³¹
Lummi	tc'kwanc
Puyallup-	
Nisqually	gwα'dbiaq ²³²
Quileute	bada'abiḡ ²³³
Skagit	xukwūda'ts
Snohomish	kūdūbi'xwads, whole plant; kūdū'bix ²³⁴ , berries

Food. The Quileute, Skagit, and Cowlitz eat the berries both fresh and dried. The Green River people do not mention the drying of the berries, but the Puyallup do, and combine them with blackcaps.²³² The Quileute also use the vine with the leaves attached, either fresh or dried for tea as a beverage. The Cowlitz make a similar tea for which they claim no medicinal value. In Haerberlin's notes, "gudbix" is listed for blackberry; the similarity in name leads to the belief that this berry was meant. Its use is the same as that of the Puyallup.²³³

Medicine. The Skagit use the leaves for a tea to aid stomach trouble. The Snohomish have no medicinal use for the plant.

Rubus laciniatus Willd. Evergreen Blackberry (adventive).

This plant was discussed only with the Cowlitz informant, who distinguished it from the other varieties of *Rubus* and pointed out that it is used only fresh and the berries are never dried.

This variety is included by Reagan in his eight varieties of *Rubus*; he locates it around Oberg's place and in the vicinity of Beaver. He does not recognize it as a recent introduction nor does he comment on the use of all of these berries for canning as a very modern use.

Rubus sp. Blackberry.

In the literature there are a few references to *Rubus* which cannot be identified beyond the species, as with Lower Chinook. According to Eells, the Klallam use the roots of blackberry as a medicine for colds.²³⁴ The Quinault, who call blackberries swaha's, use the berries as they do huckleberries.²³⁵ The medicinal value of the *Rubus* family as an astringent, especially for diarrhoea, as cited by Youngken,²³⁶ does not appear to be known to the Indians.

Fragaria chiloensis (L.) Duch. Wild Strawberry.

Makah	xadi'tap
Quileute	tobiā'a'put, plant; tobi'a, berry; "pick-them-up berries"
Quinault	ts'xē'xe'em

Food. The Makah²³⁷ eat the berries fresh, and usually do it in picnic fashion. Parties of women and children go out to the fields of strawberries to pick and eat them right there. They say that this custom developed because the berries are too small and soft to transport. The Quinault also use strawberries as party food, served especially by young women to their guests. The Quileute take the berries home to eat after fish.

Medicine. The Quileute chew the leaves and spit them on burns.

Literature. Reagan gives the Quileute names for strawberry: tsa-e-bah; chilts-shalts-tse-tut, to-be-yah; the last has close resemblance to the one given above. He mentions that the strawberry is common to un-timbered, non-swampy places, especially on the coast. Reagan speaks of the preserving of strawberries, a use not mentioned by modern informants.²³⁸ Stuhr lists the fruit as a refrigerant, esculent.²³⁹

Fragaria bracteata Heller. Wild Strawberry.

Cowlitz	suspana's, plant; suspa'n, berry
Swinomish	tc'i'ox

A specimen of this variety was obtained from the Cowlitz, who use the berry fresh and dried, the only exception to the statement made above in connection with Reagan. They also say that bears and birds eat the fruit. The leaves are used for a beverage, not a medicinal tea. The Swinomish use the berry fresh only. They use the same name for the cultivated berry.

Fragaria cuneifolia Nutt. Wild Strawberry.

Chehalis	tea'tisa
Klallam	tē'e'uk, plant; taiyū'qwltc, berry
Squaxin	t'e'lakwats, plant; t'e'lakw, berry

Food. While the specimen discussed was the *cuneifolia*, the informant said the same name is applied by the Klallam to all varieties of strawberries: in short, they recognize the presence of several species, but do not distinguish them by separate names. All the groups mentioned above eat the berry fresh.

Fragaria sp.

Puyallup-	
Nisqually	t'e'ləq ^u
Skokomish	tla''qwē

These people often mash the strawberry before eating it. They also dry the berry but realize that it loses most of its substance in the process.²⁴⁰ The Lower Chinook eat the berry fresh. Berries are eaten in walking along by the Skokomish. They also boil the whole plant as a tea for diarrhoea.

²³¹ Ballard.

²³² Smith, pp. 249, 247-48.

²³³ Haerberlin and Gunther, p. 21.

²³⁴ Eells, p. 617.

²³⁵ Olson, p. 54.

²³⁶ Youngken, p. 373.

²³⁷ Also cited by Densmore, p. 320.

²³⁸ Reagan, p. 63.

²³⁹ Stuhr, p. 118.

²⁴⁰ Smith, p. 249.

Potentilla pacifica Howell. (*Argentina pacifica* (Howell) Rydb.) Silverweed.

Makah ki'chapi²⁴¹
 Quileute g'xēwa'atsod, "just straight down,"
 k'lik'li'cit

Food. The woman Quileute informant gave the first of the names listed above, while the man gave the other. They agree on the use of its root as food. It is steamed and dipped in whale oil before eating. A specimen was shown to the Squaxin and Swinomish informants, but was not known to them.

Literature. In connection with this plant, popularly known as silverweed or cinque foil, Haskins gives a quotation which is long enough and in such characteristic style that it could be traced. On p. 184, the quotation beginning: "This is the cinquefoil that holds a prominent place in the tales. . ." is from Boas, "Ethnology of the Kwakiutl," RBAE 35:618.²⁴² Swan also mentions the use of silverweed by the Lower Chinook.²⁴³

Potentilla gracilis Dougl. Silverweed or Cinquefoil.

This species was identified only from the Chehalis. The informant knew no name for it, but described this use: the plant has both yellow and white flowers, so a woman wishing to bear a girl drinks tea made from a plant with yellow flowers, and to bear a boy uses the white flowered plant the same way. The same specimen was shown to the Squaxin informant, who did not recognize it.

Geum macrophyllum Willd. Yellow Avens.

Chehalis t'sit'sialk'um, "a prairie that sings"
 Klallam ngklal, "green medicine"
 Quileute ko'lukwl, "it makes your skin
 break"
 xatalitcixl, "hair seal leaves"
 Quinault xwoili'nst'ont
 Snohomish tsabilc

Medicine. Wherever this plant is used, its astringent qualities are recognized. The Snohomish put the leaves on boils, as do the Quileute. The Quinault smash the leaves and rub them on open cuts. Its other use is in connection with childbirth. The Quileute chew the leaves during labor, because they are found at the birth of seal pups, according to Quileute tradition. The Klallam use it in the same way. The Chehalis women steep the leaves and drink the tea to avoid further conception. This can be used only after some children have been born. It is a question whether this should be classified as a medicine or a charm.

This plant was not known to the Cowlitz and Squaxin. The Snohomish informant confused it with fringe-cup (*Tellima grandiflora*) and gave both plants the same name.

Literature. Stuhr states that the roots and rhizomes are astringent and probably have medicinal values.²⁴⁴ The leaves are used in the instances listed above.

Prunus emarginata (Dougl.) Walp. Wild Cherry.

Green River pūle'lad, pipela'lad, "little ones"
 Quinault pilē'la
 Skokomish yilia'lpē
 Snohomish plai'la
 Swinomish plē'lats
 Upper Skagit plē'ba''ats; plē'la, cherries

Materials. Two Quinault women contradicted each other on the use of cherry bark on imbricated baskets. It is, however, used in tying the prongs of the fish spears. The Snohomish and all the other Puget Sound tribes who make imbricated baskets use the cherry bark in the imbricated design. It is also used in wrapping many implements, such as fish spears and fire drills.

Medicine. The Lummi chew the bark to facilitate childbirth. On somewhat the same principle, the bark is boiled and the liquid drunk by the Quinault²⁴⁵ as a laxative, by the Upper Skagit and Skokomish for a cold. Not quite in the class of a medicine is the use by the same people of rotten cherry wood mixed with water and drunk as a contraceptive.

Literature. Stuhr lists *P. serotina* Ehr. as having the same properties attributed to the *emarginata* above. He makes no mention of the species *emarginata*.²⁴⁶

Osmaronia cerasiformis (T. and G.) Greene. Oso Berry, Squaw Plum, Indian Plum.

Chehalis t'saxwanl, whole plant; t'saxwa',
 berries
 Cowlitz t'skwani'yas, whole plant; tmuc,
 berries
 Lummi molxwu'n
 Quinault tekadja'nt, "coffee berries"
 Samish t'sxuni'tc
 Skagit siqwad
 Snohomish s'qwa'da'ts
 Squaxin t'sxwa'dats, plant; t'sa'xwad,
 berries
 Swinomish t'sxwa'dats

Food. The Cowlitz dry the berries for winter use, as well as eating them fresh. The Samish and Swinomish eat the berries fresh. The Chehalis informant stated that if one ate too many berries, one's mouth would turn black, and one would get stomach ache. The Squaxin eat the berries, but do not consider them very good. The Quinault, Skagit, Lummi, and Snohomish eat the berries fresh.

Literature. Reagan states that this bush is rather common but not used very much by the Indians.²⁴⁷ In the listings above indicating that the berries were

²⁴¹ Densmore has listed *Potentilla anserina* L. which is not included by Jones in the *Potentilla* found on the Olympic Peninsula. It is called ki'chapi by the Makah and the roots are eaten. Densmore, p. 320.

²⁴² Haskins, p. 184.

²⁴³ Swan, *Northwest Coast*, p. 88.

²⁴⁴ Stuhr, p. 118.

²⁴⁵ Olson, p. 181.

²⁴⁶ Stuhr, No. 966.

²⁴⁷ Reagan, p. 64.

eaten, I gathered that they were casually picked in walking through the woods, or resorted to in starvation periods.

Amelanchier florida Lindl. Serviceberry.

Chehalis	k'wzla'stam, berries
Klallam	tcetci'ntc
Lummi	s'tci'tsen
Samish	steiteszn, name of the wood of this plant
Skagit	qwila'stəp
Snohomish	klola'stabats
Swinomish	qula'stabats, name of the wood of this plant

Food. The Swinomish eat the fruit fresh and dry it for winter use, as do the Chehalis, who use the dried berries as seasoning in soup or with meats. The Skagit eat the berries fresh and state that the Yakima dry them. The Lummi dry the berries and boil them in winter with dog salmon at feasts. The Snohomish, Klallam, and Lower Chinook²⁴⁸ also relish the fruit.

Materials. The Snohomish use the wood of this plant for discs for slahalem, one of the local gambling games. These discs are about the diameter of a silver dollar, and twice as thick. The Samish and Swinomish exploit the toughness of this wood in using it as the spreader in the rigging of the halibut line. Even a large halibut could not break this.

Pyrus diversifolia Bong. Crab Apple.

Cowlitz	ku'mtlas, plant; kuml, fruit
Green River	ka'ax. ^u
Makah	tuplkū'bupt, plant; tsixa'pix, apple
Quileute	syuyu'xkidax, tree; syuyu'kidaxput, fruit, "it hurts your tongue"
Quinault	qwe'tsunixlak, fruit
Samish	qa'xwiltc
Swinomish	qa'xwats

Food. The Swinomish, Samish, and Quileute eat the fruit raw, while the Makah, Quinault, Lower Chinook, and Cowlitz all soften the fruit by storing it in baskets. The Cowlitz cook the fruit a little first, before storing it.

Materials. The Quileute make the prongs of the seal spear of this wood, because of its lightness in weight and toughness. It is also used for a maul for driving stakes and as bait lure on a sea-bass hook.

Medicine. For medicinal purposes, the bark is considered most potent. It is peeled and soaked in water which is drunk by the Makah for intestinal disorders, dysentery, and diarrhoea.²⁴⁹ They also chew it and put it on wounds. The Klallam and the Quinault use the same infusion as an eye wash. When this combination is boiled it is drunk by the

Quinault to cure "any soreness inside, for it goes all through the blood." The Swinomish and Samish boil the bark and use the brew to wash out cuts and take it internally for stomach disorders. The Quileute take bark from a tree growing on any island like James Island or Destruction Island, and make a tea which is drunk for lung trouble. For this purpose the Makah chew the leaves, which have been soaked in water. They are very bitter, and make one "feel drunk."

Miscellaneous. Mr. Ballard reports that the Green River people say the pheasants and grouse feed on the wild crab apples and some say that the bears do also.

Literature. Reagan mentions specific places in the Quileute territory where wild crab apples grow in abundance: at the head of the Hoh River, and in the swampy region east of the old Wesley Smith schoolhouse. He says that the tea was used as a remedy for gonorrhoea.²⁵⁰ Haskins, without naming the tribe, states that one use of crab apple is for wedges, reminiscent of its use as mauls for driving stakes, found among the Quileute.²⁵¹ Menzies saw wild crab apple trees at Port Discovery, May 2, 1792.²⁵² Swan mentions the abundant growth of crab apples in the Willapa Harbor region, and the fact that the Lower Chinook used them.²⁵³ No information regarding this plant is found in any of the pharmaceutical books consulted.

LEGUMINOSAE. Pea Family

Lupinus bicolor Lindl. Lupine.

A specimen of this plant was secured in Chehalis territory and shown to Chehalis and Squaxin informants but they knew no name for it and said it was not used.

Lupinus polyphyllus Lindl. Lupine.

This was obtained in Cowlitz territory, but was not recognized by a Cowlitz informant.

Lupinus littoralis Dougl.

This was identified by the Lower Chinook as the plant whose root they roast in hot embers and then pound to loosen the edible fibers from the spine.²⁵⁴

Literature. Lupine is often mentioned by the early travelers, but of course the variety is not given.

Trifolium fimbriatum Lindl. Beach Clover.

A specimen of this plant was found only in Makah territory on this survey, though Jones lists it in many other places on the Olympic Peninsula. The Makah call it klōxtap and steam the roots for eating.²⁵⁵

²⁵⁰ Reagan, p. 64.

²⁵¹ Haskins, p. 161.

²⁵² Menzies, p. 20.

²⁵³ Swan, *Northwest Coast*, p. 89.

²⁵⁴ Ray, p. 119.

²⁵⁵ According to Denmore, p. 319, this plant was found on Tatoosh Island and eaten as food.

²⁴⁸ Miss Louise Colbert.

²⁴⁹ Denmore, p. 315, cites a decoction of bark for boils, sores, and bleeding piles. It is also a tonic.

Vicia sativa L. Spring Vetch.

This vetch was found in the Skagit region in June and was identified by the informant as *tcitila'xwats*, "mountain peas." She said bears like it, but her people do not use it.

Vicia angustifolia (L.) Reichard. Narrow-leaved Vetch.

Only one specimen of this was secured. A Snohomish informant identified it as *tcitci'laxwads*, the same as the spring vetch of the Skagit. She said the plant is soaked in water and is used hot on the hair for headache.

Vicia gigantea Hook. Giant Vetch.

Makah	<i>tcatcapatsakli'bupt</i> , "canoe plant" (because the pods are shaped like canoes) ²⁵⁶
Quileute	<i>babidaqwu'tput</i> , "pretty nearly like string beans"
Quinault	<i>manuxkuxtostzɔp</i>

Materials. The Makah use the leaves and vines to cover sprouts while they are steaming.²⁵⁷

Medicine, Charms. The roots are soaked and the water used as a hair wash by the Makah. The Quinault woman rubs herself with the roots, wraps them up, and puts them under her pillow if her husband has left her.²⁵⁸ This will bring him back. Sometimes a deserted husband may do the same.

Literature. Haskins states that the seeds of this vetch are edible and used by the Indians, but no such use was found here.

It may be noted that the Quileute word for this vetch compares it to string beans, a recent introduction. They say that this vetch also is used in their region, but know no specific use.

Vicia americana Muhl. Vetch.

Chehalis	<i>ubq'ε'ltnl</i>
Squaxin	<i>lipwa'hats</i> , plant; <i>lipwa'</i> , peas

Medicine. The Squaxin crush the leaves in bath water to take away soreness.

Miscellaneous. The Chehalis do not use the plant, but know that deer and mountain beaver eat it.

Lotus micranthus Benth. (*Hosackia parviflora* Benth.) Lotus.

A specimen of this was shown to a Chehalis informant, who recognized it as "something wild," but knew no name or use for it.

GERANIACEAE. Geranium Family**Geranium pusillum** Burm. f. Low Geranium.

This plant is listed by Jones as a common weed in lawns and cultivated ground, and is included in his list of adventitious plants appearing before 1900.²⁵⁹

²⁵⁶ Densmore, p. 320, records the Makah name as *chicha*, *patsaklibup*, meaning "plant-bearing moss."

²⁵⁷ Densmore, p. 320.

²⁵⁸ Densmore, p. 320, states that the Makah girls who want to attract boys rub themselves with the pounded root.

²⁵⁹ Jones, pp. 189, 56.

It was not known to the Cowlitz informant to whom it was shown.

Geranium molle L.

This geranium, also listed by Jones as an adventitious plant and also as a common weed on lawns,²⁶⁰ is called *swi'tkin* by the Chehalis, but not used. The Squaxin do not know it.

OXALIDACEAE. Oxalis or Wood-sorrel Family**Oxalis oregana** Nutt. Wood-sorrel.

Cowlitz	<i>tca''ai</i>
Makah	<i>chaiba'kcun</i> , "sour" ²⁶¹ <i>tcaiba'kcun</i>
Quileute	<i>ka'a'lat</i> s or <i>k'e'a'xlat</i> sput
Quinault	<i>qwoi'ets'stap</i> , "sour"

Food. The Cowlitz eat the leaves fresh or cooked and say they taste "just like apples." The Quileute, who regard the leaves as slightly bitter, say that hunters or those traveling in the woods eat them as they walk along. The Quinault use them as we do wilted lettuce, cooking them with grease. The informant drew this parallel.

Medicine. The fresh juice is squeezed from the plant and applied to sore eyes by the Cowlitz, while the Quinault chew the roots and then squeeze them into the eyes. The Quileute wilt the leaves and put them on boils to draw them. According to Densmore the Makah boil some in a little water as a remedy for "summer complaint."²⁶²

Literature. It is mentioned by Stuhr that the plant contains acid potassium oxalate.²⁶³

ACERACEAE. Maple Family**Acer macrophyllum** Pursh. Broadleaf Maple, Oregon Maple.

Chehalis	<i>k'u'lawi</i> , tree
Cowlitz	<i>cuk'ums</i>
Klallam	<i>stsla'atc</i>
Lummi	<i>klamali'tc</i>
Skokomish	<i>k'lo'fūwē</i>
Snohomish	<i>stcō'klats</i>
Squaxin	<i>t'cu'lat</i> s
Swinomish	<i>tci'oxlklats</i>

Materials. Next to the conifers, the maples—both *macrophyllum* (broadleaf) and *circinatum* (vine maple) are perhaps the most useful trees in the Northwest. The Cowlitz use the bark in making rope and tumplines. The leaves are used by the Skagit, Lummi, and Snohomish to cover food cooking in pits, and are especially mentioned in connection with cooking elderberries for storage by the Snohomish and Skagit. The Squaxin, however, believe that maple leaves are too strong to use in baking pits, but use the leaves to lay fish on while cleaning them.

²⁶⁰ Jones, p. 56.

²⁶¹ Densmore, pp. 310, 313.

²⁶² Densmore, p. 313.

²⁶³ Stuhr, p. 100.

The dead wood is used by the Swinomish for smoking salmon. The Chehalis and Quinault also use it for this purpose. The Nisqually cover temporary houses with the boughs.

The wood of the maple is one of the most useful in the Northwest for carving. Many of the very beautiful wood-carvings of the Haida, Tlingit, and Tsimshian are made of maple. In this part of the Northwest its value is also realized, and it is used for carving dugout bowls, dishes, platters, and spoons by the Quinault.²⁶⁴ The Lummi make the framework for the sweatlodge of maple.²⁶⁵ The Klallam, Snohomish, and Skagit make canoe paddles of it. In addition to paddles, the Swinomish use it for cradle boards, dishes, and spoons. The Lummi use it the same way. The Skokomish have many similar uses for the wood, which the informant did not enumerate.

Medicine. The only medicinal use of maple recorded is for the Klallam, who boil the bark and drink the infusion for tuberculosis.

Literature. Menzies records maple at Port Discovery, May, 1792.²⁶⁶ Stuhr states that the medicinal properties are doubtful and the use of maple uncertain.²⁶⁷ Reagan gives the word *hkats-to-ah-put* for the Quileute and says that the tree is very common and the wood widely used.²⁶⁸

Acer circinatum Pursh. Vine Maple.

Chehalis	p'a'ninl
Klallam	pakltc
Lummi	t!ekaiyēlp
Quileute	t'u'psiyu'q'pat, "it splits easily"
Quinault	maxo'atcalnix, "basket tree"
Skagit	tak'tak'ka'ts
Snohomish	kepki'wats
Swinomish	teteka'ts

Materials. The fact that the Quinault refer to this as the "basket tree" indicates one of its widespread uses. Its long straight shoots are appreciated for making an openwork basket with a crossed-warp twine or a broad-spaced checker board weave. These baskets are used for general household utility, such as carrying wood, clams, and fish. The Quinault²⁶⁹ use vine maple for the wattleworks of fish traps, as do the Chehalis, Quileute, and Lummi; the Quinault also use poles of vine maple to hold down the roof planks on houses. The Skagit use saplings as swings for babies' cradles. They also make salmon tongs of it. In many places it is used for firewood, and the Quinault use the charcoal to mix with oil for black paint. The Skokomish informant only knew that the wood was used.

Vine maple was not known to the Squaxin informant.

Literature. Reagan gives as the Quileute word *top'tse-yo-kas-put*, closely resembling the one given by the modern informant, and states that maple is widely used.²⁷⁰

RHAMNACEAE. Buckthorn Family

Rhamnus Purshiana DC. Cascara.

Cowlitz	k'lxta'ni
Green River	t'l'awa'da'ts
Klallam	wā'cinūtē
Lummi	k'aiyēlp
Makah	k!labuq!wacbupt
Quileute	aqi'lipat, "bear berry plant"; aqi'l, bear
Quinault	xwixwi'nil; maxa'akten, "have bowel movement"
Skagit	tatsa'bats
Upper Skagit	xlats
Squaxin	k'ladyats
Swinomish	tatsa'bats

Food. The Makah eat the berries fresh in July and August. The Quileute believe the pheasants eat them and that it makes their meat better.

Materials. The Skagit boil the bark for green dye on mountain-goat wool.

Medicine. The bark is universally used as a laxative, but there are other uses given also. The Squaxin use the infusion to wash sores and also chew the bark and spit it on sores. The Skagit burn the bark and mix the charcoal with grease and rub it on swellings. Densmore lists a decoction of a handful of the inner bark to a quart of water, as a remedy for dysentery.²⁷¹

Literature. Reagan calls the plant *ak-ke-le*, which the modern informant gave as the word from which the plant name was derived. The Quileute, according to Reagan, used this plant as the remedy for many diseases. He mentioned the fact that overdoses were often given and occasionally fatal.²⁷² All the pharmaceutical books list the same uses of cascara as those found among the Indians. They also give Oregon, Washington, and northern California as the regions from which the largest commercial supply is shipped. The plant is named for the German, Fred Pursh, and was introduced into modern medicine by Dr. J. H. Bundy in 1877.²⁷³ *Rhamnus* was seen at Dabob Bay by Menzies on May 12, 1792.²⁷⁴

VIOLACEAE. Violet Family

Viola adunca Sm. (*V. retroscabra* Piper Fl. Wash.) Yellow Violet.

This plant was shown to both Klallam and Makah informants, who gave uses for it but did not know their own names for it. The Makah women eat the

²⁶⁴ Olson, pp. 80, 81.

²⁶⁵ Stern, p. 35.

²⁶⁶ Menzies, p. 20.

²⁶⁷ Stuhr, p. 11.

²⁶⁸ Reagan, p. 65.

²⁶⁹ Olson, pp. 28, 36, 62.

²⁷⁰ Reagan, p. 65.

²⁷¹ Densmore, p. 314.

²⁷² Reagan, p. 65.

²⁷³ Gathercoal and Wirth, p. 452.

²⁷⁴ Menzies, p. 28.

roots and leaves during labor. The Klallam mash the flowers and lay them on the chest or side for pain. They are left on only two or three hours, because they blister the skin.

CACTACEAE. Cactus Family

Opuntia sp.

This entry is not made from an identified specimen. In his account of the Lummi, Stern states that they singe the sharp points off a cactus, mash it, soak it in salt water, and drink this liquid to facilitate childbirth.²⁷⁵ Since *Opuntia* is the only cactus found in western Washington, it is probably the one Stern mentioned. Jones repeats the entry of Menzies, who was "surprised to meet with the cactus *opuntia*."²⁷⁶

ELAEAGNACEAE. Oleaster Family

Shepherdia canadensis (L.) Nutt. (*Lepargyrea canadensis* (L.) Greene.) Buffalo-berry, Soapberry.

This plant was identified only by the Makah, who call it patsa'p'ats. It does not grow at Neah Bay, according to the informant. The berries are whipped into a froth which is used as a dessert at feasts.

ONAGRACEAE. Evening-primrose Family

Epiobium angustifolium L. (*E. spicatum* Lam.) Fireweed.

Klallam	si'eltc
Makah	popoxsa'dix, "feather plant"
Skagit	xa'ctats
Skokomish	spukosai
Snohomish	xa'tc'tats
Swinomish	xa'tctatx

Materials. Among most Puget Sound people who wove mountain-goat-wool blankets, the cotton of the fireweed was used to fill out the supply of wool. The Quinault and Skokomish combined this cotton with duck feathers for blankets.

Medicine. The Swinomish boil the whole plant and bathe invalids in the liquid. It is poisonous to drink. The Snohomish boil the root and use the infusion as a remedy for sore throat; the Skokomish drink it for tuberculosis.

Miscellaneous. Fireweed is so plentiful in burnt-over and logged-off areas that it is hard to realize its former limited range. The Quileute and Cowlitz informants did not recognize the plant. The Makah, who do not use it, give it the same name, "feather plant," which they use for *Eriophorum*.

ARALIACEAE. Aralia Family

Oplopanax horridum (Sm.) Miquel. (*Echinopanax horridum* (Sm.) Dcne. & Planch.) Devil's Club.

Cowlitz	sqaipqa'ipas
Green River	xaxadi'a'ts ²⁷⁷

Klallam	pökltc
Lummi	qwu'n'numpi
Skagit	xadi'ats
Snuqualmi	tcitca'tc'lu''i ²⁷⁸
Swinomish	xadi'ats

Materials. Sticks of devil's club are burned by the Lummi and mixed with grease for face paint. It gives a reddish brown. Today it is still used, but mixed with vaseline instead of grease. The Klallam peel a stick and cut it into small pieces, which are fastened to bass lines. Under water it releases itself and spins to the surface, and the fish follows it.

Medicine. The Cowlitz cut the thorns off and peel the bark. It is boiled, and the infusion drunk for a cold or used to wash a limb affected with rheumatism. They also dry the bark and pulverize it, to be used as a perfume or baby talc. The Cowlitz regard the plant as poison and believe that stickers from it may cause inflammation.²⁷⁹ The Green River people, according to Mr. Ballard, steep the roots and use the liquid for colds. They also dry the bark and pulverize it as a deodorant. The Skagit use this plant in combination with others, a procedure which is very rare in this body of medicinal knowledge. They boil the bark and root with Princess pine and cascara bark and drink the brew for tuberculosis. The Skagit also drink this tea to reestablish regular menstrual flow after childbirth. The Lummi cut the thorns off and lay the bark on a woman's breast to stop an excessive flow of milk.

Literature. Haskins speaks of the widespread use of this plant on the coast as a medicine, as a charm for fishing, and an emetic. Perhaps if the references were given, this information could be traced. The plant is not easy to find and handle, and so it was not shown to informants as often as many others. Perhaps more information can still be obtained.

UMBELLIFERAE. Parsley Family

Sanicula Menziesii Hook. & Arn.

This specimen was shown to only one informant, a Chehalis, who did not recognize it.

Osmorhiza brevipes (C. & R.) Suksd. Sweet Cicely.

Skagit	sq'ölöbya'yū'batc, "butterfly cooking"
Swinomish	köks'kēca't

Miscellaneous. The plant was not known to the Lummi informant. The Skagit do not use the plant, but they say that the butterflies always eat on it when it is blooming. Only the Swinomish give any use for this plant, and they chew the root as a very powerful love charm.

²⁷⁵ Stern, p. 14.
²⁷⁶ Jones, p. 194.
²⁷⁷ Ballard.

²⁷⁸ *Idem.*

²⁷⁹ This agrees with the statement by Muenscher, p. 169.

Heracleum lanatum Michx. Cow Parsnip.

Makah	ki'stop
Quileute	k'löpi't
Quinault	waka', "kills the pain"

Food. The young tops are eaten raw in the spring by the Makah, and later the stems are also eaten. The Lower Chinook eat the young stems, after peeling the outer skin.²⁸⁰ The Quileute dip the young stems in seal oil when eating them, as do the Quinault.

Materials. The Quileute and Makah girls make baskets of the large blossoms of the cow parsnip, by twining the stems of the blossoms with sea weed. They fill the baskets with shells for playing. The Quileute call such a basket k'löp'itbai.

Medicine. The leaves are warmed and put on sore limbs by the Quinault.

Literature. Reagan mentions the use of cow parsnip as a favorite spring- tonic food,²⁸¹ while Haskins says that it was eaten from Alaska to California. In this reference, the use of ashes from burnt stalks as a substitute for salt is mentioned, and it would be very interesting to know which tribe used this.²⁸² Swan's record of the Shoalwater Bay people agrees with Ray's present-day account.²⁸³ Stuhr also comments on the use of this plant by the Indians as food. He also states that the roots and leaves are acrid, irritant, and poisonous;²⁸⁴ perhaps their application to sore limbs by the Quinault was in the nature of a counter-irritant.

Conium maculatum L. Poison Hemlock.

Klallam	sak ^u qwuk'ka'in
Snohomish	ceukceu'k

Charms. The roots of this plant are poisonous²⁸⁵ but bring good luck in various ways. The Snohomish rub it on their fish hooks, so the fish won't smell the fisherman. The Klallam woman who wishes to attract the attention of a man will rub her body with this root after bathing. This plant is an old one here, according to this informant, but Jones lists it among the plants introduced since the beginning of the twentieth century.²⁸⁶ Stuhr also states that it escaped from cultivation.²⁸⁷

Oenanthe sarmentosa Presl. Water Parsley or Wild Celery.

Cowlitz	xtsxu'ts
Makah	wawaki'xbupt, "frog plant"
Skokomish	spl'ai'yeputsai
Snuqualmi	sqwu'labts, "Indian celery"

Food. The Cowlitz eat the stems while they are young and tender, as do the Lower Chinook,²⁸⁸ Snuqualmi,²⁸⁹ and Skokomish.

Materials. The stalks at a later stage are cut and used as whistles by the children, among the Makah and Quileute.

Medicine. The Makah pound the root between stones and use it as a laxative, which is said to be very potent.

Literature. Stuhr reports the plant as poisonous.²⁹⁰

CORNACEAE. Dogwood Family**Cornus pubescens** (Nutt.) Coville. (*C. occidentalis* (T. & G.) Coville.)

Green River	pakpæki', tree; tsæ'tsx, berry
Snohomish	s'tci'üwxsats

Medicine. The Snohomish scrape the bark and boil it. This infusion is used on sore eyes.

Miscellaneous. The Green River people wash away the outer pulp of the berry and chew the kernel. They say the berries are eaten by bears.

Cornus Nuttallii Audubon. Nuttall's or Pacific Flowering Dogwood.

Green River	kuda'bit ²⁹¹
Klallam	slaxalemiltc
Lummi	qwë'txëltc
Skagit	klö'bats, tree; kloba'ts'sibiau, "eye of coyote," blossom
Snohomish	sta'idjoqwads
Snuqualmi	t'adjo'qwats ²⁹¹
Swinomish	t'et'ek'eka'ts

Materials. The Quinault use the charcoal for tattooing. There is no dogwood near Taholah, but they find it on the way to Oakville. The Green River tribe, the Skagit, and the Klallam use the wood for making discs for the gambling game, slahalem, a hiding-the-ball game. Because dogwood, according to the Skagit, becomes a hard wood after it dries, its use for foreshafts of salmon harpoons is logical. The Snohomish make sticks of dogwood to pound brake ferns after roasting.

Medicine. The Lummi peel the bark and boil it as a laxative. The Green River people use it as a physic and emetic.

Literature. Reagan gives several uses of dogwood by the Quileute not found among the other local groups. The berries of this dogwood and also *C. canadensis* are used in ceremonies. He mentions the use of the bark as a tonic tea, similar to the Green River and Lummi uses. To call the dried leaves (which, when smoked, gave an intoxicating effect) "kinnikinnick" is, I believe, an error, for usually "kinnikinnick" is the name for *Arctostaphylos Uva-ursi*, although it might be applied to any dried leaves which are smoked.²⁹²

Haskins states the following: "Townsend, on his journey to Oregon in 1833, reports marked success in

²⁸⁰ Ray, p. 121.

²⁸¹ Reagan, p. 68.

²⁸² Haskins, p. 235.

²⁸³ Swan, *Northwest Coast*, p. 87.

²⁸⁴ Stuhr, p. 137.

²⁸⁵ Listed as *Cicuta maculatum* by Muenschler, p. 170.

²⁸⁶ Jones, p. 56.

²⁸⁷ Stuhr, p. 136.

²⁸⁸ Ray, p. 123.

²⁸⁹ The informant was not sure of the difference between this and "hemlock."

²⁹⁰ Stuhr, p. 138.

²⁹¹ Ballard.

²⁹² Reagan, p. 66.

curing Indian children of malaria through its use. The bark is bitter and tonic and has been used successfully in place of quinine."²⁹³

Cornus canadensis L. Bunchberry.

Makah	būbūkwa!tībupt, "berries with pebbles in them"; būbūkwa!lt, berries
Quinault	ofka'stap, snakeberry

Food. The Makah eat the berries fresh, but the Quinault declare they are poisonous.

Literature. Haskins states that the berries, though insipid, are edible and are used by the Indians of the coast of British Columbia.²⁹⁴

ERICACEAE. Heath Family

Monotropa uniflora L. Indian Pipe.

Indian pipe was found in the Makah territory, but the informant did not know its name or use.

Ledum groenlandicum Oeder. Labrador Tea.

Makah	būpesbupt (same name as cranberry, because they always grow together)
Quinault	nūwaqwa'ntī, "prairie tea"

Food. The leaves are steeped and drunk as a beverage tea by the Makah.

Medicine. A stronger infusion is used by the Makah as a blood purifier. The Quinault use the same drink for rheumatism.

Miscellaneous. The Klallam, like the Makah, note the presence of Labrador tea with cranberry and use the same name for it. The Klallam informant knew this fact but could not recall the name.

Literature. Stuhr and the U.S. Dispensatory mention the Labrador tea as a tonic, expectorant, and pectoral.²⁹⁵

Rhododendron albiflorum Hook. Rhododendron.

This is listed for only one tribe, the Skokomish, because it was never available for discussion elsewhere. They call it xawxu'ptəd, "leaves shaped like paddles," and use the buds boiled in water as a cold and sore-throat medicine. For an ulcerated stomach the buds are chewed and swallowed. They are also chewed and spit on cuts, which are then wrapped in shredded cedar bark.

Menziesia ferruginea Sm. False Huckleberry.

Quileute	ticu:kutli'tpet, "bottom sticks"
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Food. The berries are eaten dried or fresh by the Quileute.

Materials. The Quileute weave the twigs together with cedar bark for a grill on the bottom of the canoe. This is used by women to sit on.

Charms. The Quinault informant, a woman, could not remember the name of this bush, but she said a woman used to cut a twig with a forked end, about two feet long, and carry it, waving it in the air and singing a song to make a man fall in love with her. Only women did this.

Gaultheria Shallon Pursh. Salal.

Klallam	tla'ka
Makah	sala'xbupt
Quileute	ko'o'o'd; ²⁹⁶ ku'u'd, plant; ku'u'dpat, berries
Quinault	kwa'soitcnu'l, the bush; bu'tskitl, leaves kwa'soitcən, skwasa'utca:n ²⁹⁷
Samish	ta'qa
Skagit	ta''kats, plant; ta'ka, berries
Skokomish	tla'xka
Snohomish	ta'ka''ats
Swinomish	ta'qa:ts

Food. Wherever the berries of the salal are used, they are mashed and dried in cakes, often put on split cedar boards or on skunk cabbage leaves. These cakes are soaked to prepare them for eating and are dipped in whale or seal oil. The Quileute pick the whole twig with the berries and, dipping it in whale oil, pull it through the mouth to eat the berries while they are still fresh. The loaves of salal berries prepared by the Lower Chinook weigh as much as 10 to 15 pounds. When the berries are dried, the Skokomish work fresh ones into them as binder before forming them into cakes.

Materials. Large leaves are used to line food cooking pits and under drying berries.

Medicine. The Klallam chew the leaves and spit them on burns; the Quileute use the same treatment on sores. The Swinomish and Samish also use the leaves in tea form to cure a cough or tuberculosis. The Quinault chew the leaves to relieve heartburn and colic, according to one informant, and another stated that the leaves were also boiled and the juice drunk for diarrhoea. The Skagit use a mild form of this tea for a convalescent tonic.

Miscellaneous. The Makah dry, pulverize, and smoke these leaves with kinnikinnick, according to the present-day informant and also according to Swan.²⁹⁸

Literature. Reagan lists this plant as "kood-put," and mentions its food value and also the use of its roots and bark for medicinal purposes, a fact not verified in the present study. He records that the Quileute used it for smoking in the manner listed here only for the Makah. The salal brush, according to Reagan, is used in the "Klukwalle" dances, another fact which was not mentioned by the present-day informants, perhaps on account of lack of knowledge of the rituals.²⁹⁹

²⁹³ Haskins, p. 241.

²⁹⁴ Haskins, p. 241.

²⁹⁵ Stuhr, p. 59; U.S. Dispensatory, p. 1362.

²⁹⁶ Andrade, p. 164.

²⁹⁷ Olson, p. 54.

²⁹⁸ Swan, *Indians of Cape Flattery*, p. 27.

²⁹⁹ Reagan, p. 67.

The pharmacognosies state that all species of the heath family contain tannic and gallic acid. In the light of this statement, the use of the chewed leaves on burns is a proper medical practice.

Arbutus Menziesii Pursh. Madrona.

It has been most unfortunate that the madrona has not been available more often where these field studies have been made. It was discussed with the Skokomish informant, who called it *tsi' xwēxē* and said the leaves are boiled and the infusion drunk for colds, sore throat, or ulcerated stomach. Sometimes Oregon grape roots or licorice are added. Reagan mentions that the Quileute smoked the leaves.³⁰⁰ Stuhr states that an astringent infusion made of the bark, root, and leaves is used by "the Indians" for a cold.³⁰¹

Arctostaphylos Uva-ursi (L.) Spreng. Kinnikinnick.

Chehalis	kaya'nl
Klallam	kinnikinnick
Makah	kwica'
Skokomish	skl'əwat
Squaxin	s'qaya'dats

Food. While the Chehalis say the berries are too seedy and have no taste, the Squaxin occasionally eat them. The Lower Chinook use them as a regular item of diet, eating them fresh or mixed with oil after they have been dried in bags. The Skokomish eat the berries with salmon eggs.

Miscellaneous. Much more uniform is the use of the leaves of kinnikinnick as the principal smoking mixture of the Northwest. Before the introduction of tobacco, the leaves were pulverized and smoked alone. Later they were used to stretch the small supplies of tobacco available. The Chehalis say if one swallows the smoke of kinnikinnick, it produces a drunken feeling. The Klallam informant said that either kinnikinnick or yew leaves were mixed with tobacco, but kinnikinnick was never mixed with yew because it was too strong.

Literature. All the early observers commented on the presence of kinnikinnick. Swan mentions it twice for the Lower Chinook and the Quinault, and adds the custom of swallowing smoke to stupefy the smoker.³⁰² Reagan, a more recent writer, gives the following account: "Some years ago an Indian of the Quillayute tribe got intoxicated by smoking *A. Uva-ursi* leaves and danced in the fire barefooted till the soles of his feet were burned to a crisp and his feet deformed for life. Some years previous another old Indian got drunk on the narcotic inhaled while smoking the leaves of this plant. As a result of being drunk, he fell in the fire, burned his feet almost off, burned his hands badly, also burned his nose completely off, also a part of his lips. In this condition he lived many years."³⁰³

Vaccinium ovatum Pursh. Evergreen Huckleberry.

This species was collected only once during these field trips, but is mentioned often in the literature. Olson lists it for the Quinault as *naká'ltcān*. The berries are sun- or smoke-dried, partly mashed, pressed into cake form, and wrapped in leaves or bark.³⁰⁴ The present-day informant called the plant *k'wi'uxsnil*, and the berries *k'wi'uxs* and said the berries were eaten fresh. Reagan called this species blueberry and speaks of "huckleberries and blueberries," obviously not making any distinction between the varieties.³⁰⁵ Menzies saw this plant at Dabob Bay, May 11, 1792.³⁰⁵ Ray in his *Lower Chinook Ethnographic Notes* lists references to it in Thwaites, *Journals of Lewis and Clark*; Coues, *The Journals of Alexander Henry and David Thompson*; and Swan, *Northwest Coast*.³⁰⁶

Vaccinium ovalifolium Sm. Blue Huckleberry.

Makah	xōxōyak
Quileute	t'uwa·dak ³⁰⁷
Quinault	sk'iuxsnil, "winter huckleberry bushes"

Food. In addition to the tribes listed above, the Klallam and Lower Chinook also use this berry, but the informants did not know its name. Everywhere the berries are eaten fresh and dried. The Klallam always pick theirs along Hood Canal.

Literature. Reagan gives the Quileute name as *to-wa-duk* and the same information as for the *V. ovatum*.³⁰⁸ Swan states: "A species of whortleberry called by the Indians 'shotberries' lasts for months fresh if kept cool and dry. Usually they are dried and eaten in spring before the other berries ripen."³⁰⁹

Vaccinium parvifolium Sm. Red Huckleberry.

Klallam	pixw'ltc
Lummi	spix"
Makah	xixs'·'ad
Quileute	tixklo'utaput, whole plant; tixkla'ut, berries
Quinault	to'xlumnix, "combing off the berries"; tu'hlom, "brushing down"; tao'lom ³¹⁰
Skagit	sttē'xwats, plant; sttē'x, berries
Skokomish	tc'xwē'las
Snohomish	tixw'p
Swinomish	tittxqwats

Food. The berries are eaten by all the tribes listed above, as well as by many other groups in this area. As indicated by the Quinault name, the berries, instead of being picked individually, are brushed or combed off the twigs. The Lower Chinook think the

³⁰⁴ Olson, p. 54.

³⁰⁵ Menzies, p. 27.

³⁰⁶ Ray, p. 122.

³⁰⁷ Andrade, p. 164.

³⁰⁸ Reagan, p. 68.

³⁰⁹ Swan, *Northwest Coast*, p. 89.

³¹⁰ Olson, p. 54.

³⁰⁰ Reagan, p. 66.

³⁰¹ Stuhr, p. 57.

³⁰² Swan, *Northwest Coast*, pp. 88, 155.

³⁰³ Reagan, p. 67.

berries are better adapted to eating raw than drying, and the Lummi agree with them. The Quinault also use the leaves for tea. The Skokomish informant said that eating too many of these berries produces boils. Children are not allowed to eat them.

Medicine. The Skagit boil the bark for a tea for colds.

Literature. Reagan gives the following variations of Quileute names for this variety of huckleberries: te-thluwot, te-thlo-ot-put, te-thloh-ohnt.³¹¹

Vaccinium Oxycoccus L., var. **ovalifolium** Michx. (*Oxycoccus Oxycoccus intermedius* (Gray) Piper.) Cranberry.

Klallam	klēxōxoits
Makah	pap'es
Quinault	asolmix, "prairie berries"

Food. Cranberries are found in bogs both at sea level and in the hills like the Spruce Orchard country above Moclips. In association with them are found Labrador tea and Alaska sedge cotton. The Quinault pick them at Spruce Orchard, the Klallam near Port Townsend.

The berries are usually stored in boxes or baskets until they are soft and brown.

Literature. Swan states that cranberries were plentiful in the Lower Chinook territory and were an item of trade between the Indians and whites.³¹²

PRIMULACEAE. Primrose Family

Orientalis latifolia Hook. Star Flower.

A specimen of this was found only in Cowlitz territory, and the informant, who knew no name for it, said that the juice was squeezed into water and used as an eye wash.

OLEACEAE. Olive Family

Fraxinus oregana Nutt. Oregon Ash.

This tree was identified from a specimen in only one instance—among the Cowlitz, who call it numtac and use the wood for canoe paddles and digging sticks. The bark is boiled and the infusion drunk for worms.

The Quinault, according to Olson,³¹³ also use the wood of the ash for canoe paddles. The present-day informant insisted, on being shown a specimen, that it was not native.

Stuhr states that the Indians of Washington attribute medicinal value to the roots and apply them to flesh wounds received in bear hunts,³¹⁴ but of course gives no specific tribe, nor the source of his information, so it is difficult to check it.

CONVOLVULACEAE. Morning-glory Family

Convolvulus Soldanella L. Morning-glory.

The Makah call these flowers la'a'latck, "flowers," and have no specific use for them.

HYDROPHYLLACEAE. Waterleaf Family

Hydrophyllum tenuipes Heller. Waterleaf.

This is familiar only to the Cowlitz, who have two names for it, tci'tkwalo'h or xotxo'ts. They break up the root and eat it.

LABIATAE. Mint Family

Mentha sp. Mint.

Chehalis	k'a'stuk", "you have taken it"
Cowlitz	cu'xacu'xa

Medicine. Both tribes use the leaves for a tea used as a cold remedy. The Cowlitz informant said there were two kinds, one very green and "this one." According to Jones, there are three varieties, but the specimen brought in could not be identified beyond the species.

Literature. The medicinal use of mint is familiar even to the layman. Reagan states that the Quileute used it as smelling and rubbing medicine.³¹⁵

Prunella vulgaris L., var. **lanceolata** (Barton) Fern. (*P. vulgaris* of Piper Fl. Wash.) Self Heal.

Chehalis	spa'qan, "flowers"
Klallam	sintciqwuxlake'qwa'itc
Quileute	klot'opbi'x'a'x
Skagit	tsēka'is
Snohomish	tsēka'tsub, "flower" (generic term)
Swinomish	sqwi'qwīlōs, "mountain flower"

Medicine. The Quileute use this plant for boils, but the informant did not know the exact way of preparing it because the knowledge had to be bought from its owner. The Quinault also use it for boils, but the procedure is less esoteric; the juice is simply put on the boil.

Beliefs. The Chehalis do not use the flower, but say that when it is not quite open it has a face like a person. The Skagit and Lummi have no specific use for it; the Lummi say it grows where there has been water which has dried off. The Swinomish and Snohomish have no use for the plant. The Klallam informant said this is not the true kēqwa'itc whose roots they eat, but its step-brother. The use of kinship forms in regard to flowers is interesting.

Stachys ciliata Dougl. (*S. caurina* Piper; *S. ciliata*, var. *Leachiana* Henders.) Hedge Nettle or Woundwort.

Green River-	
Puyallup	qweluxwastsūts, "marriage relation of nettle," i.e., brother-in-law ³¹⁶
Makah	ada"babupt, "milk plant"
Quileute	sisibaxlu
Quinault	qwadjudkolum, "sweet suckers"
Skagit	qwolqwa'itc'talats, "relation by marriage to the nettle"

Food. The Quinault pick the blossoms and suck the honey.

³¹¹ Reagan, p. 68.

³¹² Swan, *Northwest Coast*, p. 89.

³¹³ Olson, p. 71.

³¹⁴ Stuhr, p. 90.

³¹⁵ Reagan, p. 68.

³¹⁶ Ballard.

Materials. The Makah and Quinault use the whole plant to cover steaming sprouts.

Medicine. The Green River and Puyallup people use this plant for healing boils. The Quileute make a steam bath by putting leaves in an alder tub with hot rocks and sitting on it, and cover themselves with elkskin or bearskin.

Beliefs. The Quileute informant said that this plant was indigenous but that the mint, of which there are three varieties, was brought by the whites. The Skagit believe this plant grows with the nettles and pick and use it with them. The Lummi informant could not remember the word in his own language but said they call it the half-brother of the nettle, while both the Skagit and Green River-Puyallup indicate the same marriage relationship.

Marrubium vulgare L. Horehound.

The Cowlitz believe the white people brought it,³¹⁷ and while they make no regular use of it, they say it can be used for tea.

SCROPHULARIACEAE. Figwort Family

Verbascum Thapsus L. Common Mullein.

This plant was not recognized by Chehalis, Lummi, and Swinomish informants, who were unanimous in the opinion that it is adventitious. It is, however, not listed by Jones as such for the Olympic Peninsula.

Scrophularia californica Cham. (*S. oregana* Pennell.) Figwort.

This plant was shown only to a Chehalis, who did not recognize it.

Mimulus guttatus DC. (*M. Langsdorfii* Donn.) Monkey Flower.

The Quinault called the monkey flower bam-asidixtcuspakan, "cool water grass," and the informant added that it grows along rivers; she calls it a buttercup in English. She knew no use for it. The Quileute informant did not know it at all.

Veronica americana Schwein. Speedwell.

This plant is known to the Quileute as xagai'i'put, "frog leaves," since it grows in frog ponds. They do not use it. The Cowlitz informant did not know it.

Digitalis purpurea L. Foxglove.

This plant was discussed only with a Skokomish informant, who recognized it as an adventitious one, brought into the Skokomish valley by the first whites.

Castilleja angustifolia (Nutt.) Don. var. *Bradburii* Fern. Indian Paintbrush.

Makah	k'lik'lixuse'uk, "red top plant"
Quileute	pitcibixa'a, "red flowers"

³¹⁷ Jones, p. 56.

Medicine. The Quileute make an infusion of the whole plant and drink it to bring about regularity in menstruation. It was carefully pointed out that this was very mild and not used as an abortive if there was any fear of pregnancy. After drinking this tea, the blood of a male fish duck was drunk.

Miscellaneous. The Quinault have no name for it, but know that it grows on the beach. The Klallam informant could not recall the name, but remembers eating the honey out of the blossoms as a child. The Makah have no use for it.³¹⁸ The Skokomish informant had seen it but did not have a name for it.

RUBIACEAE. Madder Family

Galium Aparine. Bedstraw.

Cowlitz	kamati'
Makah	qwiti'bupt
Snohomish	spe'b'kotsidats

Charms. The Cowlitz regard this plant as poisonous; and if a woman, using the right incantations, rubs herself with this while bathing, she will be successful in love; if, however, she fails to repeat the incantation correctly, she will get blotches on her face.

Miscellaneous. The Snohomish rub the body with a bundle of this plant after bathing. They evidently do not distinguish between this variety and the scented *G. triflorum*.

The Makah regard this as a sticky weed and do not use it.

Galium triflorum Michx. Scented Bedstraw.

Klallam	tita'qwē'a'eltc
Lummi	qwai''esēn
Makah	up'si''i
Quileute	kla'kaput
Skagit	tsibi'bkotsi

Medicine. The Lummi rub the body with this for a good smell, while the Quinault and Klallam mash it and put it on the hair. The Makah do the same, for it will make the hair grow. The Skagit do not use it.

Charms. A Quileute woman will get some hairs of the man she wishes to attract and press them with some of her own, together with some bedstraw. Just as they stick together so will this desired man stick to her. The woman who told the informant this had had eight husbands and as each died she did this and got another by the action.

Miscellaneous. It is doubtful whether there is much distinction made between the *Aparine* and *triflorum* varieties of bedstraw. The spread here may be due to the chance collection of specimens.

³¹⁸ According to Densmore, p. 321, the Makah used *Castilleja miniata* Dougl. (painted-cup, also called Indian pink or paintbrush) by tying bunches of these flowers on a trap for humming birds. The humming bird was used as a charm by whalers.

CAPRIFOLIACEAE. Honeysuckle Family

Sambucus callicarpa Greene. (*S. leiosperma* Leiberg.)
Red Elderberry.

Chehalis	k'la'lɣanl, whole bush; sk'la'lɣan, berries
Cowlitz	t'cu'matas
Green River	sts'abta'ts, bush; sts'abt, berries ³¹⁹
Klallam	stsɪwukɪ'ltc, plant; stsɪ'wu'k ^u , berries
Makah	tsikɪ'ē
Quileute	ts'pa''aput, whole plant; stsɪ'wu'k ^u , berries
Quinault	k'lo'manix
Skagit	tsla'bat
Skokomish	skla'lxad
Skykomish	ts'abtadts, whole plant; ts'abt, berries
Snohomish	s'tsa'bt
Squaxin	st'sa'btats, whole plant; st'sa'bt, berries
Swinomish	s'stap't

Food. The use of these berries is spread in the area far beyond even the list of people given here. The berries are always steamed on rocks and put in a container which is stored underground or in cool water. They are usually eaten in winter. In addition to the groups listed above, the berries are also eaten by the Lower Chinook.³²⁰

Medicine. The leaves are pounded fresh and put on an abscess or boil by the Makah.³²¹ The Cowlitz grind the leaves and put them on a sore joint to reduce the swelling. They also dip the bark in hot water and apply it to a swelling. The Squaxin mash the leaves and, after dipping the pulp in water, apply it to an area infected with blood poisoning. The Quinault scrape the bark and boil it. The liquid becomes milky, and this is put on a woman's breasts after childbirth to bring on a flow of milk.

Miscellaneous. The old Skykomish chiefs ordered the people not to fire brush where red elderberries grew, because the deer ate the ripe ones. The Swinomish informant named the plant, but said that it did not grow in their vicinity.

Literature. Reagan lists the following as the Quileute words for red elderberry and their derivation: tse-bah'put, tse-bah or che-lits-shalts-tse-wit tse-e-bah, chlits-shalts-tse-tut; "put," "tut," and "chlits" mean tree. He describes the method of preserving the berries and states that the bark and roots are used medicinally, being made into a tea used by women during confinement, and also for colds.³²² Stuhr states that a tea of the dry flowers of *S. canadensis* is used as a diaphoretic by the American Indians.³²³

Sambucus glauca Nutt. (*S. coerulea* Raf.) Blue Elderberry.

Chehalis	ts'ɔk'wik wunl, whole plant; ts'ɔk'wik'w, berry
Green River	tsikwɪ'q ^w
Klallam	tseqwek ^u
Lummi	tsikwi'k ^u
Quinault	k'we'lap, bark of elderberry
Skagit	tsikwik ^u
Skokomish	tsikwixɛd
Squaxin	t'sikwi'kwats, plant; t'sikwik ^w , berries
Swinomish	tseqwi'uk

Food. The Klallam, Chehalis, Squaxin, and all others listed here prepared this elderberry in the same way as the red one. The Lower Chinook also use this berry, but do not find it in the profusion of the red elderberry.³²⁴ The Lummi gather this berry by beating it from the bushes with a comb made of syringa. They go to the vicinity of Sumas to get it. The Skokomish informant remembers the berries as eaten fresh only.

Materials. The Quinault remove the pith from the stem and insert a plug, to make a whistle for calling elk.

Medicine. The Klallam steep the bark and drink the tea for diarrhoea. The Quinault use the same drink for an emetic.

Literature. The same information given by Reagan for the red elderberry is also true of the blue elderberry.

Linnaea borealis L., var. *longiflora* Torr. (*L. americana* of Piper Fl. Wash.; *L. borealis longiflora* of Piper Fl. Nw. Coast.) Twinflower.

This plant was discussed only with a Snohomish informant, who named it sto't'xodob and said the leaves are boiled to make a tea for colds.

Symphoricarpos albus (L.) Blake. (*S. racemosus* Michx.; *S. hyalinus* Heller.) Snowberry.

Chehalis	sk'awksi'nl
Green River	t'eda'xwdi ³²⁵
Klallam	p'astcɪlxte
Skagit	si'sqwidats
Snohomish	kladiwa'dats
Squaxin	k'wala'stapats, whole plant; k'wla'stap, berries

Swinomish si'sqwidats, plant; skikai'yus, berry

Food. Although the Chehalis do not regard the berries as good and the children throw them at one another, the Squaxin, their neighbors, dry them. The Snohomish and Swinomish do not use the berries.

Medicine. The Chehalis rub the berries on the hair as soap. They also use the leaves by bruising and applying them to a cut as a poultice, or by

³¹⁹ Ballard.

³²⁰ Miss Louise Colbert.

³²¹ Densmore, p. 316, lists the pounded root as a hair wash. A decoction of bark was also used to counteract an evil charm.

³²² Reagan, p. 69.

³²³ Stuhr, No. 129.

³²⁴ Miss Louise Colbert.

³²⁵ Ballard.

washing the cut with an infusion made by boiling the leaves, or by chewing the leaves and spitting them on the injury. According to another informant, the Chehalis boil the bark of the roots and drink the tea three times a day as a cure for venereal diseases. The Green River people use the plant to disinfect a festering sore. The Skagit use the bark as a remedy for tuberculosis. A very mild tea of it is given a baby with a coated tongue. The berries are eaten as an antidote for poisoning. The Klallam boil the leaves for a cold cure.

Beliefs. The Green River tribe say that when these berries are plentiful, there will be many dog salmon, for this white berry is the eye of the dog salmon. The Cowlitz are not familiar with the plant.

Literature. Reagan states that the Quileute used the snowberries in ceremonies.³²⁶ Stuhr lists the berries as a reputed emetic, agreeing with the Skagit.³²⁷

Lonicera ciliosa (Pursh) Poir. Orange Honeysuckle.

Chehalis	tsūna'nnts, "it hugs a tree"; k'ayukwunl, "swings on a tree"
Cowlitz	t'a'tcanminad'it
Klallam	snana'qwūltc, "spook vine"
Lummi	klitē'lc
Skagit	yaidū'ats, "swing plant"
Snohomish	yaidō'ats
Squaxin	yaydu'wats
Swinomish	yaidū'wats, "swing plant" (yaidū', swing)

Medicine. The Swinomish boil the bark as a tea for colds and sore throat. More general in their use are the leaves, which the Swinomish bruise and soak in hot water. When this water is steaming, a woman holds her breasts over it to stimulate lacteal flow. The Swinomish also chew the leaves and swallow the juice for colds. The Chehalis have two very divergent uses for the leaves: (1) they are crushed in water used to bathe little girls to make their hair grow long and sleek; (2) the leaves are dipped in water which is drunk as a contraceptive. The Squaxin agree with this latter use and also drink this tea for "womb trouble." The Skagit boil the leaves and pour this juice over the plant which has been laid on the patient, as a strengthening tonic. The Lummi boil the leaves as a tea for tuberculosis. The Klallam chew the leaves to put on bruises.

Beliefs. The Snohomish, who do not use the plant, say the crows swing on it. The Cowlitz do not use it.

Lonicera involucrata (Richards.) Banks. Swamp Honeysuckle, Twinberry.

Green River	kakalē'xlits, "crow food" ³²⁸
Makah	tcakat'kebupt, "crow plant" ³²⁹

Quileute	ka'ayū'oput, "crow plant"
Quinault	kaxa'ltcilnix, "crow berries"
Skokomish	kakad'lex

Materials. The Quileute use the juice of the berries to paint the faces of dolls.

Medicine. Both the Quinault and the Makah women chew the leaves during confinement. The Quileute chew the leaves as an emetic when poisoned.

Miscellaneous. The Green River people do not use the plant, nor do the Skokomish.

It is remarkable that in every tribe listed the plant is associated with the crow.

CUCURBITACEAE. Gourd Family

Echinocystis oregana (T. & G.) Cogn. (*Micrampelis oregana* (T. & G.) Greene.) Old Man Root.

Chehalis	tsakatci'tlānt
Green River	q'seq'si, vine; dē'dibo', gourd ³²⁵

Medicine. The Lower Chinook use the gourd as a poultice.³³⁰ The Squaxin mash the upper stalk in water and dip aching hands into it. It is poisonous, as was proved by the son of a friend who ate some and died. The Chehalis burn the root, powder it, and mix it with bear grease to apply it to scrofula sores.

CAMPANULACEAE. Bellflower Family

Campanula rotundifolia L. Bluebell.

This flower was shown only to a Squaxin informant, who did not recognize it.

COMPOSITAE. Composite Family

Solidago vespertina Piper. (*S. Purshii* of Piper Fl. Wash.) Goldenrod.

This plant was discussed with Chehalis and Squaxin informants, neither of whom knew it. The Chehalis informant said it was introduced and a bad weed.

Adenocaulon bicolor Hook. Silvergreen.

Only the Cowlitz, of the three informants shown this plant, had a name for it. She called it tsati'mas and said the leaves were bruised and applied to a boil to draw it out. The Chehalis did not know it and the Squaxin, although she had no name for it, knew that the leaves were crushed and used as a poultice on scrofula sores.

Anaphalis margaritacea (L.) Benth. & Hook., var. **subalpina** Gray. Pearly Everlasting.

Makah	kla'stupbupt
Quileute	sīsiba'xlwa (same name for yarrow)

Medicine. The Quileute use the whole plant for a steam bath to cure rheumatism. *Stachys ciliata* is used for the same purpose.

³²⁵ Miss Louise Colbert.

³²⁶ Reagan, p. 68.

³²⁷ Stuhr, p. 25.

³²⁸ Ballard.

³²⁹ Densmore, p. 318, lists an unidentified plant called chaa kabup from tcaa, "crow" and bup, "plant," meaning berries grown on purpose for the crows. From its description it would seem to be the same as *Lonicera involucrata*.

Beliefs. The Makah do not allow children to play with this plant, because it makes sores. The Quinault had no name and no use for it.

Literature. Stuhr refers to its aromatic quality, which is probably what dictates the Quileute use.³³¹

Eriophyllum lanatum (Pursh) Forbes. (*Bahia lanata* Nutt.) Woolly Sunflower.

Medicine. Only the Chehalis informant knew a native name for this plant. She called it k'wek'xkwixk'alaxkum, derived from k'wek, yellow, and yalakum, prairie. The dried flower is mixed with grease and a person of the opposite sex is touched with it as a love charm. The informant related that her uncle was "doped" with it by an old woman and nearly drowned getting to her. The Skagit informant knew no name for the plant but said the leaves were rubbed on the face to prevent chapping.

Miscellaneous. The Squaxin informant did not know it, and the Lummi recognized it as a plant that grew beyond Marietta.

Achillea Millefolium L. Yarrow.

Chehalis	kwayu' 'hayipsnl, "squirrel tail"
Cowlitz	wəpənwə'pən
Klallam	s'qwuntayiltc
Lummi	telai"uqwa'pl
Makah	klastub'bupt
Quileute	sisiba'xiwuput, "for smelling leaves"
Quinault	ləko'stap
Skagit	si'colts
Snohomish	kəkədō'xub, "little squirrel tail" (probably chipmunk)
Squaxin	sqikdzu'xap, "squirrel tail" (sqadza, "squirrel"; dzu'xap, "tail")
Swinomish	ci'ciltats

Medicine. The medicinal quality of this plant was as well known to the Indians of this region as to the old herb dealers. Its aromatic properties were recognized by the Swinomish in its use as a bath for invalids, and the Quileute boiled the leaves in the room where an infant was sick to make it smell pleasantly. The Cowlitz soak the leaves for a hair wash.

For a stronger use Makah women eat the leaves raw to produce sweating at childbirth, boil them and drink the tea to purify the blood, and drink a stronger solution to heal the uterus after birth. The Klallam use a similar tea during childbirth and for colds as well, mixing it for the latter with wild cherry bark. The Quinault boil the roots for tuberculosis and also use the tea as an eye wash. The Cowlitz and Squaxin believe the same tea is effective for stomach trouble. The Chehalis boil the leaves and drink the tea to stop the passage of blood with diarrhoea. Before the coming of the whites they were subject to this illness

from eating too much raw meat, according to one informant. The Skagit and Snohomish also use this diarrhoea remedy.

The plant is used as a general tonic by the Quinault by boiling the roots. The Lummi boil the flowers and drink the tea to relieve body aches, and one informant feels she did not get mumps from her children because of this use. This drink produces sweating, as does the Makah preparation used at childbirth.

Yarrow is also used as a poultice, the Klallam chewing the leaves and putting them on sores. The Squaxin smash the flower to use the same way. The Quileute lay the boiled leaves on rheumatic limbs and reduce fever with them.

Literature. Stuhr lists yarrow as an aromatic herb and states that the American Indians use the leaves as tea and poultice for skin rash.³³²

Chrysanthemum Leucanthemum L. Ox-eye Daisy.

Quileute	k'eba' xpixhla, "little white flowers"
Snohomish	tsikai'tsub (generic name for any flower)

Medicine. Only the Quileute use it. They dry the flowers and stems, boil them, and use the wash for chapped hands.

Miscellaneous. There was considerable discussion with informants as to whether this plant was indigenous. The Squaxin informant did not know it; the Quinault said it was a new growth brought by the whites, to which the Skagit agreed. The Lummi felt it had always been here but did not know it, and the Snohomish said there may always have been a few but they have become plentiful in recent years.

Petasites speciosus (Nutt.) Piper. Common Coltsfoot.

Lummi	suk'tcen
Quileute	qwai"əxput
Quinault	qwai"ax
Skagit	yēcē'yuqwats

Food. The Quinault say the Muckleshoot eat the stems boiled but the Quinault do not. Its use as food was found nowhere else.

Material. The Quinault use the leaves to cover berries when cooking them in a pit.

Medicine. The root is used as cough medicine by the Quileute either boiled to make a tea or eaten raw. The Quinault smash the root and soak it as a wash for swellings and sore eyes. The Skagit warm the leaves and lay them on parts afflicted with rheumatism. They also boil the root to make a drink for tuberculosis patients when they spit blood, while the Lummi use the same drink as an emetic.

Cirsium sp. Thistle.

Medicine. Only the Lummi use the thistle and they boil the roots and tips in salt water to drink at childbirth.³³³

³³² *Ibid.*, p. 28.

³³³ Stern, p. 14.

³³¹ Stuhr, p. 29.

Arctium minus (Hill) Bernh. Burdock.

Cowlitz	teuktu'k
Skagit	xēxē'bats, "sticks to everything"

Medicine. The Cowlitz boil the roots and drink the infusion for whooping cough.

Miscellaneous. The Swinomish know it only as the "bad plant." The Skagit say it came with the whites in hayseed. The Lummi say the Chinese and Japanese eat the roots, and the burrs stick to horses and wool. They have no name for it. The Snohomish say the plant is introduced. Jones agrees with this.

MISCELLANEOUS PLANTS

Gathered into this group are the scattered examples of fungi, algae, lichens, and mosses, many of them not well identified.

FUNGI

Fomes sp. Bracket Fungus.

Cowlitz	tialaxo'xo
Quinault	t'owole
Snohomish	p'ōlqwat

Medicine. Only the Makah make real use of this fungus. They scrape it on a sharp rock and use the powder as a body deodorant.

Miscellaneous. The Quinault have the belief that since this fungus is ear-shaped it sends sounds back and causes echoes.³³⁴ Both the Chehalis and Snohomish use the fungus as a target for archery. The Cowlitz draw pictures on it, and the Quileute note its position on a tree as a guide in returning home from hunting trips.

ALGAE

Ulva lactuca. Sea Lettuce.

The Quileute call this klop'tsai'yup, "green ocean leaves," and apply it to sunburned lips because of its cooling qualities. The Quinault informant did not know it.

Crab Seaweed

The Makah call this xala'wick!bupt. It is laid on the breasts of a new mother to stimulate lacteal flow.

Tall Seaweed

The Makah eat the holdfasts of this seaweed, which they call kalkatsup.

Fucus sp. Rockweed or Bladderwrack.

Makah	kaka'lak'loka dub
Quileute	xopiki'sta, "little kelps" or "babies of big kelps"

The Makah children let dried pieces of this seaweed race on the beach in the wind. The Quileute do not use it.

Miscellaneous Seaweeds

All seaweed is called kaxi'ati'xiklo'ob by the Quileute. They gather seaweed and burn it when a strong wind is blowing, believing that the wind, when it smells the acrid odor, will go away. Women whose husbands are at sea do this. The Makah use seaweed to chink the cracks in their houses.

Nereocystis luetkeana. Kelp.

Quileute	xopi'ikis
Quinault	k'otk'a'

Kelp is very useful in a fishing culture for fish line. The Quileute, Quinault, and Makah all use the long end for that purpose. The Quinault use this line especially for halibut, sole, and cod. The bottle end is used by all these same tribes for carrying fish oil and, later, molasses.

The Makah children make little wagons with wheels cut of rounds of kelp and also drag the stems along the beach and play at harpooning whales.

Literature. Reagan states that some tribes eat the dried kelp, flaked like chipped beef.³³⁵

LICHEN

Foliaceous Lichen

Only one lichen was discussed and that with the Quinault, who call it ts'o'o'tc. It grows on trees and is used to wipe salmon when it is cleaned. Fish should not be washed because that toughens the skin.

MOSSES

Sphagnum sp. Sphagnum.

Makah	pū'ū'p
Quinault	tsō'ōtcilminix, "berry moss"

The Makah use sphagnum to dress wounds, a use found for it during the first World War. Its absorptive qualities are recognized by Chinook women who use it for sanitary napkins. It is also widely used as camp bedding.

³³⁴ Olson, p. 165; substantiated by present informant as well.

³³⁵ Reagan, p. 70.

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LIST OF PLANTS

	CHEHALIS	COWLITZ	GREEN RIVER	KLALLAM	L. CHINOOK	LUMMI	MAKAH	NISQUALLY	PUYALLUP	QUILEUTE	QUINAULT	SAMISH	SKAGIT	SKOKOMISH	SNOHOMISH	SNUQUALMIE	SQUAXIN	SWINOMISH
Oregon Grape.....	X			X	X	X	X				X	X		X			X	X
Vanilla Leaf.....		X				X												
Bleeding-heart.....		X	X				X				X		X					
Stoncrop.....			X															
Boykinia.....										X								
Tiarella.....										X								
Fringe-cup.....																		
Alumroot.....																		
Youth-on-age.....		X					X						X					
Mock-orange.....		X					X						X					
Gooseberry.....		X		X		X	X	X			X		X		X			X
Swamp Currant.....						X	X			X			X		X			X
Skunk Currant.....						X	X			X			X		X			X
Trailing Currant.....			X			X	X				X		X	X				X
Red-flowering Currant.....				X														
Ninebark.....	X		X														X	
Ocean Spray.....	X			X		X	X						X		X		X	X
Spirea.....	X			X		X	X	X		X	X						X	
Hardhack.....			X			X					X			X				
Goat's-beard.....				X		X	X			X	X		X		X			
Rosa pisocarpa.....	X			X		X	X			X	X		X		X		X	X
Rose sp.....	X	X		X		X	X			X	X		X	X	X		X	X
Thimbleberry.....	X	X	X	X	X	X	X			X	X	X	X	X	X		X	X
Salmonberry.....	X	X	X	X	X	X	X			X	X	X	X	X	X		X	X
Blackcap.....	X	X	X	X		X	X	X		X	X		X		X		X	X
Wild Blackberry.....		X	X			X		X	X	X			X		X			
Evergreen Blackberry.....		X																
Blackberry sp.....				X	X					X	X							
Strawberry.....	X	X		X	X		X	X	X	X	X			X			X	X
Potentilla.....				X	X		X										X	X
Yellow Avens.....	X	X		X		X				X	X			X	X	X	X	X
Wild Cherry.....			X			X				X	X			X	X		X	X
Squaw Plum.....	X	X		X	X	X				X	X	X	X	X	X		X	X
Serviceberry.....	X			X	X	X				X	X	X	X	X	X		X	X
Crab Apple.....		X	X	X	X		X			X	X	X	X	X	X		X	X
Lupine.....	X	X			X												X	
Clover.....							X										X	
Giant Vetch.....							X			X	X							
Vetch.....	X									X	X							
Lotus.....	X												X		X			
Geranium.....	X	X															X	
Wood-sorrel.....		X					X			X	X							
Maple.....	X	X		X		X		X		X	X		X	X	X		X	X
Vine Maple.....	X			X		X		X		X	X		X	X	X		X	X
Cascara.....	X	X	X			X				X	X		X				X	X
Yellow Violet.....			X	X		X											X	
Cactus.....						X												
Soapberry.....							X											
Fireweed.....		X		X		X				X	X		X	X	X			X
Devil's Club.....		X	X	X		X							X			X		X
Sanicle.....	X																	
Sweet Cicely.....						X							X					X
Cow Parsnip.....					X		X				X							
Poison Hemlock.....				X			X			X	X							
Wild Celery.....		X			X		X			X	X		X	X	X			
Dogwood.....			X	X		X					X		X	X	X			X
Bunchberry.....							X				X							
Labrador Tea.....				X			X			X	X							
Rhododendron.....											X		X					
False Huckleberry.....											X							
Salal.....				X	X					X	X		X					X

LIST OF PLANTS

	CHEHALIS	COWLITZ	GREEN RIVER	KLALLAM	L. CHINOOK	LUMMI	MAKAH	NISQUALLY	PUYALLUP	QUILEUTE	QUINAULT	SAMISH	SKAGIT	SKOKOMISH	SNOHOMISH	SNUQUALMIE	SQUAXIN	SWINOMISH
Madrona.....	X			X						X				X				
Kinnikinnick.....	X			X						X				X				
Evergreen Huckleberry.....					X					X				X				
Blue Huckleberry.....				X	X					X				X				
Red Huckleberry.....				X	X	X				X				X				
Cranberry.....				X	X					X				X				
Star Flower.....																		
Ash.....		X																
Waterleaf.....		X																
Mint.....	X	X																
Self Heal.....	X			X		X				X			X		X			X
Hedge Nettle.....			X			X	X		X	X			X					
Horehound.....		X																
Mullein.....	X					X												X
Figwort.....	X																	
Monkey Flower.....																		
Speedwell.....		X								X								
Indian Paintbrush.....				X			X			X				X				
Bedstraw.....		X			X	X				X				X				
Red Elderberry.....	X	X	X	X	X	X	X			X			X	X	X		X	X
Blue Elderberry.....	X		X	X	X	X				X			X	X			X	X
Twinflower.....																		
Snowberry.....	X	X	X	X									X		X		X	X
Honeysuckle.....	X	X		X		X							X		X		X	X
Twinberry.....			X				X			X			X				X	
Old Man Root.....	X		X		X									X			X	
Silvergreen.....	X	X															X	
Pearly Everlasting.....							X			X								
Goldenrod.....	X																X	
Woolly Sunflower.....	X					X							X				X	
Yarrow.....	X	X		X		X	X			X			X				X	X
Ox-eye Daisy.....	X					X	X			X			X		X		X	
Coltsfoot.....						X	X			X			X				X	
Thistle.....						X	X			X			X				X	
Burdock.....		X				X							X		X			X

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*Indian informant.

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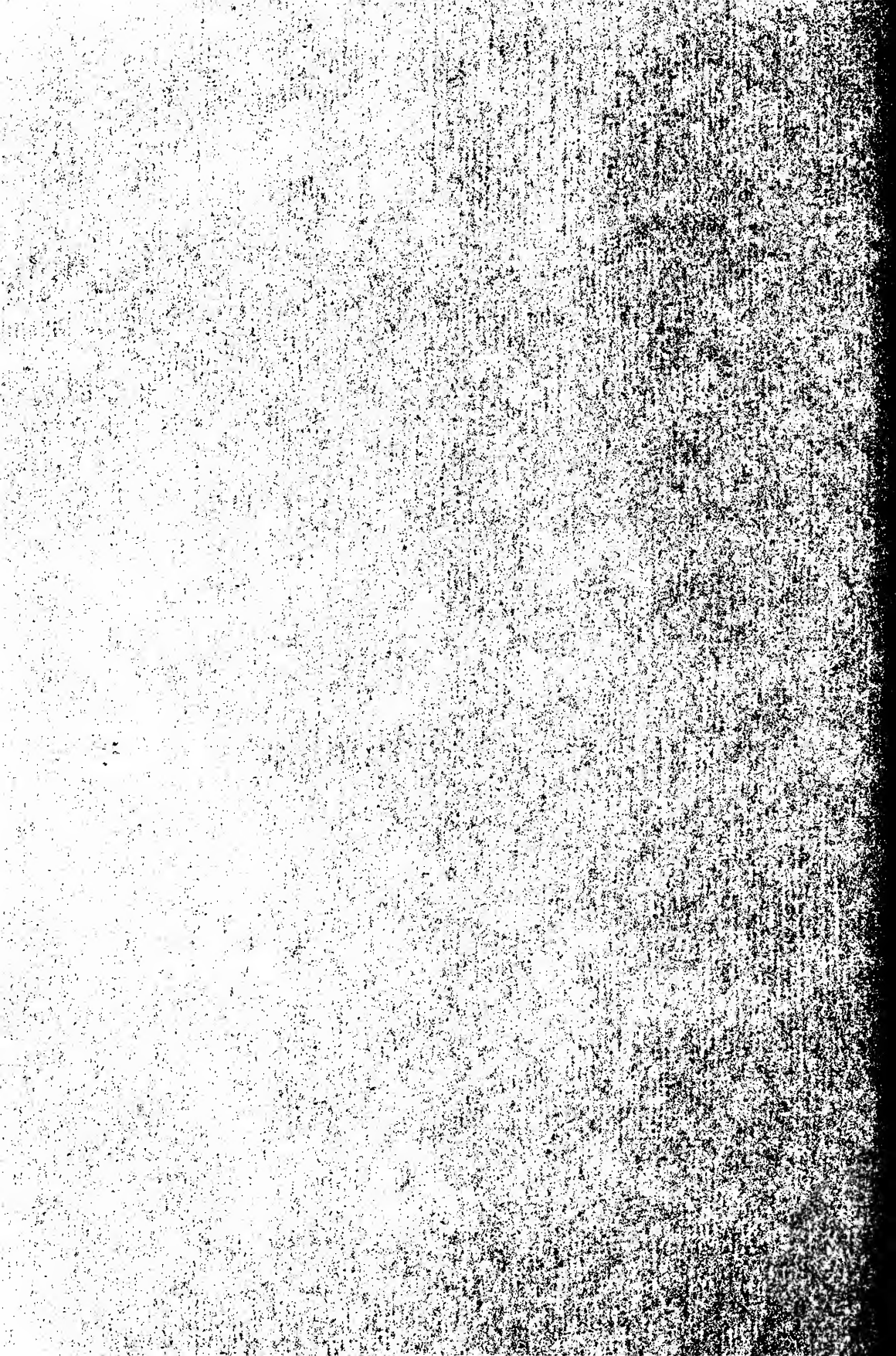
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MELVILLE JACOBS

PART II

SANTIAM KALAPUYA MYTH TEXTS

By

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PART III

KALAPUYA TEXTS

By

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PART I

SANTIAM KALAPUYA ETHNOLOGIC TEXTS

By
MELVILLE JACOBS

PREFACE

This is the first material, collected by an anthropologist, to appear from the Willamette Valley of western Oregon. Until the present, anthropologists, folklorists, and linguists have known virtually nothing of the Kalapuya-speaking peoples who occupied most of that valley south of the Clackamas Chinook of Oregon City. Much would have been revealed had field researches of broad and intensive kind been undertaken before 1920. But Drs. A. S. Gatschet (1877) and L. J. Frachtenberg (about 1914) conducted mainly linguistic studies, although they secured some texts and made a few ethnographic observations. My own researches, carried on in a number of brief sessions between 1928 and 1936, managed to assemble only some remaining fragments of knowledge possessed by the very few survivors who spoke one or another Kalapuya dialect. It was a last-hour salvage job. The present and later publications of certain aspects of Kalapuya culture, publications which will be based on manuscripts of the three anthropologists indicated, must be presented with more regret for their fragmentary nature than with satisfaction at the light they shed on the pre-white culture of the valley. The only facet of Kalapuya life which will be revealed with any fullness will be the grammar and vocabulary of a few of the dialects of the language.

My original intention in securing Santiam Kalapuya ethnologic texts was to collect samples of the Kalapuya language, in order to display speech style, idioms, and forms of expression other than those employed in mythologic narration. Later, after recording a quantity and variety of ethnologic texts, I became increasingly interested in the kinds of ethnologic returns that came more richly from text dictations than when working directly in the English language. A large proportion of the text material is certainly of a sort that would have been noted for ethnologic purposes as well and more rapidly in English; but, in spite of repetitions of already well enough known ethnologic items it is interesting, and assuredly of no little ethnologic importance, to examine the aspects of culture which are selected or emphasized by a native, especially of a dying culture, when he describes his people's former way of life.

The manner of description, the concepts, idioms, and phrasings drawn upon, and the more purely linguistic resources employed deserve study. The ethnologic texts no doubt exhibit linguistic phenomena that would not have turned up in other kinds of researches.

No planned procedure guided the obtaining of these texts. Whenever I supposed that my principal Santiam Kalapuya informant, Mr. John B. Hudson, might give in his native speech some especially valuable rendering of an ethnologic point he had already phrased in English, I asked him to retell it in Santiam. This he always did unhesitatingly and rapidly. His translations were also apt and speedy.

A number of the texts were recorded at his home in Grand Ronde, Oregon, in February-March of 1928. Other texts were obtained during each of the four or five times I worked with him since then, especially in 1930, 1932, and 1936. There

is no special significance in the time or place a text was written and I have not troubled to note such matters. A few texts were obtained in the course of Mr. Hudson's several visits to the University of Washington in Seattle.

The impression of simplicity or bareness in the style of speech, which the reader may receive when examining the Kalapuya texts, does not in the least imply any poverty of ideas or lack of facility in expression either in Mr. Hudson or in other Kalapuya people. The native economy, dietary, social life, religion, and ideology were much more complex than any native phrasings of them indicate, when such phrasings take the form of text dictations as in this monograph. The tenth text, entitled "The good old days," seems to me an especially happy sample of the kind of utterance, delivered with intense feeling, to which many if not most Oregon native survivors gave frequent expression in later reservation days—following the 1860's. Like most Indians of the northwestern United States, the natives of western Oregon expressed their feelings and ideas about their vanishing culture in terse and almost laconic form. They always chose for overt mention only a few things. They implied and their native auditors understood all the many other things that were not ever mentioned. And so I believe that although this text collection comes from only one man, it does give a fair sampling of western Oregon native speech style of the reservation era if not of pre-Caucasian times. It is clear, parsimonious, bleakly symbolic in its rigid and narrow selection of things that were spoken of, never richly or even just cursively descriptive. It did not lack complexity in certain respects, but it was never ornate.

Of course we cannot presume that the historical processes which brought about the shaping of so compact, terse, or impressionistic a form of utterance are entirely beyond hope of discovery. Nor need we suppose that such processes were of a kind different from the historical processes which shaped other facets of Kalapuya social life and culture. The principal steps which we must follow in research in order to learn just what these processes may have been are two.

One, following careful analyses we must compare the Kalapuya speech style with the patterns of utterance of contiguous or nearby peoples with whom the Kalapuyas were in constant contact. That is to say, we must determine the geographical distribution of the major stylistic features of the speech of the Kalapuyas—a difficult task but a type of research to which anthropologists of a later generation will give attention. Such research may be expected to reveal the extent to which and the reasons why patterns of expression of the Kalapuyas, or certain features of such patterns, were borrowed from non-Kalapuyas.

Secondly, the Kalapuya type of social system must be compared with social systems which were of generally analogous type. Such comparisons must be made with social systems lying in other parts of the world. No direct historical connections can be presumed to have occurred between the systems which are compared. The Andamanese, Indonesian Pigmies, Bushmen, and Canadian Eskimos constitute examples of disparate populations having social systems which are to a degree suitable for this kind of comparison. Such social systems were, in general features, hunting-fishing-gathering systems that, like the Kalapuya social system, lacked surpluses, specialization of labor, complex governmental apparatus, priesthoods,

and so on. We may be able to show that each of such unconnected areas displayed social systems of roughly analogous structural features, and each also displayed speech styles with significant features which are equatable in a general way with the significant features of the speech style of the Kalapuyas and their neighbors. If we can provide such a demonstration we can arrive at a conclusion of much interest and significance. Namely, that certain features of social systems of one general kind tend to develop certain basic and broadly similar features of speech style. But if we find that other areas with social systems of the same general structural character as that of the Kalapuyas display speech styles which are peculiarly ornate, then we can infer a general lack of connection between social system and style of speech.

I should be surprised if we found an entire absence of interrelation between features of social system and features of speech style. Nevertheless we must be awake to the possibility of such a result. In the pursuit of researches which will answer historical problems such as this one, our researches must be conducted with caution and the inferences drawn must be the only possible inferences that can be made.

Possibly lack of ornateness in the Kalapuya speech style, and the similar absence of adornment in the speech styles of most other districts of Oregon-Washington, will be explicable on the basis of the absence of specialization of labor and the absence of elaborate or long-standing social class stratifications in the area. The sharply stratified tidewater communities of Oregon-Washington immediately west of the Kalapuya bands exhibited a few specialist craftsmen, as well as a native upper class comprising wealthy headmen and their lineages, which maintained intimate daily work associations with their social inferiors. An interesting problem for future research will be to determine the degree to which specialization, correlated with hereditary servility and hereditary aristocracy of long standing, tend also to correlate with ornateness in features of speech, especially in social systems and areas where the upper class is relatively apart in work associations from its social inferiors.

However, in studying matters such as these among groups like the Kalapuyas, the disintegration of the regional social patterns and culture, at the time when the texts were collected, must be considered. Our informant, Mr. Hudson, gave vent to frequent protestations of annoyance with his own inability to recall more elegant or appropriate ways of phrasing his ideas. He expressed continually the fear that he was not putting things as well or as correctly as better informed oldsters might have done.

A later monograph will indicate the locations of the many Kalapuya dialects, which were spoken on both sides of the Willamette River Valley in western Oregon. It is sufficient to remark briefly that Kalapuya was spoken in three mutually unintelligible groups: one, the Tualatin-Yamhill dialects to the north; two, a larger group of dialects, including *ha'nt'ciyuk*, Santiam or *ha'lpam*, several band clusters along or near the Calapooya River, McKenzie, Mary's River or *pi'nefu*, Luckiamute, and *la'lawa*—these were all south of Tualatin-Yamhill; and three, Yonkalla, spoken in a few villages from just south of Eugene to Yoncalla. The

Santiam or *ha'lpam* of this monograph was employed in a number of tiny bands living near and east of the present city of Salem, most of them along the upper Santiam River.

In 1928 and the years immediately following probably only six persons, five of them men, remained who could speak dialects of the second or central group of Kalapuya. Two men spoke Santiam, three men spoke the almost identical McKenzie dialect south of Santiam, and one woman spoke Mary's River, the dialect of the Corvallis region. Tualatin-Yamhill was represented by one Tualatin man, who has just died. Yonkalla was partially remembered by one woman. Possibly one or two other speakers of a Kalapuya dialect lived, but they had certainly passed on by 1936.

Since 1920 the surviving speakers had rarely met with one another. They all spoke good English and so it is likely they resorted little to Kalapuya when they did meet, because the things which these people found occasion to discuss were more efficiently phrased in the English vocabulary: they were no longer participants in a Kalapuya way of life. Since 1915 or 1920 Kalapuya has been a dead language from the point of view of functioning in daily conversation. The wives or husbands of the survivors were in no more than one possible instance conversant with Kalapuya; English or Chinook jargon were used at home. No persons under sixty years of age now speak or understand Kalapuya, as far as I have ascertained.

The disintegration and extinction of the Kalapuya economic system occurred long before, some time preceding 1855. The social patterns which accrued to that system disintegrated rapidly in the years between 1855 and about 1885, thanks to the speedy envelopment of the natives by the Caucasians who settled in the Willamette valley during those decades. By 1928 the only Kalapuya I met who was ideologically very much a Kalapuya was my second Santiam informant, Mr. Eustace Howard, unfortunately a most inarticulate person.

In 1928 and later years I recorded lengthy texts from this man, who lived in West Linn, a suburb of Oregon City. His dictations were wretched and he was unable to translate his own dictations. Mr. Hudson, who is as enthusiastic and skillful a translator as an anthropologist can hope to find, was also unable to make sense of Mr. Howard's dictations. Hence I cannot include the Howard texts in the present monograph or the ones which are planned for the remainder of this volume. Possibly some fragments of the Howard materials can be salvaged from the manuscript notebooks in later years, after intensive analysis of the language.

In 1936 I recorded a few dictations by Mr. Hudson on RCA Victor pregrooved discs, using a portable electric recorder made for me by the National Research Council in 1934. These discs are deposited at the University of Washington.

In translating I have employed a number of translation-alternants. For example, "dream-power," "guardian-spirit-power," and so on, were used for the native word for a guardian spirit. In this fashion it is possible to suggest the wide range of meanings and implications of the native word.

Titles, numbering, paragraphing, punctuation, words within parentheses, constitute formal additions which assist in the reading of the English translation and facilitate the relating of the translation to the native lines.

In a text monograph which is ready for press and which is planned to form the last part of this volume, I will publish abstracts of all the known Kalapuya myths and tales, a list of Chinook jargon words which are found in the texts, and an inventory of all ethnographic items which can be gleaned from the texts.

A few of the texts were obtained in 1928 with funds provided jointly by the Council of Learned Societies' Committee on Research in American Indian Languages and the Department of Anthropology of the University of Washington. The latter is responsible for the majority of the texts, collected in the several sessions of work with Mr. Hudson from 1929 to 1936. The magnitude of the debt owed Mr. Hudson for his generous and patient spirit, his cooperativeness, his hospitality, and his skill as dictator, translator, and informant can never be measured.

MELVILLE JACOBS

Seattle, Washington, January 1937

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PHONETICS

These texts were prepared before intensive study of the phonetics or grammar of the Kalapuya languages. Therefore the present publication does not appear in phonemically precise form. A tentative listing of phonemes, their allophones or variants, and some suggestions of relationships between phonemes, is nevertheless in order as accompaniment to this first section of the Kalapuya texts to be published.

The seeming inconsistencies in the recording of phonemes indicate only variant forms of phonemes. Notations of such variants are, in the present texts, useful for the later and definitive analysis of the sound phenomena of the Kalapuya languages.

As Oregon-Washington Indian languages go, a number of Santiam phonemes appear in an unusually wide range of variants. For example, I write *ɕ*, *ç*, *k*, *q*, for a mid-to-back palatal stop. This phoneme would be recorded as such from the point of view either of a European or of any native who spoke some other Indian language of the Pacific Northwest states. We have no standard symbol to represent a sound where tongue-palate contact position lies between the generally found *k* and *q* levels of the other Indian languages of the region. I also write this stop with a glottal catch just preceding it: 'k, 'q. In short or light syllables (-VC, -CVC) this and some other final consonants (stop or affricative) are often incompletely articulated: the release is slightly delayed. And there is a concomitant and very brief glottal closure, non-phonemic, which also closes the syllable. I have heard much the same sort of syllable mechanism in Aleutian and western Alaskan Eskimo dialects. I often record these syllables -V'C, or -CV'C, where the ' represents the non-phonemic and barely audible glottal stricturing which is coterminous with the final -C.

Except where otherwise noted the symbols are those described in the pre-1934 Americanist transcription (Smithsonian Miscellaneous Collections, Vol. 66, No. 6, Pub. 2415, 1916). I believe that for Kalapuya languages it is not efficient to adopt some of the symbols such as *ç*, *č*, and the like, which have been generally employed by Americanists since 1934 (recommendations for such symbols appeared in the American Anthropologist, Vol. 36, pp. 629-631, 1934). In Kalapuya, use of these simpler alveolar and palatal consonant indicators would obscure intermediate phonemes and phoneme variants presentation of which I judge necessary in an accurate portrayal of these sounds in the several dialects of the language, especially in view of the different role of such sounds in some non-Kalapuya languages surrounding the Willamette Valley. For the sake of consistency I have therefore kept the transcription in line in all respects with Americanist usage of the 1917-1934 period. This choice permits employment of long familiar and in certain instances somewhat more flexible descriptive devices. However, since only special sound phenomena of the Oregon region have determined this decision, I do not urge that a like decision apply to linguistic recordings of languages of other regions where all the transcriptional symbols which were generally adopted since 1934 can be used with efficiency.

In the following list, each number indicates a phoneme whose variants (allophones) are also indicated under that number.

1. p'. Sometimes written *p* because less aspirated. See 4, 7, 8, and 16, which constitute a series, each of which is treated in the same manner.

2. B. Written *p* in final position; it is then unaspirated. See 5, 9, and 10, which are treated in the same manner. Also note a possible phonemic identity with *p̣* (3), with which it seems to vary in some few instances.

Santiam phonemes *B*, *D*, *G*, *C*, and *tc*, in final position in a short or light CV or CVC syllable, or in a monosyllabic word, and sometimes though less often in final position in a long V·C or CV·C syllable or in a monosyllabic word of that type, tend to appear with slightly delayed tongue release, with a preceding or coterminous non-phonemic weak and brief glottal closure that is not audibly released. I often write usch syllables V·C or CV·C, where the glottal catch indicator is this non-phonemic glottal closure which infects the consonantal end of the syllable and is not released audibly.

3. *p̣*. Both labial and glottal closures are usually weakly or inaudibly released. See 6, 11, 12, and 18, which are each glottalized consonants of the same type of articulation. The series of intermediates (2, 5, 9, and 10) is possibly closely related to this series, in Kalapuya.
4. *ṭ*. Sometimes written *t* because less aspirated.
5. *D*. Written *t* in final position; it is then unaspirated. Note a possible phonemic identity with *ṭ* (6), with which it may vary in some few instances.
6. *ṭ*. Both closures are usually weakly or inaudibly released.

The palatal stops (7 through 14) vary about a point of tongue-palate contact which is between that of English *k* (as in *kite*) and the *q* of the regional Indian languages such as Upper Chinook, Northern Sahaptin, Coos, Athabaskan, Salish, *et al.*

7. *ḳ*, *q̣*. Often written *k* or *q* because less aspirated.
8. *ḳ^w*, *q̣^w*. The same, rounded. Usually written *k^w*, *q^w*.
9. *g*, *g̣*. This phoneme is often written *k* or *q*, especially in final position, when it is then unaspirated. Note that phonemes 9 and 10 may be related to phonemes 11 and 12. Final *-g* or *'g* followed by *g*-initial in the next word may produce a lengthened *g̣* or a *'g*, depending on speed of utterance. Thus, *g̣^wa'u'g* *Gu's* becomes *g̣^wa'u^wg^wus* or *g̣^wa'u'g^wus*, where the non-phonemic catch is not audibly released.
10. *g̣^w*, *q̣^w*. The same as 9 but rounded. I write it often *k^w*, *q^w*, without aspiration.
11. *ḳ*, *q̣*. Both closures are usually inaudibly released. See 9.
12. *ḳ^w*, *q̣^w*. The same, rounded.
13. *x*, *x̣*. An infrequently employed phoneme. Probably this and the rounded phoneme (14) have become 15, 16, 27, or 28, in most instances.
14. *x̣^w*, *x̣^w*. The same, rounded.
15. *f*. Bilabial, not labiodental. Stricture is so weak that occasionally an *h* or *h^w* variant is noted. In certain instances we hear a very slightly rounded variant, *f^w*. At this writing the relations between *h*, *h^w*, *f*, and *f^w* are not clear.
16. *f^w*. See *f* (15). In a number of instances of weak lip stricture in the articulation of this phoneme a variant *h^w* was written.

The *c* series of phonemes (17 through 20) vary about a median between the standard *s* and *c* series. When *s* is indicated in the texts it is a sound closer to *s* than to *c*. When *c* is indicated it is a sound closer to *c* than to *s*. The reason for employing two indicators for one Santiam phoneme is to show up the contrast between this Santiam phoneme and the sharply differentiated *s* and *c* phonemes of other Indian languages of the Northwest states. Note that the *c* symbol is employed for the *š* more recently resorted to by Americanists.

17. *s*, *c*.
18. *ts'*, *tc'*. Written *ts* and *tc* more often, because less aspirated. Note that in recent writings of Americanists *ts* is written *c*, and *tc* is written *č*.
19. *DZ*, *DJ*, *ts*, *tc*. See 18.

20. t's, t'c. Both closures are usually inaudibly released.
21. m, m̄. A variant of briefer sonantization appears where a non-phonemic closure attaches to a final *m*. Thus, in *ami'm'*, 'the person,' where the catch is written following final *m*, *m* is briefly sonantized, lip release is delayed, and the articulation is followed by a barely audible glottal closure-release. A similar treatment of *m* occurs in a word such as *ɔ^wadu:iciyε''mp*, where the catch is written preceding *m*, because it tends to be heard preceding the slightly desonantized *m*.
22. n, n̄. Before a palatal consonant *n* becomes *ŋ*, though not in all instances. Syllabic *ŋ* is also found.
23. l. This phoneme occurs in a variant *L* of briefer sonantization. In *gumDε''lq*, 'it was strong,' a non-phonemic closure often precedes *-lq*, and the final consonant, *q*, is an incompleated stop, that is, the release is delayed though audible. And consonant *l* is of brief sonancy.
24. l.
25. w.
26. y.
27. h.
28. h^w. Compare 13 through 16.
29. '. This is a true phoneme and should not be confused with the non-phonemic closures which I have indicated with the same symbol. Instances of occurrence of non-phonemic closures are noted above. The non-phonemic glottal closure which separates words, and is indicated by a dash, will not be confused with the true glottal catch phoneme.
30. a. ε (35) is a variant.
31. a'. ε' (36) is a variant.
32. ai. I do not often write an *ay* variant because of lack of stricturing.
33. au. I do not often write an *aw* variant.
34. ω, ω'. Possibly more correctly two phonemes. See *u*, *u'* (39, 40), where ω, ω' may be occasional variants.
35. ε. A sound between ε of Eng. *met* and ä of Eng. *mat*. The entire Oregon-Washington area possesses this intermediate sound. In Santiam, ε is both a phoneme and a variant of *a* (30). Compare also *i*, *ι* (37).
36. ε'. Same relations as ε (35).
37. ι, i. Probably historically related to ε, ε'. The sound is acoustically between English *ι*, *i* on the one hand and English *e* on the other, but closer to *ι*, *i*. The entire Oregon-Washington area has this intermediate sound, which I always write as *i*.
38. i'. The same, long; its quality is brighter, more metallic than short *i*.
39. v, u. Perhaps the entire Oregon-Washington area has this sound, which I write *u*; it is acoustically a sound between *v*, *u* on the one hand and *o* on the other, but closer to *v*, *u*. An occasional variant may be ω.
40. u'. The same, long; its quality is brighter, more metallic than short *u*.
41. ui. *i* is not closely strictured, so that the regional *uy* variant is rarely if ever heard in Santiam.

A rather light stress-accent is integral with a slightly higher pitch. In syllables where the sonorous component is long the high tone falls to level tone.

Dashes separate the morpheme or word components of what I like to call morpheme clusters or groups which, in Santiam, are much the sort of thing that I have earlier commented upon in the phonetic introduction to the *Coos Narrative and Ethnologic Texts* published in this series (Vol. 8, No. 1, pp. 15-17, 1939). Kalapuya and Coos are the only Oregon-Washington languages with a striking development of word or morpheme clusters.

SANTIAM KALAPUYA ETHNOLOGIC TEXTS

1. Boiling of foods

Long, long ago, when they (women) boiled their food (meat, etc.), they took their (bark) bucket, and they put water into it. Then they cut up their food when they wanted to boil it. (1) And then they built a fire, they heated many stones. Now when those stones had become hot, then they put them into the (water in the bark) bucket. And then they put their food into the bucket and (they put in) water too. (2) Now the hot stones were put into the bucket (of water). Then the water would boil. And when a stone got cold they took out that stone, and they put in another hot stone again. Then their food would boil, and so whatever they ate became cooked. (3) And the water, they call it soup, they would drink it too. When they ate they would also drink the soup. That is the way the people used to do long, long ago. They boiled salmon, they boiled eels, they boiled deer meat. (4) That is what they did to their food. They also boiled acorns. The thing that they fixed their fire with, when they built a fire, and with which they held the hot stones, I do not know (what) its name (was) that they called it.¹

2. Uncooked steelhead caused diarrhoea

"Do not eat steelhead that has not been cooked. If you eat it when it has not been cooked, you might possibly become ill, you will get aches in your belly, and

1.

Gu'c-tcii'pgam dɛdi-nipu'tpat dinik^wa'·nāfin dɛniɡ^wi'n Gu'c-dini'ti'·wat, lau'ɲdɛ dɛni'mu'i'·ampgi". lau'ɲdɛ Gu'c-dɛniku'pgat Gu'c-dinik^wa'·nāfin Gu'c-di-nihu'li dumi-nipu'tpat. (1) lau'ɲdɛ Gu'c-dɛdi-nitu'q'yu', dɛni'u'qni'-lu'i'·anda'. lau'ɲdɛ Gu'c-anda' dɛdi-ma'u'qyɔ, lau'ɲdɛ dɛndini'mu'i' Gu'c-du-dini'ti'·wat. lau'ɲdɛ Gu'c-dinik^wa'·nāfin dɛ'mu'idit Gu'c-du-ti'·wat na'u-ampgi"-yu'. (2) lau'ɲdɛ Gu'c-u'u'q-anda' dɛdi-tmu''yuq Gu'c-du-ti'·wat. lau'ɲdɛ dɛmapu'tputw'·yɔ Gu'c-ampgi". lau'ɲdɛ Gu'c-s-anda' dɛdi-madu'kyu dɛnima'lkdi' Gu'c-anda', lau'ɲdɛ dɛni'mu'i'-yu' ta'u'na u'u'q-anda'. lau'ɲdɛ dɛmapu'tputw'·yɔ Gu'c-dinik^wa'·nāfin, lau'ɲdɛ dɛntbɛ'hɛ'yu Gu'c-ni'kɛ di-nihu'kni. (3) lau'ɲdɛ Gu'c-ampgi", nik^wa'uni aŋk^wi'twin, Gu'c-dɛnik^wi'ti'-yu. dɛdi-nik^wa'·nābfu dɛnik^wi'ti'-yu Gu'c-aŋk^wi'twin. pɛ'c-gini'na'hai tcii'pgam ganihimim'. ginipu'tpadi antmu'·waq, ginipu'tpadi anta'u, ginipu'tpadi amu'ki'. (4) pɛ'c-gini'na'hai dinik^wa'·nāfin. ginipu'tpadi-yu' an'u'lik. Gu'c-u'ni'kɛ di-nisu''nɛndini dinimɛ', dɛdi-nitu'kni, na'u Gu'c-yu'' di-niɡ^wi'nhɛndini u'u'q-anda', wa''-cdɛ'yu'kun Gu'c-duŋq^wa't ni'kɛ-ganiq^wa'uni.

2.

"wa''-nandɛhu'kni Gu'c-anya'ai wa''-gamibɛ'ha'. hɛc-wa''-gamibɛ'ha' namihu'k, laɡa namhɛ'lip, gamya'c'yu' Buɲa'u', la'u'ɲdɛ' namtsu'l'wa. (1) laɡa

¹The other Santiam dialect informant now living, Eustace Howard, gave for 'fire tongs' *lɛ'kma*. His word for 'spoon, stirrer' was *ki'lɲɡalata*, *ki'lmalata*.

then you will have diarrhoea. (1) Possibly you might have diarrhoea of blood when you defecate." That is the way the people would speak. Long ago they would always say that to anyone who ate uncooked fish.

3. Trout fishing

Long ago when people fished, they made it of a person's (head) hair (a tuft of hair on the end of a rolled white inner bark of willow fishline). They fished trout with it. When it bit the hair it got hung on to it by its teeth, and then they pulled it out (of the stream). That is how they did when they fished, so it is said.

4. Camas and some other foods

1. Long ago the people after they had dug a hole (for acorns), then they would build a fire right there (in the hole). Now they would put a lot of stones (on top of the fire). Then when the rocks got hot, then they would say to a shaman, "Look at the rocks now! Is it all right for us to put our camas on them?" (1) Now then the shaman would step (barefooted) on the hot rocks, he would cross over on them, he would look at his feet, and he would say, "Oh pretty soon the camas will be good (well cooked)." That is how they used to do once in a while. (2) So then they placed all their camas (in it) there. They always put (in) large quantities of (wide) maple and ash leaves, they put them in first (on top of the hot rocks). Now then they put (in) the camas. And then they placed leaves on top of the camas. (3) Now then they covered it over with earth. Now they built a fire on top of rocks (placed over the oven), hot rocks were under it. That is how they

namatsu'l'walat a'yu'' namima'lk'wa." pɛ'c-dɛni'na'k'wit guc-ganihimi'm'. tci'i'p-gam din'e'wi pɛ'c-dɛni'na'k'wit guc-yi'-gi-hu'kni antmu'wak wa''-indɛBɛ'ha'.

3.

Gu'c-tci'p'gam gidi-niga'ufu amɛ''nma, ginigɛ''cni ami'm' duŋG'wa'. Gini-ga'ufu'ladi' guc-amba-'dafi. didi-mayi'k Gus-aŋG'wa' dɛmaka'ltɕw-du-dinidi'', lau'ŋdɛ dɛnimawu't hɛ'lum. pɛ'c-Gini'na'hai diniga'ufin-wat.

4.

1. tci'i'p'gam guc-ganihemi'm' dɛdi-nihu''g-amplu'', la'u'ŋdɛ' dɛnituu'q ama'gu'ci'. la'u'ŋdɛ' guc-dɛni'pi' 'lu'i-anda'. la'u'ŋdɛ' Gus-anda' dɛdi-u'qyɔw, la'u'ŋdɛ' dɛni'ni'cdini ampa-'lakyɛ, "dɛ''-la'u' dɛma'ndad guc-anda'! la'u'-yɛ-um-su' gi-du'pi' dudi''B?" (1) la'u'ŋdɛ' guc-ampa-'lakyɛ dɛmta'bad Gus-u'u'q anda', guc-dɛnti'-tcɛ'hau, dɛma'ndɛd-ufa'', la'u'ŋdɛ' dɛm'na'G, "u' di's-gamsu'-ami's." pɛc-ta'fɔw-dint dɛni'na'hai. (2) la'u'ŋdɛ' guc-dɛni'pi' ma'dfan dinidi''p. din'e'wi dɛni'pi' lüi' antsmi''d nau-ama'wilek duŋq'wa'ik, guc-mɛ'ni dɛni'pi'. la'u'ŋdɛ' dɛni'pi' andi''p. la'u'ŋdɛ' dɛni'pi' aŋq'wa'ik tcɛ'miyaŋk guc-du'idi''p. (3) la'u'ŋdɛ' dɛndini'bu'bni-amplu''. la'u'ŋdɛ' dɛdi-nitu''q tcɛ'miyaŋk anda', u'u'q-anda'

did when they prepared cooked camas. And they were (in) there for three days, (though) once in a while for (only) two days. (4) Then the cooked camas became done. When they covered their raw camas (in the ground oven), one woman put in her raw camas first, and she put some few leaves (on them). Then another woman, now she put in her own raw camas, and she put on them a few leaves. (5) Now then another put in her raw camas. That is the way they always did. The leaves lay between (individual piles of raw camas). That is how they did. Now then they all knew where they had placed their (own) raw camas. Once in a while they would examine (the oven) where they had put their raw camas. (6) They dug a hole in, they pulled out one of the uncooked camas, and they looked it over. It would not be quite done yet, so they would put it in again. Now then they built a fire again (on top). (7) When they at length (again) took out another camas, they would look at it, and now it was done. Then they would say, "This cooked camas is ready (done) now." And they would wait till it became cold, and then they uncovered it, and they gathered up their cooked camas. (8) That is the way they always did. Now that it had become cooked camas, they dried some of it in the sun. And they took care of it (turned it over) all the time (it lay drying). (9) And when it was dried, they then put it away. They ate it in the wintertime, when there was a lot of snow on the ground. Then they ate the dried cooked camas. That is what they always did.

2. That is the way they did with everything. They always put it away. They dried Chinook salmon for the wintertime, and then they ate it. They dried meat, and in wintertime they also ate hazelnuts, and acorns, and tarweed seeds,

wa'le-dɛmti'. pɛ'c-gini'na'hai gini-nigɛ''cni ami's. lau-gu'c dɛmanti' psi'nfu-am-pya'n, ta'fɔ'dint gɛ'mi-ampya'n'. (4) la'u'ɲdɛ' dɛmpɛ'he'yu. ami's. dɛdi-ni-bu'p dinidi''p, ta'u'ne a'wa'i'wa dindi'B dɛmpɛ' mɛ'ni, la'u'ɲdɛ' dɛmpɛ' pu'nuk aŋq'w'a'ik. la'u'ɲdɛ' guc-ta'u'ne-yu. wa'i'wa, la'u'ɲdɛ' dɛntɛpi' G'wa'u'k-dindi''p, la'u'ɲdɛ' dɛnɛpi' pu'nuk aŋq'w'a'ik. (5) la'u'ɲdɛ' ta'u'ne-yu. dɛntɛpi' dindi'B. pɛc-din'ɛ'wi gini'na'hai. guc-aŋq'w'a'ik dɛmti'-wi'lfi. Gus-pɛ''dɛdi-ni-na'. la'u'ɲdɛ' ma'dfan ni'yu'k-un tcu'-G'wadu-nɛpi' dinidi''p. ta'fɔ'dint dɛniɠa'wadi gu'c-gidu-nɛpi' dinidi''p. (6) dɛnɛlu'G-uc-amplu'', guc-dɛnitcɛma'lkdi' ta'u'ne-andi''p, la'u'ɲdɛ' dɛnɛma'ndadi. wa''-ma'Bad dɛndɛBɛ'hɛdint, dɛndɛni-pi'-yu. la'u'ɲdɛ' dɛnɛtu''q Gwɛ'lyu. (7) hɛc-ti' dɛdi-nɛma'lkdi' ta'u'ne-andi''p, dɛniɠw'ɔ'du, la'u'ɲdɛ' dɛndɛBɛ'he'yu. la'u'ɲdɛ' dɛni'na'G, "la'u' umbɛ'he'yu hɛc-ami's." la'u'ɲdɛ' dɛniyu'wadi dɛdi-du'kyu, la'u'ɲdɛ' dɛniwi't, la'u'ɲdɛ' dɛniɠɛ'wa dinimi's. (8) pɛc-din'ɛ'wi gini'na'hai. la'u'ɲdɛ' gu'c dɛdimabu'ntcɛ ami's, wi'nɛ dɛnitca'gal'wani dupya'n'. la'u'ɲdɛ' gu'c dɛnɛlɛ'tgwane. din'ɛ'wi. (9) la'u'ɲdɛ' dɛdi-tca'galu'yu, la'u'ɲdɛ' dɛnɛpi'-guc. gu'c-dɛnihu'Gni dɛdi-pya'us, dɛdi'lu'i-ayu'ba'q duplu''. gu'c-dɛnihu'kni utca'galu'-ami's. pɛc-din'ɛ'wi gini'na'hai.

2. pɛ's-gini'na'hai ma'dfan ni'kɛ. guc-ginɛpi'ni' din'ɛ'wi. dɛnitca'gal'wana antmu'wak dupya'us, guc-dɛnihu'Gni. dɛnitca'gal'wana amu'ki', gu'c-yu-du-pya'us dɛnihu'Gni ampG'wi'', nau-an'u'lik, nau-asa'wal, nau-tca'galu-aŋɠa'yɛ'na.

and dried berries. (2) They dried all sorts of things, (and) in wintertime they ate them at the time when there was a lot of snow. They dried eels which they ate in wintertime. In summertime they picked tarweed seeds, and they dried them on the fire, and when they were done, then they put them away. (3) Now long ago the people had a large rock which had a hole (concavity) in its center (i.e., a mortar), and they mashed their tarweed seeds in it. Sometimes they (also) mashed their cooked camas (in the mortar) where they mashed the tarweed seeds. And when they were through, then the people ate what was mashed which they had pulverized. (4) They mixed hazelnuts, and cooked camas, and tarweed seeds, (and then) they ate their cooked camas and their tarweed seeds and their hazelnuts.

5. Acorns

When acorns ripened on oaks, and when the acorns fell down, then the women would gather those acorns (that had fallen). They would pick up quantities, they would put them into their soft-bags, and they would take them back to their houses. (1) Now then they would roast them in hot (coals in the) ground (till they cracked). And then they would take them out, and now the acorns would be (seen to be) cracked. Then they put away its (their) flesh (meaty part). They dried the acorns' flesh (meat—they were laid in the sun either on the ground or on tightly woven rush mats). (2) Now when they wished to eat (some) they had a small soft-long-basket, and they put some of the acorns into it. Then they placed it (basket and acorns in it) in water (to soak) maybe one day and one night (to remove the bitter taste). And then they took the acorns out (of the water), and they boiled it (them). When cooked they ate it. That is the way they did.

(2) ma'dfan ni'ke· guc-di-nitca'gal'wana, dupya'uc nihu'gni dēdi'lu'i-ayu'ba'q. anta'u denitca'gal'wana dēdihu'g dēdi'pya'us. dums'gu' denihu'ini' Gus-asa'wal, la'u'ṁdē' denitca'gal'wani duma', la'u'ṁdē' gu'c dēdi'be'he'yu', la'u'ṁdē' denipi'.'. (3) la'u'ṁdē' tcii'pγam ame'nma ginipi'ni ubē'la-anda' uwa'tsst-wi'lfī, guc-dēnit'sa'qt'sadid dinisa'wal. ta'fō·dint dēnit'sa'qt'sadi dinimi's gu's-dēdi-nit'sa'q-t'sad guc-asa'wal. la'u'ṁdē dēdinitu'gi', la'u'ṁdē' guc-ami'm' denihu'g guc-ut'sa'qt'satce· denipu'·i'ni. (4) dēnihil'wini amp'ig'', nau-ami's, nau-asa'wal, dēnihu'g dinimi's nau-dinisa'wal nau-diniBG'wi''.

5.

gu'c-an'u'lik dēdimabe'he'yu· du'me'fa, lau'ṁdē denimahi'tc wa'la gu'c-an'u'lik, lau'ṁdē gu'c-a'wa'qtstt gwini'k denige''wan gu'c-an'u'lik. denige''wa lu'i', dēni'mu'i du'dinit'sa'bu', lau'ṁdē gu's-dēni'wi'li' du'dinima'.'. (1) lau'ṁdē dēnit'sw'q du'u'qamplu''. lau'ṁdē dēnihe'myst, lau'ṁdē gu'c-an'u'lik dēntwi'c-wi'yo·. lau'ṁdē gu'c-duḡka'pya' dēnipi'.'. dēnitca'kal'wani gu'c-duḡka'pya' an'u'lik. (2) lau'ṁdē gu'c-dēdi-nihu'li dumi-nihu'k dēnti' i'sdu' dinitsi'baq, na'u'-guc-dēni'mu'i' wi'nhe gu'c-an'u'lik. lau'ṁdē dēnipi'· du'pγi'' yi'kun ta'fō' ampya'n' na'u' ta'fō' awi'fya. lau'ṁdē dēnima'lkdi gu'c-an'u'lik, lau'ṁdē dēnipu'tpat. guc-dēdibe'he'yu· dēnihu'k pē's-gini'na'hai.

6. Drying berries

Long ago when the people (women) used to dry their berries, they would put some of them on paper over a (flat hewn) log, while they would place others on gunnysacks. Now they poured their berries over them (on the log or sack), (and) there their berries would become dry. (1) And they would place others on logs, these logs they (the women's husbands) had chopped on top to make the log flat. Now there is where they (the women) always poured (spread out) their berries (to dry). The person who (the wife of the man who) had fixed (hewn) that log (flat on top) was the one whose log it was, (because) he had fixed it. (2) There they (the women) dried their berries. That is the way they always did it, when they went to the mountains for their berries. That is how they always did. The men would go hunting, and the women would go to pick berries.

7. Hunting grizzly bear

1. A long time ago when the people went to fight (hunt and kill) grizzlies, they say that a great many people went to where the grizzly lived. It is said that one man took a long pole, and he would go on ahead. (2) Then when they reached the grizzly's abode, now some of the people got themselves in readiness. They fixed their bows and their arrows. Some of them stood here, some also stood here (there). (3) And the one who bore the pole stood in the center. Then he poked at the grizzly's door (of his den as) he held on to the pole. Now the grizzly became angry, and he came out. (4) Then the man who held the pole stabbed the

6.

tcii'pgam Gu's-ganihimim' Gidi-nitsa'gal'wana diniḡa''yana, ḡeniwi'nhe Ginipi'ni' amBi'ba' tce'miyaḡk du-li'fa, wi'nhe-tē' ḡeniipi' ali'sa'k. lau'ḡḡe Gu'c-dendini'wa'lt Gu'c-diniḡa''yana, Gu'c-dematca'gal'u'yō diniḡa''yana. (1) wi'nhe-tē' ḡeniipi' tce'miyaḡk du-li'fa, Gu'c-ali'fa ḡenita'pfa't tce'miyaḡk dumi'ma'tateḡ Gu'c-ali'fa. lau'ḡḡe Gu'c-din'ē'wi ḡeni'wa'lt diniḡa''yana. Gu'c-ye''-ami'm' di-su''ni Gu'c-ali'fa G'wa'uk indili'fa, G'wa'uk gumsu''na Gu's. (2) Gu's-mantsa'gal'wana diḡḡa''yana. din'ē'wi pe's-Gini'na'hai, Gu'c-dēdi-ni'y' dumē'fu' diniḡa''yana. pe's-Gini'na'hai din'ē'wi. an'u'ihī ḡem'yu''walat, lau'ḡḡe G'wi'ni'k a'wa'qtset ḡeniḡa''yafi't.

7.

1. tcii'pgam Gu's-ganihimē''nma ḡēdi-ni'y' Duminiye'cnaḡḡa aca'yum, lu'i'-wat G'wi'ni'k ḡeni'y' ami'm' Gus-tcu' aca'yum ḡēdu-hentē'cdu. ta'u'na-wat an'u'ihī daḡk'wē'ni ubw's a'wa'da'k, lau'ḡḡe G'wa'uk-dēm'i'dit tci'ma. (2) lau'ḡḡe ḡēn-diniwa'la Guc-du'sa'yum du-ma', lau'ḡḡe Gu'c-wi'nhe-ami'm' ḡeni'su''yēta'na. ḡēnisu''ni dinitci'tcal na'u-dinita'usak. wi'nhe ha''-ḡēnida'p, wi'nhe ha''yu'-ḡēnida'p. (3) Gu'c-tē' ukwē'ni-a'wa'dak G'wa'uk ḡamda'p wi'li. lau'ḡḡe ḡent'su'lt'sa't Gu's-aca'yum diḡḡa'utema ḡēḡG'wi'nhi Guc-a'wa'dak. lau'ḡḡe Guc-asa'yum ḡēmale'lakya, lau'ḡḡe ḡēmami'nō. (4) lau'ḡḡe Guc-an'u'ihī di'k'wē'ni'

pole into his breast (heart). Now the grizzly stood up, he seized the pole too, and he bit and chewed at that pole. Then some of the people who stood at the sides, now they were shooting at the grizzly, while the man still held on to the pole. (5) They say that is how they would do when they killed a grizzly. Some however of those people who would hold the pole would not be strong (enough) when the grizzly approached. And then that man who held the pole, when he wanted to poke it into his breast, then the grizzly would simply raise up that pole, while he went right by it, and then he would seize that person (and) he would bite and chew him up. (6) Then they could not kill the grizzly when the grizzly seized the person who held the pole. But when he did know how to hold the pole, then the grizzly would (only) bite at the pole. That is how they always did it when they killed a grizzly they say. (7) The one who knew how to hold the pole always kept it poked into his breast. The grizzly was unable to raise the pole away from him, (and) he would (just) be fighting at that pole. Then those people would be shooting at that grizzly, and then they would indeed kill him there. That is what those people used to relate a long time ago so they say. I myself heard that when they used to tell about it.

2. Long ago those old people would say (to some one person), "You are not strong. You could not wield a pole, and be poking at the grizzly to make that grizzly angry. (2) You would be getting quickly out of the way when the grizzly came out towards you. Your heart (your courage and your guardian-dream-power) is not strong. You just talk (about your prowess). You are not strong (hearted). On the other hand that one (who)—he is very strong at heart, when he

a'wa'dak dɛnt'sw'ɔdini' du·dinhu'pna guc-a'wa'dak. lau'ɲɔɛ gu's-asa'yum dɛmada'p, dɛŋG'wi'n-guc-a'wa'dak-yu', lau'ɲɔɛ dɛmayi'gatca Gus-a'wa'dak. lau'ɲɔɛ guc-wi'nhɛ ami'm' di·nida'pfi'd qwa'tcapan, lau'ɲɔɛ dɛnipla'tcis'yat guc-aca'yum, Gu'c-an'u'ihɪ dɛŋG'wi'nhi'-wi· guc-a'wa'dak. (5) pɛ'c-wat gini'na'hai dɛdi·nida'hai asa'yum. wi'nhɛ-tɛ' guc-ami'm' yɛ''-di·kwe's'ni a'wa'dak wa''-gidi·da'lq Gu'c-asa'yum dɛdi·ma'i'. lau'ɲɔɛ Gu'c-an'u'ihɪ yi''-di·kwe's'ni a'wa'dak, dɛnthu'li-dumit'sw'ɔdini' du·dinhu'pna, lau'ɲɔɛ guc-asa'yum kɔ'nfan dɛmahi'p guc-a'wa'dak, dɛndaŋɔa'n-wi·, lau'ɲɔɛ dɛntG'wi'n guc-ami'm' dɛnty'i'gatca. (6) wa''-la'u' gidɛdinida'hai guc-asa'yum guc-dɛdi·tɔ'wi'n guc-aca'yum yɛ''-gi·c'wi'nhi a'wa'dak. Gu'c-tɛ''-yɛ'' u'yu'kun dumic'wi'n guc-a'wa'dak, lau'ɲɔɛ Gu'c-asa'yum dɛdi·yi''k Gu'c-a'wa'dak. pɛ'c-wat gini'na'hai din'ɛ'wi gidi·nida'hai aca'yum. (7) Gu'c-yɛ''-u'yu'kun dumic'wi'n guc-a'wa'dak din'ɛ'wi dɛnt'sw'ɔdini du·dinhu'pna. guc-asa'yum wa''-lau' gidɛdhi''p Gu'c-a'wa'dak, Gu'c-dɛmayɛ'-cnafyadi Gu's-a'wa'dak. lau'ɲɔɛ Gu'c-wi'nhɛ-ami'm' dɛnipla'tsadi Gu'c-aca'yum, lau'ɲɔɛ Gu'ci-wi' dɛnida'hai. pɛ'c-gini'na'k'wi'd Gu'c-ganihimi'm' tcii'pgam-wat. Gu's-tci''-Giŋɔa'ɔdɛn gidi·nihɛ'lentswau.

2. tcii'pgam Gu's-ganiyɔ'fat'yɔ' gini'na'k'wi't, "wa''-ma''-cɛdɛda'lq. wa''-lau' ma''-gidɛtG'wi'n a'wa'dak, lau'ɲɔɛ gint'cu'lt'sat Gu'c-asa'yum gi-mala'lakya Gu'c-asa'yum. (2) li'pfi'wan ma''-gum'i'-Buha'ihina Gu'c-asa'yum gi-mami'nɔ'. wa''-inɛda'lq buhu'pna. kɔ'nfan tsum'yu'ina. wa''-ma''-sɛdɛda'lq. Gu'c-tɛ' c'wa'uk—G'wa'uk nɛ'nfan gumda'lq dɛnhu'pna, dɛdit'su'lt'sat Gus-aca'yum

pokes at a grizzly when it gets angry at him, (and) when it comes out towards him. (3) He (a person of so strong a heart) does not get out of the way, when he pokes the pole into its breast." That sort of man we say is a stout (brave, strong) man, and his heart* is stout too. He does not just talk. It is indeed just whatever he says it is (he is honest about his claims).

3. Sometimes when he sees a person the grizzly gets angry, (and) goes, (and) kills that person. And then he eats him so they say. But on the other hand sometimes he does not get mad. (2) Rather he does nothing to that person. That is what they say. It was principally the female grizzly who had young ones, she was very harsh of voice (mean, irritable) when she had little young ones. The people feared her very much (then). They would say, "Go far away from her!"

4. They did not like to eat its flesh. They said, "Its flesh is bad. That grizzly eats persons they say." So they did not want to eat grizzly meat.

8. Sharing meat

When a man went hunting, (and) when he killed a deer, then when he brought it back, (and) he had gotten back home, then he shared small pieces of the meat around among the people. They always did like that so they say.

DeDi-male'lakya, DeDi-mami'naw. (3) wa''-lau' Gwa'uk gideti'-dinha'ihina, Dent'su'-lini' guc-a'wa'dak du-dinhu'pna." Gu'c-pa''-anhui an'u'ihina sDw'-Dendu'na'k umda'lq an'u'ihina, na'u-umda'lq dinhu'pna-yu'. wa''-kω'nfan inDe'yu'ini. indu'wi''nac-wi' guc-ni'ke u'ni'c'na.

3. ta'fw'dint gu'c-anu'wa gu'c-aca'yum DeDi-hω'Du ami'm' DeDi-t.le'lakya, Denti', Denda'hai gu'c-ami'm'. lau'ndε demhu'kni-wat. ta'fw'dinte' wa''-De-di-le'lakya. (2) wa''-te'-Dendi'na'hai gu'c-ami'm'. pe'c-gini'na'k'wit. Gu'c-la'fan u-bu'mak asa'yum u-ti'-du'wa'i, Gwa'uk-me'nfan umt'sa'k-damha' DeDik'ε'ni i'sdufat du'wa'i'. Gu'c-ami'm' me'nfan deni'nu'ihin. Deni'na'k, "la'ḡai nendup'i'fit!"

4. Guc-wa''-gidnihu'li dumi-nihu'k duḡka'pya. gini'na'k'wit, "aḡa'sqa duḡka'pya'. Guc-asa'yum gumhu'kni ami'm'-wat." Guc-wa''-gidnihu'li dumi-nihu'k duḡka'pya' asa'yum.

8.

guc-an'u'ihina DeDi'i'-di'yu''wal, Gu'c-DeDida'hai amu'ki', lau'ndε DeDi-mawi'li', De'wu'gi' du-duma', lau'ndε dem'u'ki amu'ki' pu'nukdint guc-ami'm'. Din'e'wi pe'c-gini'na'hai-wat.

9. Eels. Bark buckets

1. Long ago the people (the men) used to get eels in small streams (creeks), the eels that had gone into the small streams, that had left the big-river (the Willamette). It always has a great quantity (too much) of water. (2) Eels could not ever be gotten by them there. (But) in the small streams, there where there are small waterfalls, at such a place there were always quantities of eels it is said. They (eels) would be going upstream. Always at that time when it was getting near to summertime, they would catch eels. (3) But on the other hand at the falls (at the great Oregon City falls) there would always be quantities of eels in the summertime. They would be fastened on the rocks there at the falls. Quantities of eels are always there. They would catch them just with their hands. (4) And when they had caught them they would break their necks. That is the way they used to do at the (Oregon City) falls, when the people caught eels. All the people got their eels at the falls. When the eels were at the falls the people would say, "The eels are quite fat." When they wanted to eat eels they always roasted them on stakes (spits). (5) They had roasting spits. When they had roasted them, when they had cooked the eels, then they ate the eels. And when they were through eating they put away their roasting spits. They put them away. They always took good care of their roasting spits. That is what they did.

2. Long ago they used to get eels in the night time. When they got them at night they obtained pitchwood, they lit the pitchwood (brands), and they held them. Then they went to the stream. (2) And when they saw an eel they seized it close to its neck there, where it has little holes. They say it is a little soft there.

9.

1. Gu's-ganihimi'm' tci'pgam ginic'wi'nhi' anta'u guc-du'i-'sdufa't ampgi'', guc-anta'u dēdi-ni'i' guc-du'i-'sdufat ampgi'', dēndiniwi-'tca guc-du'tsa'l'. din'a-'wi umlu'i' ampgi''. (2) wa''-lau' gu'c-gi-dēdiniG'wi'n anta'u. gu'c-u-'i-'sdufat ampgi'', teu'-dēdu-hanti' i-'sdufat andu-'lug'wa, gu'c-wat din'a-'wi dēma'lu'i' anta'u. gu'c-dēdi-dini'i' tce'miyajk. gu'c-nu-'fan din'a-'wi dēdi'ye-'tci-me-'gu', dēnic'wi'nhi' anta'u. (3) hē'c-tē-' tce'ndu-'lug'wa gu'c-din'a-'wi dēma'lu'i'-anta'u du-me-'gu'. dēnikle-'kdet guc-du-da' gu'c-du-du-'lug'wa. gu'c-din'a-'wi ma'lu'i' anta'u. kō'nfan dēnic'wi'nhi' du-dini'la'g'wa. (4) lau'ṁdē gu'c-dēdi-nic'wi'n dēnitci'bi't dumbu'q. pē'c-gini'na'hai gu'c-du-du-'lag'wa, gidi-nic'wi'nhi' anta'u gu'c-ganihimi'm'. gu'c-ma'dfan amē'nma gu'c-dēni-'wu'' dinita'u du-du-'lug'wa. gu'c-anta'u dēdi-nida-'tcit du-du-'lug'wa dēni'na'k'wit gu'c-ami'm', "me'nfan gu's-anta'u nipyi'." gu'c-dēdi-nihu'li-dumi-nihu-'k anta'u din'a-'wi giniba'ipni. (5) dēmti' diniba'iba'la-ta'. guc-dēdi-niba'ipni, gu'c-dēdi-be-'ha'yu' guc-anta'u, lau'ṁdē dēnihu-'k guc-anta'u. lau'ṁdē gu'c-dēdi-nima'mfu' dēnipi' guc-diniba'iba'la-ta'. dēnipi'. din'a-'wi gini'le-'dg'wana gu'c-diniba'iba'la-ta'. pē'c-gini'na'hai.

2. Gu's-tci'pgam ginic'wi'nhi' anta'u du-hu-'yu'. gu'c-dēdi-nic'wi'n du-hu-'yu' dēnic'wi'nhi' aṁkla', gu'c-dēni'ye-'li' aṁkla', lau'ṁdē gu'c-dēnic'wi'nhi'. la'u'ṁdē' dēndini'i' du-pgi''. (2) lau'ṁdē gu's-dēdi-nihw-'du anta'u dēnic'wi'n cus-tci'la du-dumbu'q, guc-teu' du-hu-wa-'tcatcant. gu'c-wat pu-'nuk-mantmu'k. lau'ṁdē

Then they broke its neck when they seized it. And they also held on to the lit pitchwood, so that they could see the eels. (3) That is the way they used to do in the night time to catch eels. They split the pitchwood. And they tied the (split) pitchwood in several places. They took it at night when they went. They lit that pitchwood. That is how they used to do long ago it is said.

3. Sometimes too in the daytime they would get eels. They would just go to the stream, there where they saw eels they would catch them, all of them that they saw. They would always seize the one that stayed to the rear. (2) They would never catch the one that was ahead. If they seized the one that stayed in front, the others that were behind would all get away. But if they did seize the one to the rear, they would catch all those eels.

4. When the people (the men) had caught eels, and when they had come back to their homes with them, then the women split them (lengthwise). The eels they did not want to eat at once, those eels they dried. (2) When they split them they put them up above (on drying frames made of four upright forked poles, with many cross poles). And there underneath they built a fire. It was not very hot. They smoked them with the smoke (of the fire beneath). That is the way they did when they wanted to dry them. (3) However when some got dried they placed them (in storage). That is what they did for their winter food. That is what they always did with their food. They said that they put others into soft-bags, and they hung them up above from a tree. There they put their food to be eaten in the winter. That is the way they did it it is said.

denitci'bit DUMB'u'q Dēdi-nig'wī'n. lau'ṁḁe denig'wī'nhi'-yu' guc-u-q'wa'tbat aṅkla', du-mi-nihō'ḁu guc-antā'u. (3) pē'c-gini'na'hai du-hu''yu' du-mi-nig'wī'n gus-antā'u. denipla'kplat gus-aṅkla'. lau'ṁḁe denitā'kdisya't gus-aṅkla'. gu'c-di-nik'ē'ni' du-hu''yu' dēdi-ni'ī'. deni'ye'li' gus-aṅkla'. pē's-gini'na'hai tcii'pgam-wat.

3. ta'fō-dint-yu'' du'ma'hau dēdi-nig'wī'n antā'u. kō'nfan dēndini'ī' Dupgi'', gu'c-dēdi-nihō'ḁu antā'u gu'c-dēndinig'wī'n, ma'dfan-di-nihō'ḁu. din'ē'wi dēnig'wī'n gu'c-hu'pun-u'tē'cdu'. (2) wa''-la'u' gidēndinig'wī'n guc-tci'ma-u'tē'cdu'. gu'c-dēdi-nig'wī'n guc-tci'ma-u'tē'cdu', guc-wi'nhe hu'pun di-nitē'cdu' deni'ī'-dini-ha'ihina ma'dfan. gu'c-tē' di-nig'wī'nhi' guc-hu'pun, dēndinig'wī'n ma'dfan gu's-antā'u.

4. gu'c-ami'm' gidi-nig'wī'nhi' guc-antā'u, lau'ṁḁe gu'c-dēdi-ni'wu'git du-dinima', lau'ṁḁe guc-a'wa'iwatsat denipla'kplat. guc-antā'u gu'c-wa'' pādenihu'li dumi-nihu'k-la'u'-wi'', denitsa'kal'wani gus-antā'u. (2) dēdi-nipla'kplat denipi' tcē'miyaṅk. lau'ṁḁe gu'c-wa'la denitu'q ama'. wa''-mē'nfan u'u'qu'. denik'wī'cdini' aṅqda''. pē'c-gini'na'hai guc-dēdi-nihu'li dumi-nitca'-gal'wani. (3) gu'c-tē' wi'nhe dēdi-tca'gal'u''yu' denipi'. pē's-gini'na'hai gu's-du'pya'us dinik'wā'nafin. pē'c-dini'na'hai din'a'wi gu'c-dinik'wā'nafin. gu'c-wi'nhe gini'na'k'wit deni'mu'ī du't'sa'bu', lau'ṁḁe denika'lt tcē'miyaṅk du'wa'dak. gu'c-binipi'ni' dinik'wā'nafin gu'c-dumi-nihu'k du'pya'us. pē'c-gini'na'hai-wat.

5. They put their food into buckets, they were of ash bark. They peeled off the ash bark, they made buckets (of it). They sewed the bark together (using string made from willow bark). (2) Long, long ago they called that their bucket it is said. And they (also) made their buckets of maple bark. Some made their buckets (also) of this cedar bark, they made their buckets of its bark. That is the way they always used to do long ago. Now that is all I know of that.

10. The good old days

This countryside is not good now. Long, long ago it was good country (had better hunting and food gathering). They were all Indians who lived in this countryside. Everything was good. No one labored (at hard labor for wages). Only a man went hunting, he hunted all the time. (1) Women always used to dig camas, and they gathered tarweed seeds. Such things were all we ate. They gathered acorns, they picked hazelnuts, they picked berries, they dried black-berries.³

11. Eating grasshoppers and caterpillars

1. When it was summertime they burned over the land, when they wanted to eat grasshoppers. When they burned the land, then they burned the grasshoppers (too). And then they (women) gathered up the grasshoppers, and they ate those grasshoppers it is said. (2) I do not know what they did to them, when

5. *Deni'mu'i Gu'c-dinik^wa'-nafin Gu'c-du-ti''wat, Deni'ama'ule:k dinda'kil'. Denipi-'lpat ama'ule:k Gu'c-dinda'kil', Denige''tc dinti''wat. Gu'c-anda'kil' Denimakle-'kwat. (2) Gu'c-giniq^wa'uni diniti''wat tcii'pgam-wat. na'u-antcmi''t dinda'kil' Gu'c-ginige''cni diniti''wat. wi'nhε-gu'c ginige''tcni diniti''wat he'c-ansi-'da² dinda'kil', Gu's-ginige''cni diniti''wat Gu'c-dinda'kil'. pe'c-gini'na'-hai-wat din'a'wi tcii'pgam. Gu'si' pa''lau'-tse'yukun.*

10.

he'c-anu'wa la'u' wa''-ηDεcu'. tcii'pgam Gumsu'-anu'wa. ma'dfan gidihimε''nma gidi'nida'-'tcid he'c-anu'wa. ma'dfan ni'ke' Gumcu'. wa''-ye'-kibεta'kfu. mε'-nfan an'u'ihī Gum'i'-didi'yuwεl, din'ε-'wi Gum'yuwε'lεD. (1) awa'qtseD c^wini'k din'ε-'wi ginihu'ηkni andi''B, na'u-cinige''wan asā'wal. Gu's ma'dfan ginduhu'kni. gindige''wan an'u'lik, ginihu'ini ampe'wi'', ginihu'ini aηca'ya'na, ginitca'gal'wana antk^wi'lile:k.

11.

1. *Gu'c-DεDi-'mε'Gu' Deni'ye-'mi'-anu'wa, Gu's-DεDi-nihu'li Dumi-nihu'k antGu''yak. Gu'c-DεDi-ni'ye-'mi' anu'wa, lau'ηDε Deni'ye-'mi' Guc-antGu''yak. lau'ηDε ganige''wan Guc-antGu''yak, lau'ηDε Gu'c-Dεnihu'k Guc-antGu''yak-wat.*

²English 'cedar.'

³Since this little text might seem to us of very slight ethnologic import, it would be unfair to let it pass without pointing out that to a native it is pregnant with meanings and values. Matters such as this have been discussed to some extent in the preface.

they wanted to eat them. Maybe they cooked them, and on the other hand perhaps they did not cook them. I never saw them eat them. Those people long ago only spoke of it.

2. And another thing too that they ate, they called it caterpillar—that was its name.⁴ When it was summertime they (women, perhaps men too) gathered that caterpillar, at the time when there were quantities of caterpillars. Those caterpillars ate the leaves of ash trees. (2) Now then they (the people) made ground holes, small holes (six or seven inches deep, round, two feet wide, away from the trunk of an infested ash tree), and then those caterpillars would fill up the holes in the ground. Then they would gather up the caterpillars (which were thick in those holes). That is the way they did. (3) And they took them back to their homes, and they boiled them. And so when boiled, then they would eat the caterpillars. The whites call this caterpillar 'caterpillar.'

12. Skin blankets. Grey squirrel meat cooked

1. A long time ago when the people killed grey squirrel, then they kept the skin. And when they killed gopher they kept its skin too. They made their blankets of everything that had a skin. (2) They sewed them (the skins) together (probably with deer sinew), and then they made it large (a large blanket), and then they wore it. That is how the people did long ago it is said.

2. They roasted some (grey squirrels) in hot ashes. They say that is what they did. On the other hand they roasted others (other grey squirrel meat) in

(2) wa''-cds'yu'kun de'-deDi-ni'na', deDi-nihu'li dumi-nihu'k. yi'kun denibe'ha'ni, yi'kun-tē'-wa'' deDi-nibe'ha'ni. wa''-gidshw'dən gid-nihu'kni. kw'nfan gini'na'k'wit guc-tcii'pgam ganihimi'm'.

2. na'u'-ta'u'na-yu'' ni'ke'-ginihu'kni, giniq'wa'uni antca'ye:t— indunq'wa''t. gu'c-deDi'me'gu' denige''wan gu'c-antca'ye:t, deDi'lu'i'-antca'ye:t guc-antca'ye:t denihu'kni ama'ule'k duηk'wa'ik. (2) lau'mde denihu'k amplu'', i'sdu' du-wa'tsat, lau'mde gu'c-antca'ye:t denDinibu'tc gu'c-du'plu'' u-wa'tsat. lau'mde denige'wan gu'c-antca'ye:t. pe's-gini'na'hai. (3) lau'mde deni'wi''li' du'dinima', lau'mde denipu'tpa:di. lau'mde gu'c-dembē'ha'yu', lau'mde denihu'kni guc-antca'ye:t. ambā'cdən niqwa'uni gu'c-antca'ye:t caterpillar.

12.

1. tcii'pgam guc-ganihime''nma deDi-nida'hai amu'wał, lau'mde guc-duηpqa'q denipi'. na'u'-guc-afbi' deDi-nida'hai denipi' guc-duηpqa'g-yu'. ma'dfan ni'ke' guc-ganti' duηpqa'g gu'c-denibu'nhi dinipe'cug'wa. (2) denikle'kwadini', lau'mde dentbe'la'yu', lau'mde gu'c-denifu'ini'. pe'c-wat gani'na'hai tcii'pgam ganihimi'm'.

2. wi'nhe denit'su'khan du'u'q'ascu'p. pe'c-denina'hai-wat. wi'nhe-tē' denimu'fin du'u'q' anda'p. pe'c-wat gini'na'hai dinik'wa'nafin. (2) tcii'pgam

⁴This is a type of caterpillar, named *tca'yi't*, *tca'ye:t*, which is about an inch and a half long, striped, not very hairy. They did not appear in quantities every year but in years that they did they made the ash trees look quite bare.

hot coals. They say that is what they did to their food (meats of various sorts). (2) Long ago when they boiled their meat, they put it in a bucket, and then they put water in too, and then when they had put in their meat, (3) then they put in hot rocks, and then their meat was boiled. Now then it got cooked. Then they ate their meat, and they also drank the meat's juice (broth).

13. Blankets

They say that some of those people had good blankets (gotten in trade). Others on the contrary did not have good blankets (had only deer, gopher, squirrel, pine squirrel blankets which were made by themselves). They were poor (lower class) people. On the other hand those who were good people (wealthy, upperclass, headmen) had good blankets (purchased in trade with distant peoples) so they say. (1) Some of them called their (good) blankets 'blanket.' They say that some of those (wealthy, upperclass) people had buffalo hides for their blankets. They purchased them far away in country to the east. They say they got their (better) blankets from there.

14. Nakedness

Long long ago the people had no garments (for everyday wear). They had nothing on. Men wore no clothes. The women likewise had only something here on their front. They covered their pubic region.

15. Moccasins

Long ago the Indians made their moccasins of deer hide they say. They cut the hide, and then they made moccasins of it. They sewed them with (deer)

gidi-nipu'tpa·di Dinimu'ki', Denimu'i du-ti-'wa't, lau'ṁḍe Deni'mu'i ampGi''-yu', lau'ṁḍe Gu'c-Dēndinipi' Denimu'ki', (3) lau'ṁḍe Deni'mu'i u-'u'q-anda'', lau'ṁḍe Dempu'tpu'yu' Denimu'ki'. lau'ṁḍe Dēmbē-'he'yu'. la'u'ṁḍi' Gu'c-Dēnihu-'k Denimu'ki', lau'ṁḍe Gu'c-Dēnik'w'i'th'ω'-yu' Guc-Dumpga'' amu'ki'.

13.

wi'nhe-wat Gus-ami'm' Gumsu'fad·inibē'sug'wa. wi'nhe-tē' wa''-Gibesu'-dini-bē'sug'wa. Gu's-niha'ibitcet ami'm'. Gu's-tē' usu'fat ami'm' Dēmsu' dinibē'sug'wa-wat. (1) wi'nhe giniq'wa'uni Gu'c-Dinibē'sug'wa a'ska''lt. wi'nhe-wat Gu'c-ganihimi'm' giniḍi'ni' amu'smus dinipga''q dinibē'cug'wa. giniya'ndan la'ḡa'yu' ha'ma'itcidint anu'wa. Gu'c-wat gini'tciya'mbi Gu'c-dinibē'cug'wa.

14.

tci'ipgam ganihimi'm' Guwa''-dinisi'ḍqaq. wa''-ni'ke'-Gidēnifu'i'ni. aci''mui Guwa''-dinisi'ḍqaq. a'wa'i'watsat-yu' ye'lē G'w'i'ni'k giniḍi'ni' ni'ke' he'c-du'-dinitci'ma. ginilu'pGadi Gu'c-diniha'sa.

15.

tci'ipgam Gu'c-ganihimē''nma ginigē''cni-wat dinihē'ḍa·fa' amu'ki' dumpga'ḡ. Gu'c-Dumpga'ḡ Dēniku'pGat, lau'ṁḍe Dēnigē''tc-nihē'ḍa·fa'. Dēniklē'G'w'ni ant'sw'p.

sinew. The sinew was their thread. They put on their moccasins when there was snow. (1) But when there was no snow they would go along without moccasins. Only in wintertime did some of them put on their moccasins. They made their moccasins of deer hide. That is how they always did they say.

16. Leggings

They wrapped leggings around their legs. Wherever they went the women wrapped (leggings) around their legs. The men also wrapped their legs the same way. It extended from the knee and down to the foot (ankle).

17. Hats

Whatever it was they called a hat long ago, the people's (Indians') hats, I never did see what kind of hat theirs was. I only heard when they were story-telling that they mentioned hats. (1) And they said that old women wore hats. I do not know just where the people were who used to always make hats. I only heard about it.

18. Tattooing and other skin markings

1. Long ago some of the people used to mark (tattoo) their faces it is said, while some others marked (burned spots on) their hands and arms. And the young fellows and girls would say to one another too, "Let us try our hearts (our fortitude against pain)." They would put fire on (their hands), and then they would burn (spots on) their hands.

Gu'c-gindinila-'la-ant'sw'p. Denila'pni Gu'c-dinihe-'da-fa' Dedi-ti' ayu'bak.
 (1) Gu'c-te'-Dedi-wa''-ayu'bak Deni-i-'fit wa''-denihe-'da-fa'. ye'lau du-pya'us
 wi'nhe-denila'pni dinihe-'da-fa'. Gu'c-amu-'ki' dumpca'q dinibu'nhi' dinihe-'da-fa'.
 pe'c-wat gini'na'hai din'e'wi.

16.

Gu's-ami'bac Denilu'mini Dinitci'da. Guc-teu'-Dedi-ni'i' Guc-awa'qtsst
 Denilu'mandini Dinitci'da. an'u'ih-yu' Gwi'ni'k ginilu'mandini Dinitci'da-yu'.
 Dentwu'k du-diniti'na na'u guc-wa'la-yu' du-dinifa'.

17.

Gu's-ni'ke: tci'i'p gam ganiq'w'uni amu'yu-s, Gu'c-ame'nma du-mu'yu-s,
 wa''-tci''-gidshw'dan Dε'-Bumanhu'i Gu'c-dinimu'yu-s. Kw'nfan Giniqa'BDan
 Dedi-nipi-'ni'ye-'di Dēniq'w'uhan Gu'c-amu'yu-s. (1) na'u'-Dēni'na'k'it uyu'hu'yu.
 a'wa'qtsst Denila'pni dinimu'yu-s. wa''-cde'yu'kun teu' ami'm' me'nfan
 Gu'c-ganige'cni dinimu'yu-s. Kw'nfan Giηca'BDan.

18.

1. tci'p gam Gu'c-ganihimi'm' giniye'madi wi'nhe dinik'wi'le-k-wa't, wi'nhe-te'
 giniye'madi dini'la'q'wa. la'u'-yu'' Guc-a-yi-'watca't na'u'-ambi'ni Dēni'ni'tcwida,
 "tcinDuma''nt du-hu'pna." Denida'ηgi' ama', la'u'ηde' Dēni'ye'mi' dini'la'q'wa.

2. But some others would mark (tattoo) their hands and arms. They fixed up a (sinew) thread and a needle. They greased that thread (and rubbed on) charcoal on the thread. (2) Then they stuck it in (the skin of) their hands and arms, they stuck through (their flesh) the needle which had the (grease and charcoal) thread. And then they pulled it where they had stuck it through their flesh. (3) This marked (painted) thread was marked (painted) with charcoal. That is the way they did when they marked (tattooed) their hands and arms.

3. But indeed when they burned (spots on) their hands and arms, the young fellows and girls competed at who was stronger in his heart (who was braver against pain), when they burned their hands and arms. (2) Long ago some of the people indeed whenever they had a hurt in their body they burned it (a spot on the skin there) they say. And there where it hurt they put fire on it. That is for what the whites call rheumatism now.

19. Pulling out facial hair

Long ago the people when I was small I saw them when they used to pull out their facial hair. They would place warm ashes on (their face), and then they would pull out their face hairs. (1) That is the way they always did it. That is the only way (it was done) that I know about it. That is how they always did when they pulled out their facial hairs.

20. Making bows and arrows

Long long ago when the people made their bows they made them of yew wood. They made their bows of that. They split it, they scraped it with mussel

2. wi'nhe-tɛ-' dɛni'yɛ-'madi dini'la'ɔ̃wɑ. dɛniɛ-'tɛ a'la-'la na'u-ayi'sbal. dɛni'yilini' gu's-a'la-'la anda''p gu's-a'la-'la. (2) lau'ɪndɛ dɛnitwa'tɔ̃ni' dini'la'ɔ̃wɑ, dɛndinit'smu'lk gu's-ayi'sbal umti' a'la-'la. lau'ɪndɛ dɛndiniwu''t guc-dɛdu-dini-t'smu'lkdini' dinika'pya'. (3) gu'c-u-yɛ-'matca a'la-'la umyɛ-'muɪti-' anda''p. pɛ'c-gini'na'hai gidi-dini'yɛ-'madi dini'la'ɔ̃wɑ.

3. gu'c-tɛ-'dɛdi-ni'yɛ-'mi dini'la'ɔ̃wɑ, a'yi-'watcat na'u-ambi-'natcat dɛni-'ma'nth'idai yi''mɛ-'nfan umba'lq dinhu-'pna, gu'c-dɛdi-ni'yɛ-'mi dini'la'ɔ̃wɑ. (2) gu'c-yu' wi'nhe tɛii'pgam ganihimi'm' tcu'-didu-ha'yɛ'c dinika'pya' dɛni'yɛ-'mi'-wat. lau'ɪndɛ gu'c-tcu'-didu-ha'yɛ's dɛnida'ɪgi⁵ ama'. ni'kɛ-'la'u' amba'sdɔ̃n nik'wa'uni aurrheumatis.

19.

tɛii'pgam ganihimi'm' tɛi''-gidi-'i'sdu' gumhɔ-'dɔ̃n gu's-gidi-niɔ̃wɑ'dɔ̃wɑ-di dini'mu''ndi. dɛniɛ-'tɛni u'u'q-asgu-'b, lau'ɪndɛ dɛdi-niɔ̃wɑ'dɔ̃wɑ-di dini'mu''ndi. (1) din'ɛ-'wi pɛ'c-gini'na'hai. yɛ'lɛ gu'ci- tɛi''-tɛ'yukun. pɛ'c-gini'na'hai din'ɛ-'wi gu'c-dini'mu''ndi diniɔ̃wɑ'dɔ̃wɑ-di.

20.

gus-tɛi'pgam ganihimi'm' dɛdi-niɔ̃wɑ-'tɛ dinitci-'tɛl dɛniɛ-'tɛni ami'lmis du-'wa'dak. gu'c-dɛniɔ̃wɑ-'tɛni dinitci-'tɛl. dɛnipla''k, dɛnitɛ-'tɛtɛni aɪɔ̃wɑ-'i,

⁵Alternative verb: *dɛniya-'twani*.

shells, and with this sharp rock. That is the way they did it when they made their bows. (1) They were good bows. Then when they were finished (scraping) they would warm it, and then they would rub on it grease which they had heated. Now when it became dry the bow would always be stout (strong) they say. (2) That is the way they did. It was a good bow which they made. But as for these children's bows, they did not grease them. They just made them (without greasing them). When they finished (making a bow) in the very same way they would make their arrows. (3) When they were finished (making them) they would heat them, and then they would straighten them (still warm, using hands and teeth). They say that that is the way they used to do it when they made their arrows. That is how those old people spoke of it.

21. Blind people made arrow points

The people used to say long ago that the blind persons made the arrow points. A blind person could do nothing, he could only make arrow points. He would do that all the time. That is what they used to say.

22. Ropes and snares

1. The Indians made their rope long ago of small round hazel (sticks). They got it, they twisted it (with their hands). When they were through their twisting, then they made rope of it.

2. And another kind of rope they made, they made of willow bark, that is the bark that is white, (and) it is underneath (inside). Long ago they made their rope of it. (2) They placed that kind of rope, they hung it on a deer trail, where

nau-he'c u'y'e's anda'. pe'c-deni'na'hai dēdi-nigē''ts nitci'tcēl. (1) u-su'-antci'tcēl. lau'ṁdē gu'c-dēdi-nitū'gi' dēni'w'qna, lau'ṁdē dēniyi'lini' ampyi'' gu'c-dēdi-ni'w'qna. lau'ṁdē gu'c-dēdi-dtca'galu'yū' din'ē'wi dēmda'lq-wat gu'c-antci'tcēl. (2) pe'c-gini'na'hai. u-su' antci'tcēl dēdi-nigē''tc. hē'c-tē' aci''wa dintci'tcēl, wa''-gidē-niyi'ladi. kō'nfan dēndinigē''tc. dēnitū'gi' pe'ci-yū' dēdi-nigē''tc dinita'usak. (3) dēdi-nitū'gi' dēni'w'qni, lau'ṁdē dēdi-ni'yē'lgad. pe'c-wat gidī-ni'na'hai gidī-nigē''cni dinita'usak. pe'c-gini'na'k'wit guc-u'yō'fat'yū' amim'.

21.

tcii'pgam ganihimi'm' gini'na'k'id ut'w't amim' ginigē''cni guc-antā'usak diŋḡu'la. guc-ut'w't amim' wa''-lau-ni'ke' gidēdgē''cni, yēlē-gu'c dēŋgē''cni antā'usak diŋḡu'la. gus-din'ē'wi dēŋgē''cni. pe'c-gini'na'k'id.

22.

1. i'sdu uwi'l'wilw amba''q guc-amē''nma tcii'pgam ginibu'nhi' dinimu't'sēl. dēniḡ'i'n, dēnifu'b. dēdi-nitū'gi-dinifu'bad, lau'ṁdē gu'c-dēnibu'nhi-anu't'sēl.

2. wa''na-yū' dinibu''ya-mu't'sēl, dēnigē''cni anō'ha dinda'gil', guc-uma'u-danda'gil', guc-wa'la-uti'. guc-tcii'pgam ginigē''cni dinimu't'sēl. (2) guc-dēni-pi'ni guc-pa''-anhui-anu't'sēl, guc-dēniqa''lt dumu'ki'-daŋga'uni, guc-amu'ki'

deer went by, there he would put his head through it. They had tied it to a small stick (a sapling), it was not a very large stick. (3) Then he would choke himself. That is the way they used to kill deer long ago. They did it that way sometimes.

23. Elk pitfalls

And also long ago when they killed elk, the people would dig a hole in the ground there on their (the elks') trail. They would dig a very deep hole in the ground. And then they would place small sticks on top of it, (1) and they would put leaves (as camouflage) on top of the small sticks, there on the elk's trail. And then the people would go away. Sometimes they would dig perhaps two holes. Then when they would go along, (2) now then they scared the elks, and they (the elks) would go along on their trail. Now then some of the people would run along behind (the elks), and the elks would go (fall) into where that hole (pitfall) was in the ground. (3) Now then they would kill the elks (in) there (by clubbing). That is the way they did long ago it is said. When they killed them, then they took them out. And now there was a lot of meat for them. They took it back to their homes.

24. Carrying fire on a journey

Long ago when some of the people went to the mountains to hunt, they carried fire with them. They put a (hardwood) burning coal in, they put it inside some little rotten wood, (1) and they put the fire in mussel shells, in between the mussel shells. They took two mussel shells, they put it (the burning coal) between the mussel shells, they closed the shells together. And then they wrapped it (all)

DəDshaŋga'n, GUC-Dəntmu'itce-DUŋG'wa'. Dəni'ta'kdini DU'i'sDU-a'wa'da'k, wa''-me'nfan UBə'la-a'wa'ta'k. (3) lau'ŋDə GU'c-Dəndaŋqi'datci. pə'c-Ginida'hai amu'ki tcii'pgam. ta'fω-DIND pə'c-Gini'na'hai.

23.

tcii'pgam-yu. Dədi-nida'hai antqa'', GUC-DU-Diniga'u'ni' ami'm' Dənilu''k amplu''. Dənilu''k me'nfan udi''p-amplu''. lau'ŋDə GU'c-Dəni'pi' i'sDufa't a'wa'da'k tce'miyaŋk, (1) lau'ŋDə Dəni'pi' aŋG'wa'ik tce'miyaŋk GUC-DU'i'sDufa't a'wa'da'k, GUC-DU-tqa''-Diniga'uni. lau'ŋDə' GUS-ami'm' Dəni'i'. ta'fω-DINT Dənilu''k yi'kun Gə'fu wa'tcadint Dənilu''k. lau'ŋDə' Dədi-ni'i', (2) lau'ŋDə' Dəninu'isgabni GUS-ANDGA'', lau'ŋDə GU'c-Dəndni'i' GUC-DU-Diniga'u'ni. lau'ŋDə GUC-ami'm' wi'nhe hu'bun Dənimi'tcish'ID, lau'ŋDə GUS-antqa'' Dəndni'mu'itci GUS-DA-WA'tca'D-amplu''. (3) lau'ŋDə GU'S-Dəni-da'hai GUS-antqa''. pə's-Gini'na'hai tcii'pgam-wa't. GU'c-Dədi-nida'hai, lau'ŋDə Dənimə'lqdi'. lau'ŋDə Dəmlu'i'-Dinimu'ki'. Dəni'wi''li'-DU-Dinima'.

24.

tcii'pgam Ganihimi'm' wi'nhe Dədi-ni'i' DU-mə'fu' Diniyu''wel, Dənik'wa' ama'. Dəni'mu'i u-q'wa'Idad anda'p, Dəni'pi' wi'lfi pu'nuk antbu'la'q a'wa'da'k, (1) lau'ŋDə Dəni'pi' aŋG'wi'l GUS-ama', GUC-wi'lfi DU-G'wi'l. DəniG'wi'n Gə'mi aŋG'wi'l,

in fire ashes. (2) That is how they did when they carried fire along when they went hunting. That was when they lacked matches. That is how they did so they say.

25. Messengers and sticks for counting days

The people of long ago when they wanted to get together, then they would break up (little) sticks, and they would count the broken sticks, and they would give them to one man to take them there to the place (village) of some other people. (1) They would take still others of those broken sticks, they would take them here (to a different people's village). Perhaps ten sticks, small sticks. Now then they would take here to still another place ten sticks (also), small sticks. (2) They would send a person (carrying ten sticks) to every place (village) from which they wanted the people to get together. They all went away on one (the same) day, those (messengers) whom they sent who carried those little (day-count) sticks. (3) They (the people arranging for the get-together) also put down (kept) ten little sticks (for themselves). And then of those sticks they would always on each day take out one of the sticks. All those people (who had been invited) would keep the small sticks, (and) they would count them (remove one each day). (4) Now when there was one stick left, then they would say, "Now these sticks are almost gone. There is only one left now. Tomorrow we will go," (said) the person who counted (kept count on) the sticks. Now then sure enough the next day they all went away to where they were assembling. That is the way they always did so they say.

dɛndinipi' wi'lfɪ guc-du-c'wi't, dɛndinifu''q guc-aŋc'wi't. lau'ŋdɛ dɛnilu'm'ni acgu'p. (2) pɛ'c-gini'na'hai dɛdi-nik'wɛ'ni-ama' dɛdi-ni'i' diniyu''wel. guc-dɛdi-wa' matches. pɛ'c-gini'na'hai-wa't.

25.

gus-tcii'pgam-ami'm' dɛdi-nihu'li-duminiɛ'wufida, lau'ŋdɛ' dɛnitci'btca't awa''da'k, lau'ŋdɛ dɛni'mɛ'ka guc-a'wa''da'k u'tci'btɛtca, lau'ŋdɛ' dɛnidi'd ta'u'nɛ-an'u'ihɪ gi'k'wa' gu-duwa''na-ami'm' du-nu'wa. (1) wi'nɛ-yu dɛndinik'wa' guc u'tci'btɛtca a'wa''da'k, hɛ''-dɛndinik'wa'. yi'kun di'nifyɛ a'wa''da'k i'sdufa't a'wa''da'k. lau'ŋdɛ hɛ''-wa''na-yu'-anu'wa dɛndinik'wa' di'nifyɛ a'wa''da'k, i'sdufa't a'wa''da'k. (2) dɛni'u'mha'ni ami'm' ma'dfan-tcu tcu'-guc-dɛdu-nihu'li-ami'm' du-miniɛ'wufida. ta'fɔ-ampyɛ'n' ma'dfan gani'i' guc-di-ni'u'mha'na guc-di-nik'wɛ'ni guc-i'sdufa't a'wa''da'k. (3) g'wi'ni-k-yu dɛnipi' di'nifyɛ i'sdufa't a'wa''da'k. lau'ŋdɛ guc-a'wa''da'k din'ɛ'wi ta'u'nɛ ampya'n' dɛnifi''t guc-ta'u'nɛ-a'wa''da'k. guc-ma'dfan guc-ami'm' dɛnipi'ni guc-i'sdufa't a'wa''da'k, dɛnime'k'an. (4) lau'ŋdɛ' gus-ta'u'na a'wa''da'k dɛdihu'ip, lau'ŋdɛ dɛni'nak, "la'u hɛ'c-a'wa''da'k umyɛ'tci-wa''yu. yɛ'le ta'u'nɛ la'u umhu'ibud. ma'itcu dindi'i'," guc-ami'm' u'mɛ'kan a'wa''da'k. lau'ŋdɛ wi'nac-wi' ma'itcu ma'dfan dɛni'i' guc-du-miniɛ'wu. pɛ'c-wa't gini'na'hai tcii'pgam.

26. People spoke to the new moon

Long ago when the people saw the (new) moon then they spoke to the moon. They said to it, "We are still (alive) here yet. We see you now that you have come out again, (and) we are still (alive) here yet."

27. New moon, cont.

Always at the very time when the (new) moon was (first) to be seen, the people always spoke to the moon—the old people (did).

28. Bad months of late winter

That moon (during that month), the people said, that moon some of the people ate their moccasins. It is an extremely bad moon (month). When that moon went by, and the next moon was indeed approaching now, then grouse sang. (1) Now then they addressed the (new) moon. They said, "We are indeed still (alive) here. Indeed now we have been dying in body (we have been starving)." Old people (thus) addressed the (new) moon. (2) And then when these grouse sang, (if) that was the time then when snow fell hard, now the people would say, "Oh this is just a mere nothing. (3) It is (only caused by) grouse's spirit-power-song, it is (the cause of) that sort of snow. It is in that manner (because of his power-song) that there is snow." That is the way the people would speak. "It is because of the spirit-power-song of grouse that it is like this."

26.

tcii'p̄gam Ganihimi'm' Guc-d̄ɛdi-nihw'ʹdu andw'ʹbi' la'u'ʹnp̄ɛ' d̄ɛni'w'ʹd̄iha-t
guc-andw'ʹbi'. d̄ɛni'ni'cna, "sdw'ʹ-tc̄ind̄ida'ʹtc̄it-wi'ʹ. tc̄ind̄ihw'ʹd̄ubutswu la'u'ʹ-
ma'ʹ-tc̄entcumi'nw-yu'ʹ tc̄ind̄ida'ʹtc̄it-wi'ʹ."

27.

d̄in'ɛ'wi' Guc-la'u'ʹ-wi--andw'ʹbi' d̄ɛdi-mihu'ʹtc̄ɛ, d̄in'ɛ'wi' ami'm' d̄ɛniyu'ʹwil̄ɛdi
guc-andw'ʹbi'—uyu'ʹhu'yu-ami'm'.

28.

Guc-andw'ʹbi', Guc-amɛ'nma Gini'na'kh^wit, h̄ɛs-andw'ʹbi' wi'n̄h̄ɛ-ami'm'
d̄ɛnihu'ʹG-d̄inih̄ɛ'ʹd̄ɛ'fa'. h̄ɛ'c-mɛ'nfan aŋqa'sqa andw'ʹbi'. d̄ɛdi-twa'ʹyu' Guc-
andw'ʹbi', lau'ʹnp̄ɛ Guc ta'u'n̄ɛ-yu-andw'ʹbi' d̄ɛdi-ma'ya'ʹd̄ɛtɛ- Gu'ci-mp̄ɛ, lau'ʹnp̄ɛ
amu'ʹf d̄ɛniq̄a'ut. (1) lau'ʹnp̄ɛ d̄ɛniyu'ʹwil̄ɛdi Guc-andw'ʹbi'. d̄ɛni'na'G, "tc̄ind̄i-
da'ʹtc̄id-wi-ma'ʹba't. la'u'ʹ-tc̄ind̄idu'ʹlu aŋka'pyi'." u'yu'ʹhu'yu-ami'm'
d̄ɛniyu'ʹwil̄ɛdi Guc-andw'ʹbi'. (2) lau'ʹnp̄ɛ h̄ɛc-amu'ʹf d̄ɛdi-niqa'ud, Guc-ani'wa
mɛ'nfan d̄ɛmada'k̄du ayu'ʹba'q, lau'ʹnp̄ɛ Guc-ami'm' d̄ɛni'na'G, "u'ʹ m̄ɔk̄w'nfan-h̄ɛs.
(3) m̄ɛ'nu'ʹf-duŋq̄a'udɛ, pa'ʹ-ut̄citi ayu'ʹba'q. h̄ɛ'c-p̄ɛ'c-uh̄ɛnti' ayu'ʹba'q."
p̄ɛ'c-d̄ɛni'na'G ami'm'. "amu'ʹf-in̄duŋq̄a'udɛ h̄ɛc-p̄ɛ'c-uh̄ɛnti'."

29. Smoking

1. Long ago when the people smoked their tobacco, they mixed in it (*le'luḡ*, 'kinnickinnick') leaves. They picked those leaves by the ocean-coast they say. That leaf was very fine when they mixed that leaf in, when they mixed it with their tobacco. Then they put it into their pipe. And they lit it, and they smoked. (2) And they swallowed the smoke, they expelled (exhaled) the smoke from their nose. They expelled it many times from their nose, and then they became dizzy. That is how they used to do when they smoked. They did not just puff and puff and puff. They always swallowed their smoke. That is how they did when they smoked.

2. Their pipe was of stone. And there where they bit it, they put in a small round stick (stem). When they finished their smoke, they pulled out the little round stick (the pipe stem), which when they smoked they held between the teeth in their mouth. (2) They lay it by (beside) their pipe, when they took out the round stick. It was not very long. And the stick had a hole through its center. And they fitted part of the stick into their pipe. They held it in their teeth when smoking. (3) Other pipes, however, that were long (one piece stone pipes) were pipes that were held in the teeth (they had no wooden stem and so the stone was held in the teeth), when they smoked such long pipes. On the contrary (in) the short pipes, they fitted short round sticks into them, the stick having a hole through the middle. That is the way they always did.

29.

1. *Gu's-tcii'pgam ganihime'nma DeDi-niḡa'sau Gu'c-dinika'inuḡ, Denihi'lwini' aḡk^wa'ik. Gu'c-aḡk^wa'ik Denihu'ini' Du-mi'laḡ-wat. Gu'c-me'nfan Demsu' Gu'c-aḡk^wa'ik Gu'c-Denihilwini' Gu'c-aḡk^wa'ik, Denihilwini' Dinika'inuḡ. lau'ḡDe Deni'mu'i Du-dinile'Bi·B. lau'ḡDe Gu'c-Deni'ye'li, lau'ḡDe Deniḡa'sau. (2) lau'ḡDe Deninimi'lq Gus-aḡkDa'', Denimama'lkdI Du-dininw'na Gus-aḡkDa''. lu'ifu' Denimama'lkdI Du-dininw'na, lau'ḡDe Deniḡa'yi'yu. pe'c-gini'na'hai DeDi-niḡa'-sa'lat. wa''-k^w'nfan DeDi-nik^wi'sk^wa-di. Din'e'wi Denimi'lqni Dinip^a'sal G^wi'ni'k. pe's-gini'na'hai DeDi-niḡa'-sal.*

2. *Gu'c-dinile'Bi·B gumuda'. lau'ḡDe Gu'c-tcu'-DeDu-niyi'kni, Deni'mu'ini' i'sdu' uwi'lwilw. a'wa'dak. Gu'c-DeDi-nitu'Gi' Gu'c-dinip^a'sal, Denifi''t Gu'c-i'sdu'-uwi'lwilw. a'wa'dak, Gu'c-DeDi-niḡa'salfit Gu'c-Deniyi'kni Du-dinibu'ts. (2) Deninipi' Guc-Du-dinile'Bi·B, DeDi-nifi''t Gu'c-a'wa'dak uwi'lwilw. wa''-me'nfan DenDeBw's. lau'ḡDe Gu'c-a'wa'dak u'wa'tset wi'lfi. lau'ḡDe Gu'c-Den-dini'mu'ini' wi'nhe Gu'c-a'wa'dak Du-dinile'Bi·B. Gu'c-Deniyi'kni Dinip^a'salfit. (3) wi'nhe-t^e' Gu'c-a'le'Bi·B Di-Bw's Gu's-a'le'Bi·B Gu'si'-DenDiniyi'kni, DeDi-niḡa'-salfit Gu's-ubw's a'le'Bi·B. Gu'c-t^e' uku'cna-a'le'Bi·B, Gu'c-dini'mu'ini' u'ku'pna a'wa'dak u'wi'lwilw, wi'lfi a'wa'tsat a'wa'dak. pe's-gini'na'hai Din'e'wi.*

30. Killing aches with burning

Long long ago the people, they say that when a knee ached (with rheumatism), they put fire on it, they applied fire to it. They got cedar bark, they got it (and) dried it. And when it had become dry, they took it, they put it in their mouth, they chewed it with their teeth. (1) When it had become very finely chewed up, then they took it out of their mouth, and they took it in hand, and they made it into round balls (triangular pellets the size of very large pills). Then they dried them, and when they were dry, then they put (one of) them on a person's knee where it ached. (2) If a person's hand ached, they applied that dried round thing there likewise, (or) they put it on that person's knee if it hurt. Then as it rested there (on the painful place), then they set that bark (pellet) on fire, and the bark burned (very slowly), and all of it burned. (3) When it was all burned down it popped off. When it popped they would say, "Oh that will get well now!" (because the fire has killed the cause of the pain). But if it did not pop, they would put on another (pellet) close to it where it ached. (4) That is the way they did. Whoever had a knee that ached, they would say (to him), "Why do you not put fire on it where it hurts? If you put fire on it you might get well."⁶

30.

Gus-ami'm' tci'pGAM, DɛDi'yɛ'c-wAD Dinti'na, Dɛnida'ŋGi-ama', Dɛni'ya't-weni-ama'. Dɛniwu' cedar dinda'kil, Dɛniwu' Dɛnitca'Gal'wani. lau'ŋDɛ' DɛDi-tca'Gal'yu-yu, DɛniG'wi'n, Dɛni'mu'i-DU-DiniBU''ts, Dɛnit'ca'ktcini-di'. (1) DɛDi-ma'pu'ipyu-mɛ'nfan, lau'ŋDɛ Dɛnima'lkdI' DU-DiniBU''ts, lau'ŋDɛ DɛniG'wi'n, lau'ŋDɛ Dɛni'wi'l'wil'wani. lau'ŋDɛ Gu'c-Dɛnitca'Gal'wani'yu, lau'ŋDɛ Gu'c-DɛDi-tca'Gal'yu, lau'ŋDɛ Dɛni'pi' Gu'c-DU-mi'm' Dinti'na Gu'c-tcu'-DɛDU-hɛ'yɛ's. (2) Gu'c-ami'm' DɛDi'yɛ'c Di'la'G'wa, Gu'c-Dɛni'pi''-yu Gu'c-u-tca'Gal'u Gu'c-u'wi'l'-wilw, DɛniDɛ'ŋGi' Gu'c-DU-mi'm' Dinti'na Di'yɛ's. lau'ŋDɛ' Gu'c-DɛDi-DniDɛ'ŋGi', lau'ŋDɛ Gu'c-anda'Gi'l DɛnDni'tu''q, lau'ŋDɛ Gu'c-anda'Gi'l Dɛntq'wa't, lau'ŋDɛ Gu'c-Dɛntq'wa't ma'dfan. (3) Gu'c-ma'dfan DɛDi-tq'wa't Dɛntpla'iswa. DɛDi-Dpla'iswa Dɛni'nak, "ŷ' Gu's-Gamsu!" hɛc-tɛ' wa'-DɛDi-pla'iswa, Dɛni'pi''-yu wa''na-yu-Guci-tci'le tcu'-DU-hɛ'yɛ'c. (4) hɛ'c-pɛ'c-Gini'na'hai. Gu'c-yɛ''-DɛDi'yɛ'c Dinti'na, Dɛni'na'k, "tɛ''-wa-tcɛnDɛ'ŋGi'-ama' Gu'c-DU-hɛ'yɛ's? nɛmiDɛ'ŋGi'-ama' yi'kun namsu''yu."

⁶Most if not all western Oregon natives I have seen—in the upper age brackets—display many brown skin discolorations on the backs of their hands, where they scarred themselves years earlier by applying these little slow burning bark pellets, letting them burn down almost to the skin. The Kalapuya-speaking villages were only one group in a wide area of peoples having this trait. In some groups (e.g., Coos) it was a competitive game of fortitude among children rather than a means of "killing" aches as among the Santiam Kalapuyas and Nehalem Tillamooks (Ms notes, B. D. Langdon). Among Upper Coquille Athabaskans (notes, Langdon) men did it in their sweat-house in order to exhibit fortitude.

31. Medicines

1. Some of the Indians long ago knew what was good when a person became somewhat ill (not seriously ill from a poison-power). They would prepare medicine (some herb). If he did not go outside, if he did not defecate (if he was slightly ill from constipation), they would peel Chitum bark, and they would boil it. Then when its water became cool, they would give it to that person. That person would drink it, and sure enough his belly would hurt, and that person would go have diarrhoea.

2. Or if he would not be feeling good in his heart (if he felt slightly indisposed), they might give him bitter-camas. They might give him two bitter-camas. And then that person would eat the bitter-camas, and in just a very little while he would vomit, and he would vomit for quite a while. He would vomit a lot of that slimy-bilious-yellow-stuff. That is what they used to do it is said.

3. When persons got a cold they would not give them anything. They would say he would get well pretty soon. It was just nothing but a common cold, so they would say.

32. Baskets

The soft-bag (a pack-sack basket) that they had was always for their packing (carrying things on their backs). Whatever they picked (e. g., acorns, hazelnuts, camas, tarweed seeds, pussy ears) they put into their soft-bag. When they dug camas they put them into their soft-bag. (1) When they gathered acorns they put them into their soft-bag too. For everything that they did they always carried

31.

1. gus-ame''nma tcii'p gam wi'nhe gini'yu''kun ni'ke'-umsu'' gus-ami'm' te'-deDu-henhe'luba't. denibu'nhi-ale'mtcin. guc-wa''-deDi'i'did he''lum, wa''-deDima'lkwe, denipi'/tsba't ambu'ha-dinda'ki'l, lau'npde gu's-denipu'dpa't. lau'npde' guc-dumbge'' deDi-du'g'yu', denidi''t gus-ami'm'. gus-ami'm' de'kwi''t, lau'npde wi'-nac-wi'-dentye'c'yo' dumba'u', lau'npde'-denti' guc-ami'm' dentsu'l'wa.

2. guc-te' deDi-wa''-deDi-su'' dinhu'bna, denidi''t ampna''. yi'kun denidi''t ge'mi'-ampna''. lau'npde'-guc-ami'm' deDi-hu'k guc-ampna'', lau'npde-pu'nuk-lu'ifu' dema'ya'k'wa't, lau'npde dem'ya'k'wa'-lu'ifu'. dema'ya'k'wa't lu'i'-guc-du-su'la' dema'ya'k'wa't. pe's-gini'na'hai-wad.

3. gus-ami'm' deDi-nig'wi'n an'w'xu'na wa''-ni'ke' deDi-nidi''t. deni'na'k di's-gamsu''yu'. wa''-ni'ke'-guc-kw'nfan mi'w'xu'na, pe'c-deni'na'k.

32.

Gu's-ant'sa'bu' deDi-nipi'ni' gu'c-din'e'wi ginik'wa'fa'la-di. guc-ni'ke' deDi-nihu'i' gu'c-deni'mu'i du'dinit'sa'bu'. deDi-nihu'k andi''p deni'mu'i du-dinit'sa'bu'. (1) gu'c-deDi-nig'wa an'u'lik deni'mu'i du-dinit'sa'bu'-yu'. gu'c-ma'dfan ni'ke' di-nig'e'cni din'e'wi denik'we'ni dinit'sa'bu'. gus-a'wa'qtset gu'c-gindinik'wa'fa'la-ta' ant'sa'bu'. pe's-gini'na'hai-wat din'e'wi. (2) na'u-gu'c-

along with them their soft-bag. The soft-bag was the women's thing for packing (for general carrying). That is the way they always did so it is said. (2) And another one (basket) in addition they named their storage-basket (of hard splints). Still another one (was made) like the storage-basket indeed (i.e., hard, shaped like a shallow pan, tightly knit; Eustace Howard said it is more like the soft-bag in technique of weaving), (with) it they prepared tarweed seeds. I do not quite well know what its name (was). (3) I do not know how they did it (wove it) when they manufactured them. But I myself only saw (some old ones used) when they prepared tarweed seeds (with them). They had them (they were made) rather like storage-baskets indeed (like the soft-bags, according to Howard).

33. Dugout canoe

I myself saw one (Kalapuya) canoe long long ago. We got into it when we went across the river (the Willamette, at Salem). That sort of canoe was not large. Only three people got in it. (1) Now one person sat in the rear of that boat, the one (the paddler) who took the canoe (across). And we sat in the middle. And we took care with the canoe, it was round underneath, it might tip over very readily, if one did not know how to ride in the canoe. That canoe was always very easily tipped over. (2) It was not like these whites' canoe. That is how the (Kalapuya) Indians' canoe was long ago. When they went across the river (the Willamette), (or) a large stream, they used it in (such) a stream always. That is how they did with their canoes. (3) It is said that when they made it with a round log, they built a fire on top of it. And so they watched it when there was the fire on it. And then they made a hole in the log, and so they made their canoe.

yu' ta'u'na giniq^wa'unadini dinitsi'daq. gu'c-ta'u'na pa''-anhui ne'-antsi'daq-wi', gu's-dēdi-nisu''ni-asa'wal. wa''-cdē'yu'kun guc-mē'nfan ni'kē. ginduŋq^wa't. (3) wa''-cdē'yu'kun dē'-pədu-ni'na'hai gidi-nigē''cni. kō'nfan-tē' tci' gumhō'w'dən gidi-nisu''na asa'wal. giniq^wi'nhī' pa''-anhui ne'-antsi'daq-wi'.

33.

tci' ta'u'na amba'u' gumhō'w'dən gu'c-tci'p̄gam. dēndu'mu'itcē dēdi-duka'na-tcē'hau-ampgi''. gu'c-ganiba'u' wa''-gidēbē'la'. yē'lē psi'n'-ami'm' gintmu'itci. (1) lau'ŋdē gu'c-amba'u' ta'u'na-ami'n' hu'pun dēmtē'ēdu, yē''-u-kwē'ni' guc-amba'u'. lau'ŋdē gu'c-dōw' dēndu-da'tcit wi'lfu. lau'ŋdē dēndi'le'dg^watca gu'c-amba'u', gu'wi'lwilō. wa'la, li'pf^wan dēntgu'lpwa, yē''-wa''-u'yu'kun dumiyu' guc-du-ba'u'. gu's-amba'u' mē'nfan dēngu'lp̄gubō. din'ē'wi. (2) wa''-pa'' gandi-hu'i ne'-hē's-ambā'sdōn dumba'u'. pē'c-gumanhu'i gu'c-ame''nma diniba'u' tci'p̄gam. gu'c-ginika'nandubiti du'tsa'l', du-bē'la'-ampgi'', gu'c-ginik^wē'ni' du-pgi'' din'ē'wi. pē'c-gini'na'hai diniba'u'. (3) gu'c-dēdi-nigē''tc-wa't gu'c-u'wi'lwilō ali'fa, dēnitu''q tcē'miyaŋk. lau'ŋdē dēni'le'dg^wana-gu'c-dēdi-nitu'qni. lau'ŋdē gu'c-dēnhu'kyō' gu'c-ali'fa, lau'ŋdē gu'c-dēdi-nigē''tc

Perhaps it was a long time before they finished. (4) Their boat was round underneath. It was not flat (flat bottomed) at all like these whites' boats. That is the way the (Kalapuya) Indians' canoe was.

34. Summer windbreak shelters

Long ago (in early reservation days at Grand Ronde) when the people made their houses in the summertime they put up a tent. Then they cut wood, fir limbs. Then they stood them up (leaned them against a frame) outside as large (about eight or ten feet in diameter) as their house (as their roofless windbreak was to be; the boughs made a fence wall four or five feet high). (2) They fixed their house (this windbreak, under) where a fir tree stood. Others (placed it) where an oak stood, they constructed their house (summer windbreak) close to (under) the oak. (3) They always built their house (windbreak) where a tree stood, (preferably underneath) a large tree. That is the way they did in summertime with their houses. I do not know how they made their houses for wintertime.

35. Winter houses and sweathouses

1. Long long ago the people had a (type of) house, a winter house. They had a large house. They dug down in the ground a short distance. And they placed fir bark on the top of it. And some threw dirt over their house. There in the center (of the roof) was a small hole, the smoke went out there. (2) And they had one door for it. They lived in it there when it was wintertime. In the summertime they made their house of fir limbs. That was the sort of house they made in the summertime.

diniBa'u'. Gu'c-yi'kun lu'ifu' tci''-la'u' DeDi-nitu'Gi'. (4) Gu-wi'lwilw· wa'la Gu'c-diniBa'u'. wa''-Gidε'ma'tat ne''-he'c-amba'CDEN-wi' diniBa'u'. pe'c-Gunan-hu'i Gu'c-ame''nma dumba'u'.

34.

tcii'pgam Gu'c-ganihime''nma gidi-nige''cni dinima' du me's'Gu' deniya'twani' asi'lhaus. la'u'npde' deniku'pgat a'wa'dak, antwa''i di'la'q'wa. la'u'npde' Gu'c-denimaya'ditceni he''lum guc-de'-ala'u' dinima'. (2) denimacu''ni Gu'c-dinima' tcu'-duha'ya'du antwa''i. wi'nhe-ti' tcu'-duha'ya'du antci'tcil, Gu'c-denige''tc dinima' tci'le-guc-du-tci'tcil. (3) din'a'wi ginige''cni dinima' guc-a'wa'dak duha'ya'du, uBe'la a'wa'dak. pe'c-gini'na'hai du me's'Gu' dinima'. DeDi'pya'us wa''-cDe'yukun de'-DeDi-ni'na'hai Gu'c-dinima'.

35.

1. tcii'pgam ami'm' Gumti' dinima', upya'us dinima'. ginipi'ni u'Be'la-uma'. Denilu'k amplu'' pu'nuk. lau'npde' denipi' antwa''i-dinda'gil' tε'miyayk. lau'npde' wi'nhe ginibu'bni amplu'' dinima'. Gu'c wi'lfu' de'wa'tsa't pu'nuk, guc-aηqda'' dentmi'nufid. (2) lau'npde' demti' ta'u'na-diniga'utema. Gu'c-denida'tcid DeDi'pya'us. Guc-DeDu me's'Gu' denige''cni dinima' antwa''i-di'la'q'wa. pa''-anhui ama' denige''cni du me's'Gu.

2. Now the people always had their sweathouse. Some of the boys and girls slept in the sweathouse.

3. Sometimes with the people, when one of their relatives died in their winter house, they would all go outside, they would go to another house. And then they would build (a fire) in the house (2) where that person had died, they would build a fire of white fir limbs (keeping it burning) during five nights. Then they would come back to the house. It is said that that is the way they always did.

4. Long long ago when people made a sweathouse, they would fetch small round sticks, they obtained (soft green) hazel sticks. And they set them in here and there with both ends in the ground. And they pulled them all over the top of it, and they tied them (giving a frame of semicircular shape). (2) Then they put white fir boughs on top, they put on many white fir boughs. Now when they threw over it they threw dirt all over it. But they had only one little door for it. (3) They dug a hole in the ground at one side of the door (inside). There they put the hot rocks. That is how they did when they sweated. When any of them entered it there, then they would shut the door. (4) They took (and) brought water inside. When a stone got a little cold, they would pour a little water on it, and then the stone would become hot again (i.e., steam would come from the rock). That is how they always did when they sweated.

5. Now when they came out of the sweathouse they would go to the water. And there they swam in the water. Now then when they finished their swimming, they would come out of the water. Sometimes they (then) quit their sweating, but on the other hand they sometimes went inside again for (more of) their sweating.

2. lau'ŋdɛ dɛn'ɛ-'wi guc-ami'm' dɛnti' dinigu-'dUBA. guc-wi'nhe a'yi-'watsa't nau-ambi-'natsa't guc-deniwa'i dUGU-'dUBA.

3. guc-ta'fw-dint guc-ami'm', ta'u'ne-dinimi'm' dɛdi'a'la' guc-du-pya'us-dini-ma-', ma'dfan dɛni'i'-he'lum, wa'na-ama-'-dɛni'yu'. lau'ŋdɛ dɛnitu''q guc-du-ma' (2) guc-ami'm' giduhen'a'la', dɛnitu''q a'ma'i-di'la'ɕ'wa wa'nfu-awi'fye. lau'ŋdɛ dɛdi-dniyi-' guc-du-ma'. pɛ'c-gini'na'hai din'ɛ-'wi-wa't.

4. tcii'pgam ami'm' dɛdi-nigɛ''tc-nigu-'dUBA, dɛniɕwi'n i-'sdufa't uwi'lwilw a'wa''da'k, dɛnihu'i-amba''q a'wa''da'k. lau'ŋdɛ gu'c dɛniya-'dutsani mu'igu duplu''. lau'ŋdɛ ma'dfan dɛniwu't tcɛ'miyanɕk, lau'ŋdɛ gu'c dɛni'a-'kditsani. (2) lau'ŋdɛ dɛniɕi-' a'ma'i-di'la'ɕ'wa tcɛ'miyanɕk, dɛniɕi-' lu'i' a'ma'i di'la'ɕ'wa. lau'ŋdɛ dɛdi-nibu'ba't dɛnibu'bni-amplu'' ma'dfan. ye'le dɛmta'u'ne-i-'sdu-diniga'utema. (3) guc-dɛni'u''k amplu'' q'wa'tɛsfan guc-du'ga'utema. guc-dɛniɕi-' u'u''q-anda'. pɛ'c-gini'na'hai dɛdinigu-'dIB. guc-ma'dfan dɛdi-nila-'mɔ, lau'ŋdɛ dɛnimafu'ga't guc-aŋga'utema. (4) dɛnik'wa' dɛnila'mi-ampgɛ''. guc-anda' pu'nuk dɛdidu'k'yu, dɛndni'wa''ld-ampgɛ'' pu'nuk, lau'ŋdɛ gus-anda' dɛm'u'qyɔ. pɛ'c-gini'na'hai din'ɛ-'wi gidi-nigu-'dUBAD.

5. lau'ŋdɛ dɛdi-nimami'nɔ du-gu-'dUBA dɛndni'i' dupgɛ''. lau'-gu'c-dɛni-tsa'ŋqtɛɛ' dupgɛ''. lau'ŋdɛ dɛdi-ni'u'gi-dints'a'ŋqtɛɛ'ba, dɛnimami'nɔ dupgɛ''. ta'fw-dint dɛniɕe'clau' dinigu-'dUBA, ta'fw-dinti' dɛndnila-'mɔ-yu' dinigu-'dUBA.

36. Owl calls and slave raids

1. A long time ago the people used to relate that different (foreign, usually non-Kalapuya) people, when they went away, they would go to fight in order to steal (people from bands) where they obtained their slaves. There they always fought in the early morning. (2) When it was dark the people (the slave raiders) would come close to those (village) houses. Some of these people (raiders) would make themselves (as if) owls, they would make sounds just like owls. When they made their voices like that there, the other people (their fellow raiders) would understand what was said (sounded). (3) The people who lived in the houses (of the doomed village) would not know anything (would not interpret the hooting as other than of real owls). When it was early morning then they would enter the houses, and then they would kill the people. (4) And those whom they did not want to kill they would keep for their slaves. When they went back home they would take them (the captives) along. But some of those (enslaved) people would go flee, they would not get killed.

2. They would always be watchful there when they knew (heard) an owl was making noises in the nighttime. Or if a screech owl was talking in the darkness they would say, "Wonder why it is doing like that? Maybe (foreign, non-Kalapuya) people are going (scouting) around." (2) They were always fearful when they heard an owl in the nighttime. They would say, "Maybe it is a Molale' who has made himself (like) an owl."

37. Personal names

Long ago the people, all the people, had names. Now when he (one of the people) died, no one would ever utter his name. If any other person pronounced

36.

1. tcii'p̄gam ganihimi'm' ginihe-'lenstsau guc-wa'nau-ami'm', d̄edi-ni'i', d̄edini'i'-diniye-'cnafind duminile'tsh*ad guc-diniye'mbi-diniwa''ga'. guc-din'ε'wi deniye-'cnafda du-gu'dgumω. (2) d̄edi-hu'yu guc-ami'm' denima'i' tci'le guc-du-ma'. wi'nhe guc-ami'm' denibu'nhe du'gulhu, deniyu'ine-ne-andu'gulhu-wi. gus-pa''-d̄edini'na'hai dinimaha'', guc-wi'nhe-mi'm' deniyu''kun ni'ke-una'ga't. (3) guc-ami'm' dinida-'tsi'du-ma' wa''-d̄edinyu''kun ni'ke. d̄edigu'dgumω lau'ṁd̄e' denila-'mω du-ma', lau'ṁd̄e denidu-'li guc-ami'm'. (4) la'u' guc-wa''d̄edinihu'li-dumida'hai denipi-' guc-diniwa''ga'. d̄edi-niyi-' deniwi''li'. guc-t̄e-ami'm' wi'nhe deni'i'-diniha'ihina, wa''-d̄edinida'hai'yw'q.

2. din'ε'wi ginile'dg'wane guc-d̄edi-niyu''ku andu'gulhu demyu'ini-duhu''yu. nau-antbu'bu' d̄ediyu'wi-du-hu'yu deni'nak, "m̄a'ni'ke-na'guc-pa''-ma'na'hai? yi'kun a'mi'm' ni'i'fid." (2) din'ε'wi gininu'ihin d̄edi-ni'ga'bd̄u andu'gulhu duhu'yu. deni'na'k, "yi'kun m̄amu'le-lis ubu'nhe du'gulhu."

37.

tcii'p̄gam ganihimi'm', guc-ma'dfan-ami'm', gumti' duṁqwa''t. lau'ṁd̄e gu'c-d̄edi'a'la', wa''lau'-ye'-gid̄edqwa''udi' duṁqwa''t. guc-ye'' uwa''na-ami'm'

⁷Molales and Tualatin Kalapuyas, like the Columbia River Chinook speaking peoples, and perhaps some others, indulged in profitable slave raids on the central Kalapuya (Santiam, Mary's River, McKenzie River, etc.) villages and other interior Oregon villages further to the south.

his name, the name of the person who had died, then if the relatives of the person who had died should hear that name being pronounced, they would maintain that that was a very bad (insulting) thing, (and) sometimes they would fight about it. (1) They used to say that no one who was a different (unrelated) person could utter that name, when they were dead. It was indeed only his own relatives (who could). Then (after quite a while) they would call (some child of theirs) by that name. That is how they always did, that is the way they always did it is said. (2) This is what they used to say. That name was always there (it remained within the family). Whoever those people (relatives) were who had a child, and who were relatives of those who had died, they would name a child with that (deceased's) name. That is how they always did. Other people (non-relatives) could never just simply call it (a person or a child) by a name.

38. Birth

1. Long ago when a woman became ill (and) wanted (expected) to give birth, then they would fix her bed (in the house), and they would place her there. And now when she began to suffer very much, then they would tell the man (her husband), "Sit down behind (her)." (2) And so he sat down behind (her), and women sat in front (of her). Then they took care of her. Now when the child came, the man held his wife (from behind), and when the child came, then those women took the child. (3) Then they tied it, and they cut its umbilical cord. They always took special care of its umbilical cord. And when it fell off then they did not take so much care of it. Now then the woman who had given birth lay

gi-q^wa'udi. duŋq^wa't, guc-ami'm' gani'a'la' duŋq^wa't, lau'ŋdɛ' gu'c-gani'a'la' ami'm' du-mi'm' gi-ga'BDU gus-aŋq^wa't u-q^wa'udi-ɕu't, ɖeni'na'guc-mɛ'nfan-aŋqa'sqa', ɖɛndiniye'cnafda. ta'fɔ.dint. (1) Gini'na'k^wid wa''lau'-ye'' uwa''nau-ami'm' gi-q^wa'udini'k gus-aŋq^wa't, guc-ti' gani'a'la'. g^wa'u'k-mɛ'nfan inɖu-mi'm'. lau'ŋdɛ ɖɛŋq^wa'unɛdini' gus-aŋq^wa't. pɛ'c-din'ɛ'wi gini'na'hai, pɛ'c-gini'na'hai'-wa'din'ɛ'wi. (2) pɛ'c-gini'na'k^wid. gus-aŋq^wa't din'ɛ'wi ɖɛmti'. guc-ye''-ami'm' gi-ti' du'wa'i', lau'ŋdɛ guc-ye'-du-mi'm' gani'a'la', gu'c-ɖɛniq^wa'unɛdini' aŋq^wa't guc-aci''wa'. pɛ'c-din'ɛ'wi gini'na'hai. wa''lau' wa''na-ami'm' gidɛmaq^wa'uhi'-aŋq^wa't kɔ'nfan.

38.

1. tcii'pɔgam a'wa'i'wa ɖɛdi:hɛ'lib ɖɛmhu'li dumiwa''yek, lau'ŋdɛ' ɖɛnigɛ'tci dinhɛ'DUBA, lau'ŋdɛ' guc-ɖɛniɕi'. lau'ŋdɛ' guc-mɛ'nfan ɖɛdimaya'tsufiq, lau'ŋdɛ' ɖɛni'ni'ɖdini guc-an'u'ihɛ, "mayu'-hu'bun." (2) lau'ŋdɛ' g^wa'u'k ɖɛmayu'-hu'bun, lau'ŋdɛ' awa'qtɛ't gwi'ni'k ɖɛnimayu'-tci'mɛ. lau'ŋdɛ' ɖɛnile'DG^wanɛ. lau'ŋdɛ' ɖɛdimai' guc-awa'pɛɛ, guc-an'u'ihɛ ɖɛŋg^wi'nhi guc-duwa'qi', lau'ŋdɛ' guc-a'wa'pɛɛ ɖɛdi'ma'i', lau'ŋdɛ' guc-gwi'ni'k awa'qtɛ't ɖɛniG^wi'n guc-a'wa'pɛɛ. (3) lau'ŋdɛ' ɖɛnita'qɖad, lau'ŋdɛ' ɖɛniq^wɖ guc-dumptci'. din'ɛ'wi ɖɛnile'DG^wanɛ guc-dumptci'. lau'ŋdɛ' ɖɛdihɛ'tc lau'ŋdɛ' wa''mɛ'nfan ɖɛnile'DG^wanɛ. lau'ŋdɛ' guc-a'wa'i'wa u'wa'insk guc-din'ɛ'wi

asleep there all the time (for some days after). (4) Now then they dug a hole in the ground, and they heated rocks, and then they put the rocks that were hot in where there was a hole in the ground. And now she remained beside those hot rocks. That is how they always did, they did it like that for five days. (5) And then they stopped (lying beside hot rocks). They did like that all the time. And they did not want her to drink cold water for five days (lest she get cold inside, her blood get cold). Then she could drink cold water if she desired.

2. Her husband did not hunt for five days, and then he might go hunting. They said that the deer would smell the blood, the woman's blood. The husband sweated (those) five days, and then he might go hunting.

39. A marriage between relatives is bad

Long ago when the Indians obtained a wife, they always purchased a wife. They never would take one of their own relatives. They always inculcated that in their people. (1) "You must not court your own relatives. To do a thing like that is bad." They did not want them to do such a thing. They always spoke like that. They would say, "You must not take your own relative and make her your wife. (2) When you desire a woman you must purchase your wife from different (unrelated) people. You must never make your own relative your wife. To do a thing like that is very bad." (3) But now since these whites have come here, now some of these (Indian) people have made their own relatives their wives. That is the way it is here now. But long ago that was not done. However, the land is different now.

guci-mawa'idid. (4) la'u'ṁḍe' dēnihu''q-amṁlu'', la'u'ṁḍe' dēni'u'qni anda', la'u'ṁḍe' dēniṁpi' guc-duḥewa'tce'd amṁlu'' guc-anda'-dēm'u'q. la'u'ṁḍe' guc-mantē'cdu tci'le guc-anda'-um'u'q. pē'c-din'ē'wi gini'na'hai, wa'nfu ampya'n' pē'c-dēni'na'hai. (5) la'u'ṁḍe' dēniṁpe'clau'. pē'c-gini'na'hai din'ē'wi. la'u'ṁḍe' wa''-lau dēnihu'li gwa'u'g gi-kwi''d udu''g-amḅgē'' wa'nfu ampya'n'. la'u'ṁḍe' dēmki'wi''d udu''g-amḅgē'' dēdi-hu'li.

2. guc-an'u'ihī wa''-lau' ṁḍe'yu''wēla'd wa'nfu-ampya'n', la'u'ṁḍe' dūni'i'-diyu''wēl. dēni'na'k'wit gēnihu'icni a'yu'-amu'ki', guc-a'wa'i'wa du'yu''. guc-an'u'ihī dēmgu'duḅa'd wa'nfu-ampya'n', la'u'ṁḍe' dēm'i'-di'yu''wēl.

39.

Gu'c-amē'nma tcii'pgam dēnicwi'nhi awa'i'wa', din'ē'wi dēni'ya'ndan awa'i'wa'. wa''-la'u' gidēdinicwi'n Gwi'ni'k dinimi'm'. gu'c-din'ē'wi giniyu'wi'ladi du-dini-mi'm'. (1) "wa''-nandēdupwa'idēdi di-mi'm'. uṁqa'sqa gu'c-pa''-dēdi-nihu''yu'." wa''-indēnihu'li pa''-dumi-nihu''yu'. din'ē'wi pē'c-gini'na'k'wit. dēni'na'k'wit, "wa''-nēndēgwi'nhi bumi'm' nibu'nhi buwa'qi'. (2) namihu'li awa'i'wa' nam'ya'ndan buwa'qi' uwa''nau-ami'm'. wa'-ti' bumi'm' nambu'nhi buwa'qi'. gu'c-mē'nfan aṁqa'sqa pa''-dēdi-nihu''yu'." (3) la'u'-ti' hē's-ti'-amḅa'cḅm gidi-niwa'la-hē'ci, la'u' hē'c-ami'm' wi'nḥe nicwi'nhi inimi'm' nibu'nhi diniwa'ki'. pē'c-la'u' manhu'i anu'wa. tcii'pgam-ti' wa''-pē'c-gidi-hu'i. la'u'-ti' nē'-umhu''yu' anu'wa.

40. Wives and bride price

1. It is said by the people that long ago when a man had sexual intercourse with another man's wife, then when the man (the husband) learned of it, now he wanted his recompense for the fornication of his wife. And then when the man who had had sexual intercourse with the woman was fetched, (2) now if he had what the man (the husband) desired as his recompense, then that man, if he had anything, now he would pay up. But if on the other hand he had nothing he could pay with, then they might (make a) cut (on) his arm. (3) Once in a while they would just stab him (not fatally). Sometimes they might (make a) cut (on) his face, so that the people would see where he had been cut. That is how the people used to do long ago they say.

2. If a man stole intercourse with a woman (raped her), (who was) a man's wife, then once in a while rather the man whose wife had been stolen (raped) would go, (2) he would say to the man (to the offender), "Give me back my valuables (an equivalent of the bride price), which I threw (paid) when I purchased that woman as my wife." Now then if that man did that, if he bought that woman, then he could take the woman (to be his own wife, because he had paid for her). (3) His body was not cut. They say that is what the people did long ago. They did like that invariably. Whoever stole (raped) another man's wife, he would pay the man (the husband).

3. Now when a woman's husband died, no other person (excepting her husband's relatives) could obtain that woman (as wife). A relative of her husband was the one who very quickly (upon cessation of her mourning) took that woman

40.

1. tcii'pgam-wad ami'm' guc-an'u'ihī dēdi-wa'ini u'wa''na-an'u'ihī duwa-'qi', lau'ṁḁ-guc-an'u'ihī dēdi'yu''ku, lau'ṁḁ dēmhu'li-dinda-'bna guc-dēdi'wa'ine'yw'q duwa-'qi'. lau'ṁḁ guc-an'u'ihī gi'wa'ini guc-a'wa'i'wa dēmwu''yw'q, (2) lau'ṁḁ guc-gi-ti' ni'ke' gus-an'u'ihī di-hu'li dinda-'bna, lau'ṁḁ'-guc-an'u'ihī, gi-pi-'ni-ni'ke', lau'ṁḁ-dēmda-'bnēfō'. hēc-ti' wa''ni'ke' gi-da-'bnēfō', lau'ṁḁ' dēniku'bi-di'la'ḡ'a. (3) ta-'fō-dint kō'nfan dēnife''tc. ta-'fō-dint dēniku'bi' duṅka'wī'le-k, gus-ami'm' gi-nihō'ḁu guc-gidu-haṅku'bi-'k. pēc-gini'na'hai'-wad tcii'pgam gus-ami'm'.

2. Gus-an'u'ihī dēdi'lē'ts'wa'-du'wa'ini' awa'i'wa', an'u'ihī-duwa-'qi', guc-tē' ta-'fō-dint guc-an'u'ihī di'lē'ts'wa'yw'q du-wa-'qi' dēm'i', (2) dēm'ni'cdini guc-an'u'ihī, "dēwi''li'yē-dēṅḡa'watse't, guc-tci''-gaṅḡa'wi gidī'ya'ndē guc-awa'i'wa dēwa-'qi'." lau'ṁḁ guc-an'u'ihī pē''-dēdihē'na', dēdi'ya'ndē-guc-a'wa'i'wa, lau'ṁḁ-dēmg'i'n guc-awa'i'wa. (3) wa''-dēndēku'btci duṅka'pyē'. pēc-wad-gini'na'hai tcii'pgam gus-ame''nma. pēc-gini'na'hai din'ē'wi. guc-yē''-dēdi'lē'ts'wad ta'u'ne-an'u'ihī du-wa-'qi', dēmda-'bnad guc-an'u'ihī.

3. lau'ṁḁ-guc-awa'i'wa dēdi'a'la' du-wa-'qi', wa''-lau'-yē''-uwa''na-ami'm' gidēḡ'i'n guc-awa'i'wa'. guc-an'u'ihī du-mi'm' ḡ'a'ug li'pfan gintē'wī'n gus-awa'i'wa'. hēc-tē' gamiwa''nau-an'u'ihī gi-hu'li guc-awa'i'wa, lau'ṁḁ

(again, as wife). However should there be another man (not a relative of her deceased husband) who should want the woman (to be his wife), then he would purchase her (from the relatives of her deceased husband). (2) It was the relatives of the man who had died who took the valuables (the bride price), from the man who purchased the woman. Then he could take that woman. He did not just obtain her for nothing (without a bride payment). And indeed when a woman's husband died, then no other man (from a family other than that of her deceased husband) could take her (to wife). (3) A man's wife was always kept by the man's relatives. And if instead some other person should take the woman, he would purchase her from the people (the family) who had first bought her, and they would take his payment. Then that man could take the woman. It is said that that is how they did. No one could ever obtain a woman just for nothing (without a bride payment). When she was purchased they kept her for all time.

4. When they purchased a woman, the man whose child she was had nothing whatever to say (further) to his child. The people (the family) who had bought her were the ones who kept that woman for all time. (2) If the old man whose child she was desired to take back his child, he took back (returned) the valuables (money) that had been paid for his child. When he returned the valuables, then he got her, (and) he took her back to his own home. (3) Now then if he wished to give her to another person, he would again receive valuables (from the new husband). That is how they always did long ago it is said.

41. Money and marriage

Long ago the people used to say that whoever had many female children, when they became big, that man (their father) would become a wealthy man.

um'ya'ndε. (2) guc-an'u'ihī gani'a'la' g'w'a'u'k du-mi'm' denig'wi'n guc-aŋga'watse't, guc-an'u'ihī di'ya'nda-wa'i'wa'. lau'ŋpε g'w'a'ug dentk'w'a' guc-awa'qtse't. wa''-lau' kω'nfan gidεDG'wi'n. guc-ti'-awa'i'wa' gi'a'la'-du-wa'qi', lau'ŋpε wa''-la'u' wa''na-an'u'ihī gidεDG'wi'n. (3) din'ε'wi umpi'ni guc-an'u'ihī duwa'qi' guc-an'u'ihī du-mi'm'. hεc-tε' wa''na-ami'm' gi-g'wi'n guc-awa'i'wa, dem'ya'ndε guc-ami'm' mε'ni gan'ya'ndεn, uŋG'wi'n di'ya'ndε. lau'ŋpε' guc-an'u'ihī intk'w'a' guc-awa'i'wa. pe's-waD-gini'na'hai. wa''-lau'-ye''-gidεDG'wi'n awa'i'wa kω'nfan. guc-dεDi'ye''ndi'yu'q din'ε'wi denipi'ni.

4. gus-dεDi'ni'ya'ndε-awa'i'wa', gus-an'u'ihī u'wa'ine:k wa''-lau'-ni'ke:-gidεD'na'k guc-du-dinwa'pyε. gus-ami'm' gani'ya'ndε g'wi'ni'k-deni'ni' guc-awa'i'wa' din'ε'wi. (2) guc-ayu''hu-u'wa'insk gi-hu'li-dumiwi''li duwa'pyε, uwi''li guc-aŋga'wetse't gantci'ya'ndiŋgui du-wa'pyε. guc-dεDiwi''li guc-aŋga'-wetse't, lau'ŋpε demG'wi'n, dentwi''li g'w'a'u'k-du-duma'. (3) lau'ŋpε' gi-hu'li cindi''t wa''na-ami'm', gus-yu'-dεmantciyε'mBi-aŋga'wetse't. pe's-gini'na'hai tcii'pgam-waD.

41.

tcii'pgam ganihimi'm' gini'na'kh'it ye'-u-lu'i'-du'wa'i'-ambi'netsa't, gu'c-gami-niDω'fu'yω', guc-an'u'ihī gambu'ntci antca'mBε:k. gu'c gami-ni'ya'ndε

They would buy his children, whoever wanted his children (as wives for his sons). (1) Some one person who had a child, a male child, now he would buy a woman (to be his son's wife). The man who had a daughter, his daughter would be purchased. (and) he would receive all sorts of money. (2) When the daughter of one such was bought, they would all assemble (the relatives of both families), at the place where they were going to (ceremonially) buy the girl. Then they would take the girl, they would paint her (face), they would fix up the girl. (3) Now one person would pack (carry on his back) the girl, and he would carry her to where the (pile of) money (and other valuables, all of which constituted the proffered marriage purchase price) lay. When that person (the girl's father) said in his heart (said to himself), "Oh this is a lot of (a sufficient quantity of) money," then he (the girl's carrier) would put down the girl (symbolizing acceptance of the bride price lying there). (4) But when on the other hand he said in his heart, "This money is not very much," when he (the carrier of the girl) got to where the money (and other valuables) lay, he lifted up the girl (higher, on his back). And then he would come back across (the open space between the families) here to where the girl's people were seated. (5) And the man's people would know, they would say in their hearts (say to themselves), "There is not very much money (not enough money)." Now then they (the boy's father and relatives) would put some more money on where the money lay. (6) And then that person (the girl's father) would go again to where the money lay, and then he would say in his heart, "Now there is a lot (enough) of money." Then he would put down the girl (indicating acceptance of the bride price offered). (7) Now then the people (the family) who had purchased the girl, they would take the girl. And the people who were the relatives of the girl, they would take the money. They say that that is how they always did it long long ago.

Gu'c-du'wa'i, ye'-gamihu'li guc-du'wa'i. (1) guc-ta'u'ne-ami'm' gamiti' duwa'pye, an'u'ih-i-duwa'pye, la'u'npde' gam'ya'nde awa'i'wa. guc-an'u'ih-i uti'-din'a-'na', gami'ya'ndi'yo'q din'a-'na', ma'dfan ni'ke gaŋG'w'in aŋga'watsa't. (2) ta'u'ne de'di'ya'ndi'yo'q din'a-'na', ma'dfan denige'watci, guc-teu'-de'du-ni'ya'ndi guc-ambi'ni. la'u'npde' denik'wa' guc-ambi'ni, deniye'ma't, denisu'ni guc-ambi'ni. (3) la'u'npde' ta'u'ne-ami'm' demka'pa'ni guc-ambi'ni, la'u'npde' dentk'wa' guc-teu' du-henda'kdat aŋga'watca't. de'di'na'k dinhu'bna guc-ami'm', "u' he'c-umlu'i'-aŋga'wetsa't," lau'npde' dentpi' guc-ambi'ni. (4) hec-ti' de'di'na'ga'd-inhu'bna, "wa'-me'nfan indelu'i' hec-aŋga'wetsa't," guc-de'dit'wu'q guc-dehenda'kdat aŋga'wetsa't, denti'p guc-ambi'ni. lau'npde' demayi' hec te'hau-teu' guc-ambi'ni-dumi'm' du-nida'tsit. (5) la'u'npde' guc-an'u'ih-i dumi'm' deniyu'ku, deni'na'k-dinhu'bna, "wa'-me'nfan delu'i' aŋga'wetca't." la'u'npde' denipi'-'yu-wi'nhe aŋga'wetca't guc-du-henda'kdat aŋga'wetca't. (6) la'u'npde' guc-ami'm' denti'-yu' guc-aŋga'wetca't du-henda'kdat, la'u'npde' gu'c de'di'na'k dinhu'bna, "la'u' umlu'i'-aŋga'wetca't." la'u'npde' dentpi' guc-ambi'ni. (7) la'u'npde' guc-ami'm' u'ye'nden guc-ambi'ni, denig'w'in guc-ambi'ni. la'u'npde' guc-ami'm' dinimi'm' guc-ambi'ni-dinimi'm', g'wini'k denig'w'in guc-aŋga'wetsa't. pe'c-wat gini'na'hai tei'pgam.

42. Money

Long ago the people named (had a name for) their (type of) money ('valuable thing'). What they called their money they always safeguarded well. They said, Whoever has a lot of money, he is a wealthy-upperclass-person (or, 'headman'). Should he wish a wife, he could buy her quickly (readily, since he had ready cash in the form of money-dentalia). (1) And further should he want a slave, he could buy (one) quickly (directly). Such a person had a lot of money. I myself do not know where they got their money-dentalia from. Perhaps it came to them from the ocean-coast. I have seen such money-dentalia. (2) Some of it was round and a little long (*gu'pɣup*, smaller 'dentalia,' strung on a sinew thread). It was just like bone that is white. And there was also another (kind of valuable-thing, money), it was just like bone that is flat-thin. It was just like buttons. And this that you see now, it is white just like bone (some type of long white bead-shell probably), and some of those (early northwest traders') beads, they called them their valuable-things also. (3) That was the people's money long long ago. These (Kalapuya) people would be marked (with a black tattooed line) on one (upper) arm, to measure the length of the (money-dentalia or other type of shell or bead) valuable-things. It is said that that is how they did, they said. I myself did not see them measure their (strings of) valuable-things (on their arms). (4) Whenever they bought a slave, or too when they purchased a woman, that is how they did they say (they measured the money-strings on their arms). Now that is all I know of that. That is what those people said long ago. The one who had a quantity of valuable-things (money beads or shells on strings), he was a good person (a wealthy-upper-class person or 'headman'). Now that is all I know of that.

42.

Gu's-ame''nma tci'i'pɣam giniq'a'uni diniɣa'watsa't. guc-ni'ke' ganiq'a'uni diniɣa'watsa't gu'c-din'e'wi gini'le'DG'wana gu'c-me'nfan. gini'na'k'wit, ye''-u'lu'i' diŋɣa'watsa't, g'a'uk mitca'mbe'k. gu'c-gi'hu'li a'wa'i'wa', li'pf'wan gintya'nda. (1) gu'c-yu'' gi'hu'li a'wa'ga', li'pf'wan gintya'nda. gu'c-umlu'i' diŋɣa'watsat gu'c-ami'm'. tci'' wa''-cde'yu'kun tcu'-gini-ya'mbi gu'c-diniɣa'watcat. yi'kun ginimaya'mbi du-mi'laq. gu's-aŋɣa'watsat tci'' ganho'dən. (2) wi'nhe gu-wi'lwilw pu'nuk gid'e'w's. pa''-manhu'i ne'-ant'si''-wi uma'u. lau'mɔe gu'c-ta'u'na-yu'', pa''-manhu'i ne'-ant'si''-wi u'ma'tatcat. pa''-manhu'i ne'-aŋka'ltca-wi. la'u'-he'c tce'ndi'bh'o'dən, uma'u-ne'-ant'si''-wi, na'u' gu'c-wi'nhe ayu'gal, gu'c-di-niq'a'unɛdini diniɣa'watcat. (3) gu'c-gindini'ba'la tci'i'pɣam gu'c-ganihimi'm'. gu'c-ami'm' dɛm'ye'matca ta'u'na di'la'ɣ'wa, gu's-aŋɣa'watcat dɛma'ndini dume'w'sna. pe'c-wat gini'na'hai, gini'na'k'wit. wa''-tci'' gid'e'ho'dən gidi nima'nde'di gu'c-diniɣa'watcat. (4) gu'c-ni'ke' a'wa'ga' dɛdi-ni'ya'nda, gu'c-yu'' dɛdi-ni'ya'nda a'wa'i'wa', pe'c-wat gini'na'hai. gu'ci-pa''-la'u' tci'' tce'yu'kun. pe'c-gini'na'k'wit gu'c-ganihimi'm' tci'i'pɣam. guc-ye'' ulu'i' diŋɣa'watsat, umsu'-ami'm'. gu'si pa''-la'u' la'u'-tci''-tce'yu'kun.

43. A lactating woman should not have intercourse

The people used to say, "If your wife has a small (nursing) child, you should not copulate with your wife. It is bad for the child's nursing." That is what the people said long ago.

44. Sexual intercourse

All the men when they were sweating (in the men's sweat-house) would chat, they would exchange yarns, (such as) what they did to the women when they had sexual intercourse. Some (one) of the men would say, "I know pretty well about that rubbing (of penis against clitoris). (1) When I rub a woman she urinates (ejaculates), her urine (secretion) keeps squirting, when I rub her clitoris. That is what she does." Some (other one) of the old men would say, "Now this (white man's way of) copulation is indeed just like dogs. (2) (But) when women are rubbed they like that very much. On the other hand that mere copulation (without prolonged genital friction) is indeed the manner of copulation of the white people." That is what they would say. The (Indian) woman lay on her side for (genital) rubbing, and the man also lay on his side, between her legs. That is how they did it so they say.

45. A transvestite

That one person (a Tualatin shaman named *ci'mxin*) a long time ago, I saw that person myself. People said, "That person is a man it is said, but he wears a (woman's) dress. His head (hair) is always tied just like a woman (with a head

43.

Gu'c-ami'm' gini'na'k'wit, "Guc-buwa-'gi' gamipi'ni i'sdu-awa'pya, wa'-nandewa'ina Gu'c-buwa-'gi'. danqa'sqa'yu Gu'c-awa'pya dintcu'tcu'wa." pe'c-gini'na'k'wit Gu'c-ganihime'nma tcii'pgam.

44.

Gu's-ma'dfan an'u'ihī dēdi-nigu-'duph^{wit} deni'yu'i'ni, denihe-'lentswida'hai, de'-'Gu's-dēdi-ni'na'hai a'wa-'qtset dēdi-ni'yu'ni. wi'nhe Gu'c-an'u'ihī deni'na'k'wit, "tci' mē'nfan tcum'yu'kun Gu'c-awi''wafin. (1) Gu'c-dēdi'wi''wat Gu's-a'wa'i'wa, dema'ya'la, demak^{wi}li'sk^{wi}lisu duŋk^{wa}'-l, dēdi'wi''wat Gu'c-dinle'pda. pe'c-dema'na'hai." wi'nhe Gu'c-ayw'fat'yw' deni'na'k'wit, "he'c-la'u' a'yu'tcwi pa''manhui-ni'-antē'l'-wi. (2) Gu'c-dēdi'wi''waf a'wa'i'wa' Gu'c-mē'nfan denihu'li. Gu'c-tē'-kω'nfan a'yu'tcwi pe''manhu'i nē''amba'sdōm-wi' di'yu'tc-wi'yaba." pe'c-gini'na'kh'wit. Gu'c-a'wa'i'wa' dem'a'tkat du'we''na, lau'pde Gu'c-an'u'ihī dem'a'tkat-yu', wi'li du-dintci'da. pe'c-wat gini'na'hai.

45.

tcii'pgam Gu's ta'u'na ami'm', tci''-gumhō'wōn Gu'c-ami'm'. ami'm' gini'na'k'wit, "ma'u'ihī-wat Gu'c-ami'm', Gidēfu'ini' ambī'ya. din'ē'wi gumfa'kdadi duŋg^{wa}' nē'-a'wa'i'wa-wi. (1) din'ē'wi pa''-gumanhu'i nē-awa'qtsat-wi. din'ē'wi

band). (1) He is always just how women are. He always goes around with women." They would say, "He is a man (in body), he has changed to a woman (in dress and manner of life). But he is not a woman (in body). (2) It is his spirit-power it is said that has told him, You become a woman. You are always to wear your (woman's) dress just like women. That is the way you must always do." They said, "His spirit-power is coyote it is said. (3) That coyote told him, That is what you are to be. You will be a shaman." He was a big shaman. That is how that person was when I myself saw him. (4) They said, "He at one time had one young fellow it is said. That was his husband it is said." I myself did not see that. The people did say that. That is all now that I know of it.

46. The hoop and arrow game

The people called it the hoop. They all played with it when the people assembled. Then indeed they played with the hoop. Now then they threw it, they made it roll along, and then persons would shoot at it. (1) Now once in a while one of them would hit it when he shot at it. The others would miss it. That is how they did it all the time so they say. I myself did not see them play it. That is the way the people used to talk about it. (2) I myself only heard about it. When they played it some of them stood here, and others stood yonder. Then those who stood here threw and rolled, and those others shot at it when it passed, when it passed there where it was marked, now then they shot at it. (3) Now those other people took it, and they threw it too. They made it roll along, and then

dem'i'dit du'wa'qtsat." gini'na'k'hit, "ma'u'ihī, indɛbu'nha wa'qtsat. wa''-indihī'wa'i'wa'. (2) gu'c-diyu'fma-wat bum'ni'cni, nambu'nha wa'qtsat. din'ɛ'wi namfu'ini' bubi'ya nɛ'-awa'qtsat-wi. pa'c-din'ɛ'wi nama'na'hai." gini'na'k'hit, "di'yu'fma mi'cni'-wat. (3) gu'c-acni' bum'ni'cna, pɛ'c-namanti'. namihpa'lakya." u-bɛ'la-ampa'lakya. pɛ'c-gumanhu'i tci''-gumhɔ'wɔn gu'c-ganhimi'm'. (4) gini'na'k'hit, "ta'fɔ-wa't gumpi'ni' ta'u'na a'yi''watsat. gu'c-gindu'wa'qi'-wat." wa''-tci''-gidɛhɔ'wɔn. pɛ'c-gini'na'k'hit gu'c-ami'm'. gu'ci' pa''-lau' tɛ'yu'kun.

46.

gu's-aŋc'a'hyi gu's-ami'm' giniq'a'uni. gu's-danila'gadi gu's-ma'dfan danigɛ'wu ami'm'. la'u'ŋpɛ' gu's-danila'gat gu's-aŋc'a'ihī. la'u'ŋpɛ' danimaga'wi, danimapi'lk, la'u'ŋpɛ' gu's-ami'm' danimapla'tsisyat. (1) la'u'ŋpɛ' ta'fɔ-wɔnt ta'u'na dantwa''ni gu's-u'pla'tsat. gu's-wi'nhɛ dɛnit'si'bi'. pɛ'c-wat gini'na'hai. din'a'wi. wa''-tci''-gidahɔ'wɔn gu's-gidi-nila'kwit. pa's-gu's-ganimi'm' gini-hɛ'lentswau. (2) kɔ'nfan-tci'' gŋga'pɔn. gu's-gidi-nila'kwit wi'nhɛ ha'-gini-da'pwit, na'u-wi'nhɛ gu'-gindinida'pwit. la'u'ŋpɛ' ha'c-ganida'pwit dandini-ga'wi-pi'lkipat, na'u-gu'c-g'wi'ni'k danimapla'tsat gu'c-dadi-daŋga'n, gu'c-dabaha-yɛ'matca gu'c-dadi-daŋga'n, la'u'ŋpɛ' danipla'tsat. (3) la'u'ŋpɛ' g'wi'nik-yu' gu's-ami'm' dɛnimag'wi'n, la'u'ŋpɛ' danimaga'wi-yu. g'wi'ni'k dandimapi'lkipat,

these others stood here and shot at it. That is the way they always did so they say, when they played. That is what they said. I myself did not see it.

47. Playing the hand game

Long ago the people (men) when they played (gambled at) the hand game they always took good care of their hearts (prepared themselves, watched their gambling dream-powers). They always sweated (in the sweat house, before gambling), they swam (after sweating) in the early morning. Those who had wives did not copulate then with their wives. (1) If he were impure-from-copulation he would never win anything. A man smelled all over when he had copulated. Long ago when you copulated it would be five days again before your body became good (odorless) again. (2) Those men (who gambled at the hand game) were always swimming (to cleanse themselves), and those others who swam (were unmarried). They (hand game players) sat at both ends (of the long row of players). And the one who counted the sticks (the point counts), he too was always swimming. (3) The one who was in the center, he also always shot at (guessed at) the gambling-bones. And when he had hit (guessed) the gambling-bone, then he sang, and now the rest of the people (the row on his side) all sang (too). (4) Now (after winning the gambling-bones from the row of opponents) that (center) man would take all four of the gambling-bones, he would shake (make various passes and deceptive motions with) his hands, he would throw the gambling-bones up in the air, he would yip (short high pitched falsetto cries), and then when he caught the gambling-bones he threw two gambling-bones to the end (man on his own row), (and) the two (others) he threw that way (in the other direction) likewise. Then they all sang (while the opposite side in its turn guessed where the bones were).

na'u-ha'c-ni-da'pwit g'wi'ni'k danipla'tsafw'. pa'c-wa't gini'na'hai din'a'wi, gidi-nila'kwit. pa'c-gum'na'k-wat. wa''-tci''-Gibahw'don.

47.

tci'pcam ami'm' dɛdi-niG'wi'nhi'yɛ din'e'wi dɛnilɛ'DG'ane. dinihu'Bna. dɛnigu'dupf'ɪd din'e'wi, dɛnitsa'ŋqtse'fid du'gu'DGumu. guc-ye'-uti'-du-wa'qi wa''-lau' dɛdɛniwa'i'na diniwa'qi. (1) dɛdibu'maqdint wa''-lau' ni'ke' gidɛdhe'mi'. ma'dfan ni'ke' nihu'icni an'u'ihɪ dɛdibu'maqdint. tci'pcam ma''ti'-dɛdi-nibu'maq'yu. wa'nfu-ampya'n' tci''-lau' dɛdi-macu'yu. buka'pye'. (2) din'e'wi dɛnitsa'ŋqtse'fid gwi'ni'k gus-an'u'ihɪ, lau'ŋdɛ guc-wi'nhɛ gus-ye''-dɛnitsa'ŋqtse'fid. din'e'wi dɛniyu' mu'igu du'ɟuwi'ne. lau'ŋdɛ gu's-ta'u'ne di-mɛ'kan guc-a'wa'da'k, G'wa'u'G-yu' din'e'wi umtsa'ŋqtse'dint. (3) gu's-yu-utɛ'cdu-wi'lfɪ, din'e'wi G'wa'u'G-umpɛ'ɛ'tsa-di guc-aŋG'wi'nhi. lau'ŋdɛ dɛdi'twa'ni guc-aŋG'wi'nhi, lau'ŋdɛ dɛntq'a'u't, lau'ŋdɛ guc-wi'nhɛ-ami'm' ma'dfan dɛnimaq'a'u't. (4) lau'ŋdɛ guc-an'u'ihɪ dɛntG'wi'n guc-ma'dfan ta'ba-aŋG'wi'nhi, dɛnti'lisgabni dɛ'la'G'wa, dɛntga'wi guc-aŋG'wi'nhi tɛɛ'miyank, dɛnt'sa'ik'wa, lau'ŋdɛ dɛdi-dka'bniyi-guc-aŋG'wi'nhi lau'ŋdɛ dɛntga'wi Gɛ'mi-aŋG'wi'nhi du'ɟuwi'ne, Gɛ'mi he''-yu-dɛndɛŋga'wi. lau'ŋdɛ ma'dfan dɛniq'a'u't.

48. Myths should be told in wintertime

The people used to say, "It is not good to tell myths in the summertime. Perhaps a rattlesnake might bite a person, or a yellowjacket might sting a person, should one tell myths in the summertime." (1) But they do tell stories during wintertime. It is good to tell myths in the wintertime. There are long nights in wintertime.

49. Shamans can tell about missing people

Long ago the people used to say, "A shaman knows everything through his dreams. He sends out his dream-power when he wants to know what people are doing at some different place. If anyone went away to another place, (and) if he did not get back, (1) then the people would say to a shaman, "Try (to see) what has become of that person. He has not gotten back. Maybe he will die." Then the shaman would say, "Done! (Very well!) Pretty soon I will try (to see with my dream-power) tonight." Then if that person was not to die, (2) then the next day the shaman would say, "Oh he is living. He is quite all right. He did not die." That is what he would say to the people. Now further then the people would learn when a person had died in a stream, (3) when he had gone down in it, (and) the people could not find him, then they would send for a shaman who had dead people for his dream-power. They would speak to that shaman—when that shaman had dead people for his dream-power, they would say, "He can converse easily enough in the dead people's language"—(saying to the shaman) "Speak to him! (to the drowned person). (4) Where is he lying in the water?" Then the

48.

Gus-ami'm' Gini'na'kh'w'id, "wa"-ḡḡe'u' Giniḡi'ni'na'ye'ḡi du me'Gu'. laḡa-antke' gamyi'q' ami'm', nau-antye'ḡi gamye'la't' ami'm', Guc-ye'ḡi ḡi ḡi'ni'na'ye'ḡi du me'Gu'." (1) Guc-tē' dēniḡi'ni'ye'ḡi du ḡya'us. Guc-umsu' dumiḡi'ni'ye'ḡi du ḡya'us. ḡemBω's awi'fyē du ḡya'us.

49.

tcii'ḡgam Guc-ami'm' dēni'na'kh'w'id, "Guc-ampa'lakye ma'dfan-ni'ke' Gum'yu'kun du du wa'. GUCDU-yu'ḡma ḡem'u'mhē'ne' dēdihu'li-dumi'yu'ku ami'm' dē'-ni-fi wa''na-anu'wa. Guc-ye'ḡi-ḡi'ḡi wa''na-anu'wa, wa''-dēdi-wu'k, (1) lau'ḡḡe'-ami'm' dēni'ni'c'ini' ampa'lakye, "dē'-dēma'ndad Guc-ami'm' dē'-gamanhu'yu'. wa''-uwω'ḡud. yi'kun gam'a'la'." lau'ḡḡe' Guc-ampa'lakye dēni'na'k, "ḡē'tc! di'-s-du-ma''nd gamihu'yu'." lau'ḡḡe'-Guc-ami'm' wa''-dumi'a'la', (2) lau'ḡḡe'-ma'itcu' Guc-ampa'lakye dēni'na'k, "ḡ' umtē'cdu. umsu'-wi. wa''-ḡiḡe'a'la'." ḡē'c-dēni'ni'c'ni' dīnini'm'. lau'ḡḡe'-Guc-ami'm' dēni'yu'kun Guc-tē' ami'm' dēdi'a'la' du ḡḡe'', (3) dēditi'-wa'la, Guc-ami'm' wa''-lau' ḡiḡe'diida'ts, lau'ḡḡe' dēni'u'mhē'ni ampa'lakye uwē'qi' du-yu'ḡma. dēni'ni'c'ni' Guc-ampa'lakye—Guc-ampa'lakye Guc-awē'qi' ḡi-dinyu'ḡma, dēni'na'kwid, "ḡ'a'u'k-li'ḡfan ḡintyu'-wi awē'qi' dumha'"—"dē''-dē'ω'dudha"! (4) tcu'-manḡi'ni'ḡi du ḡḡe'?" lau'ḡḡe' Guc-ampa'lakye du-hu'yu' dēni'

shaman would go at night to the water, and he would talk the language of dead people. Then he would say, "Ah yes. He is lying down below here." And so the people would go look where he said he (the drowned person) lay down below in the water, (5) and sure enough they would find him there. Once in a while when they missed a person, then they would take what clothes that person had, and they would give them to the shaman (saying), "Can you try to see if that person is going to die?" They said (that) to the shaman. (6) Then when the shaman would put that person's clothes under his head, when he was asleep at night, then the next day when he awakened, he said, "Oh I saw him last night. (7) He is still living. He has not died." That is what the shaman would say it is said. Sure enough that person would return. That is what they used to do long ago it is said.

50. Some Shakers find the body of my brother's child

1. Now I will briefly recount how it once happened to one of my relatives (my brother Abe) here at this place (Grand Ronde) where we live. My brother's child (a boy aged about six or eight) fell into the water from a foot log bridge (over the Yamhill River). He slipped on it, and then he fell into the water. (2) Now then we were unable to find him. We sought him there in the water. We did not know where to find him. We searched for him perhaps two days. (3) Two whites arrived from the place we call *tcami'Gidε*, and (which) the whites now (call) Salem. They call the place that now. They looked for that child that had fallen into the water. They could not find him. So then when it became dark they went back (to Salem).

guc-du·pge'', lau'ṁde demyu·wi-awe·'qi'-dumha''. lau'ṁde dem'na'k, "ε·hε· hε'c-mampī·'did wa'la." lau'ṁde gus-ami'm' dēndini'u·'fu' guc-du·dε'na'Ga't mampī·'did wa'la du·pge'', (5) wi·'nac-wi·' gu's-dēnida''ts. ta·'fw·dint dēdinit'su'li ami'm', lau'ṁde' dēnig·i'n guc-ami'm' Gi-ti'-dinsi·'dqaq, lau'ṁde-dēnidi·'d gus-ampa·'lakyε, "dε·'-Gi·ma'ndad guc-ami'm' Gam'a'la·-yε?" dēni'ni'c'ni gus-ampa·'lakyε. (6) lau'ṁde' gus-ampa·'lakyε gus-ami'm' disi·'dqaq dēmpi·' wa'la du·duḡc·'a', dēdi-wa'i du·hu·'yu·', lau'ṁde' ma'itcu' dēdiḡc·'dga, dem'na'k, "ū· G·amhω·'dṅ G·adihu·'yu·'. (7) umtε·'cdu-wi·. wa''-ṅde'a'la'." pε'c-dεm'na'k ampa·'lakyε-wad. wi·'nac-wi·' guc-ami'm' demayi·'. pε'c-wad gini'na'hai tci'pgam.

50.

1. la'u' pu·'nuk tcumhe·'lentswa guc-tε·' gumanhu''yu· ta'u'na dēmi'm' gu'c-hε·'-cdω·'-dudu·da·'tcit anu'wa. dεṅku·'ni du·wa·'pya gumhi·'tc-du·pGi'' gu'c-du·bi·'lik. gumyε'lt'cwa, lau'ṁde ginthi·'tc du·pGi''. (2) lau'ṁde wa''-lau' sDω·'-Gidεdu·da''ts. Gindi'u·'di-gu'c-du·pGi''. wa''-Gidεdiyukun tcu' gidu·duda''ts. Gindi'u·'di yi·'kun gε·'fu-ampya'n'. (3) gε·'mi' amBa'cdin ginima·'ya'mp sDω·' tcεndu·k·'wa'uni anu'wa tcamī'Gidi, la'u·-tε·' amBa'cdin tcε'Salem. gu'c-nik·'a'unes-dini anu'wa-la'u'. Gini'u·'di guc-awa·'pya ganthi·'tc du·pGi''. wa''-la'u' gidεdinida''ts. lau'ṁde Gidi·hu·'yu·' Gindiniyi·'.

2. Now that brother of mine said to me, "What do you think if I go get those whom they call Shakers?" Well then I said to him, "(Follow) your own heart (suit yourself). If you go get them, it might perhaps be good if they do find the child." (2) So then sure enough he went to fetch them. He threw (sent off) a paper (letter). Indeed those people (Shakers living at Siletz) came (in several autos) on the next morning. Now I will tell you who (what) were those (Shaker) people's names who came. (3) One man's name was Jackie Johnson. I do not quite know just where that man's place (his native group's locale) was. Perhaps he is part seashore-people (anywhere from Nehalem Tillamook south to Coos Bay), (and) he is part Siletz (i.e. from the Takelma, Lower Coquille Miluk Coos, or any southwestern Oregon Athabaskan). I myself do not quite well know. (4) There was another one whose name is Hank Johnson.⁸ Maybe he is part Alsea and (part) Umpqua. That is his place (the original village homes of his parents) maybe. And there was another whose name (was) Tommy Jackson,⁹ he was an Alsea person. (5) And another person's name was Orton. He is a Siletz (from one of the Siletz Reservation bands) they say. And another person too whose name is Oscar Wood. He perhaps—I do not quite well know—(is) a Klickitat (southern Washington Sahaptin) person. (6) And another person too, I do not know what her name is.¹⁰ That (latter) elderly woman said this, "I saw the child in my dream this morning. He was brought (dead) into the house." That is as much as I know of (this part of) my narrative, this that I am relating.

2. lau'ɲdɛ gu'c-tci''-dɛŋku'ni gum'ni'ɔdinifai, "dɛ'-manhui buhu'pna gu'c-gi-wu'k gu'c-nik'wa'uni aShaker?" lau'ɲdɛ tci''-gum'ni'ɔdini, "ma'-buhu'pna. namihu'li dumiwu'', yi'kun gu'c-gamsu' gami'nida''ts guc-awa'pya." (2) lau'ɲdɛ wi'nac-wi' g'wa'uk giniwu''. gintga'wi amb'i'ba. wi'nac-wi' guc-ami'm' g'wi'ni'k gidi-ma'itcu giniwa'la. la'u' tcumni'ɔdumbui yi''-gindinik'wa't gu'c-ganihimi'm' ganiwa'la. (3) ta'u'na an'u'ihī gindun'k'wa't Jackie Johnson. wa''-mɛ'nfan sdɛ'yukun tcu' gu'c-mandinu'wa guc-an'u'ihī. yi'kun wi'nhe guma'a'uta, wi'nhe gumaq'ws. wa''-mɛ'nfan sdɛ'yukun-tci''. (4) gu'c-tɛ' ta'u'na gindun'k'wa't Hank Johnson. yi'kun wi'nhe mɛ'a'lsiya na'u-an'a'mpk'wa'. guc-mandinu'wa yi'kun. guc-ta'u'na-tɛ' gindun'k'wa't Tommy Jackson, g'wa'uk guma'a'lsiya ami'm'. (5) guc-ta'u'na-tɛ' ami'm' gindun'k'wa't Orton. gumaq'ws-wat. gu'c-ta'u'na-yu' ami'm' indun'k'wa't Oscar Wood. yi'kun g'wa'uk—wa''-mɛ'nfan sdɛ'yukun—la'gadət ami'm'. (6) gu'c-ta'u'na-yu' ami'm', wa''-ɔdɛ'yukun gandun'k'wa't. g'wa'uk guc-ayu'hu'yu a'wa'qtsət gu'c-ga'na'gat, "tci''-g'amhω'du g'wadigu'dguma du-dɛwa''ya guc-a'wa'pya. g'amala'ma'yωq du-ma'." gu'ci pa''-lau' tɛ'yukun dɛyɛ'nɛ'ba, hɛ'c-inɔnhe'lentswanduba.

⁸Hank Johnson was one of Dr. Frachtenberg's interpreters for the Lower Umpqua-Siuslaw language.

⁹Tommy Jackson was Dr. Frachtenberg's principal informant for the Alsea language. He died in 1929.

¹⁰I think that this may be the present wife of John Albert, the last speaker of Alsea. Like her husband, Mrs. Albert is today a devout Shaker; natively she is from an Athabaskan dialect spoken on the seacoast between Euchre Creek and Miluk Coos.

3. Now then they (these Shakers from Siletz Reservation) sang. They had with them many small bells (large hand gongs such as are used in elementary schools), and whites' pitch (i.e. candles). These they lit. They held the burning pitch (candles). (2) That is how they did (they sang and danced, holding candles or ringing gongs) on that day when they got there (they danced and sang outside the Grand Ronde schoolhouse). And then when it became dark they stood at their dance (danced), those (Shakers) who had come from Siletz, those people who had arrived (they continued dancing into the night). They were all Shakers they say. (3) People say that those who are that kind of person (who are Shakers and have Shaker spirit-powers) know all (sorts of) things (have many strong dream-powers), when they sing (and) they stand at their dance. And indeed (later) during that night they (the Shakers) had much discussion (among themselves), and then they said, "We do know that he fell into the water. (4) He slipped on the foot log bridge, he fell into the water. Perhaps we may not find him now. We do not know (what our dream-powers indicate) that it is all good how we work (we seem to be of unfortunately different dream-power knowledge as to where his body may be lying). (5) Some of us people are different here in our hearts, we are not all one at heart (our dream-powers differ in their information)." That is how they spoke when those people discussed it that evening.

4. So then the next morning they wanted to return (to their Siletz homes, feeling that they had failed). Now then my brother said to them, "Better if you try it once again (sing and dance and try to learn from your dream-powers)." And indeed one woman of those Shakers (possibly Mrs. Albert) in the morning said then, "Yes. Now we may find him pretty soon. (2) Maybe I did see him in my dream this (early) morning. He was brought inside. The little child was laid here. He had on trousers. And he also had his coat on him. (3) That is how I saw him in my dream this morning. Now let us go try to find him." Then sure

3. lau'ŋpɛ giniŋa'udwit. giniŋ^{wɛ}'ni lu'i' i'sɔfat an^{di}'ndin, na'u-am^{ba}'s^{di}n diŋk^{la}'. gu'c-giniye'li. ɔniŋ^{wi}'nhi uk^wa'ɬbat gus-ŋk^{la}'. (2) pɛ'c-gini'na'hai gu'ci ampya'n' gini-niwa'la. lau'ŋpɛ gidi-hu''yu' giniya'tsi-dini'yɛ'l'wa, ginimaya'mp tɛnSiletz, guc-ami'm' ganiwa'la. ma'dfan ginihiShaker-wat. (3) ni'na'kwit ami'm' guc-g^{wi}'ni'k pɛ'c-anhui ami'm' ma'dfan ni'kɛ ni'yu'kun, ɔɔdi-niŋa'ut ɔɔdi-ni'ya'tci-dini'yɛ'l'wa. wi'nac-wi' gu'ci anhu''yu'wa lu'i' g^{wi}'ni'k gini'yu'i'ni, lau'ŋpɛ gini'na'kwit, "tcindi'yu'kun-wi-gamhi'tc du'pɛi". (4) gu'c-du-bi'lik gamyɛ'lt'swa, ganhi'tc du'pɛi". yi'kun wa''lau' dindu-da'tc. wa''cɔɔdi'yu'kun wa''ma'dfan mɛ'nfan inɔcu' du'ta'kfin. (5) wi'nhe hɛ''cɔw' ami'm' wa''nau-dinhu'pnani, ma'dfan-sɔw' wa''cɔɔdita'u'nana du-hu'pna." pɛ'c-gini'na'kwit gu'c-gidi-hu''yu' gidi-ni'yu'ini guc-ami'm'.

4. lau'ŋpɛ ma'itcu' du-gu'dgumu ginihu'li duminiyi'. lau'ŋpɛ gu'c tci''-ɔɔŋku'ni gini'ni'ɔɔini, "su''-la-fan ta'fɔ'-yu' dupma''nt." wi'nac-wi' ta'u'na awa'qtset guc-ganiShaker du-gu'dgumu lau'ŋpɛ gum'na'k, "a''ha''". la'u'-di's ɔɔndu-da''ts. (2) yi'kun du'ɔɔwa'ya c^wadigu'dgumu g^wamhɔ'wu. g^wamala'-ma'yug. hɛ'c-g^wamanpi''yug guc-a'i'sdu-a'wa'pɛya. c^wamti' dula'mantsi-da. la'u'-c^wamti'-yu' diŋca'bu c^wafu'ini. (3) pɛ'c-g^wandenhɔ''yu' ɔɔwa' hɛ'c-

enough they all went away. Some went to the other side of the stream. They crossed on the foot log bridge. (4) But some others did not cross over. Now then they went on down below, they sang (seeking the aid of their dream-powers) as they went along. Now three persons got into a canoe, they too went along by canoe. (5) Then they went on a little below there where I live (downriver from my house), and sure enough below that place they found the child lying in the water. He was lying they say face down in the water when they found him. (6) And those three persons who were in the boat, one of them saw him first. Those two (others who) were seated in the boat, they did not see him, they had not noticed. Only that one (who had the best dream-power) saw him. (7) Now then he got out of the boat, and he went in the water, and then he got near to it where it was lying. Then those two (other) persons saw it indeed. Now the one who had gone into the water took hold of the child, and he drew him out of the water. Then they took the child back to his house where he had lived.

51. After a bad dream blow ashes on your child

Long ago the people, a person who had a child, once in a while he would sing to his child, just alone he would sing to his child. (1) They would say that such a man (did that) when he had had a bad dream, when his dream was no good, then he would sing (one or more of his dream-power songs) to his child. And a woman would do the very same way too, she would (also) sing (her dream-power songs) once in a while (after a night of bad dreaming) to her child. (2) When they sang (thus) to their children, they would take ashes, and they would slap the ashes

g^wadigu' dGumu. la'u'-tcinni'i' tcinduma''nt dumiDuda''ts." lau'ndε wi'nεc-wi' ma'dfan-gini'i'. wi'nhe gini'i' tce'hau Dupgi''. ginika'na' gucdu-bi-'lik. (4) wi'nhe-tε' wa''-gidεnika'na'. lau'ndε gidi-dini'i' wa'la, giniqa'utwit gidεni'i'fit. lau'ndε psi'n' ami'm' gini'mu'ifi't du-ba'u', gwi'ni'k-yu' gindini'i'fit du-ba'u'. (5) lau'ndε gindini'i' pu'nuk wa'la tcu' guc-tci'' sduhεntε'cdu, lau'ndε wi'nεc-wi' gu''-wa'lafan ginida''ts guc-awa'pya gumpi'dit du-pgi''. gumsni'na'tsa'na-wat guc-du-pgi'' gidi-nida''ts. (6) lau'ndε gu'c-psi'n' ami'm' gani'mu'ifit du-ba'u', ta'u'na mε'ni-ginθw' du. gu'c-gε'mi ganida'tsit du-ba'u', gwi'ni'k wa''-lau' gidεdinihω' du wa''-gidεnihω' dθn. ye'lε guc-ta'u'nε gumhω' du. (7) lau'ndε gidi-ka'ntewa guc-du-ba'u', lau'ndε gidi-ti' du-pgi'', lau'ndε gintye'tci' wω'gat guc-gidεhεmpi'dit. tci''-lau'-tε' guc-gε'mi' ami'm' ginihω' du-mθdi. lau'ndε guc-ta'u'na gandεn'i'-du-pgi'' gintg^wi'n guc-awa'pya, lau'ndε gumama'lkdi du-pgi''. lau'ndε gindiniwi'li' dudu-ma' guc-awa'pya gidu-hεntε'cdu.

51.

tcii'pgam ganihimi'm', guc-ami'm' ye'-di'wa'inek, ta'fw-dint dεηqa'udadi du'wa'i', ye'lε-ta'u'nεbath^wan g^wa'u'k-dεηqa'udadi du'wa'i. (1) dεni'na'kwid gus-an'u'ihī dεdiqa'sqa'yw du-wa', wa''-dεdisu''-du-wa', lau'ndε-dεηqa'udadi du'wa'i. nau-awa'i'wa'-yu' pε'c-dama'na'hai, dεηqa'udadi ta'fw-dint du'wa'i. (2) gus-dεdi-niqa'udadi dini'wa'i, dεni'g^wi'n ansgu' b, lau'ndε dεndinila' bDiniyi-

together in their hands, and the ashes would go up in a puff, and they would blow the ash dust (on their child). It is said that that is the way they did. That is how they did if they had had a bad dream. (3) Then they would scatter the ash dust about, and when they blew on the ashes, they would say in their hearts, "May it not become like that, like it was in my dream last night!" That is how they did it is said.

52. Seeking spirit-power

Always a boy who wanted to become a shaman, he was always swimming in the early morning. And when it became dark (at night), (and) the moon was full, then he would go to the mountain. (1) He would fix up that spirit-power-place on the mountain. He would go five nights. Always in the early morning he would be swimming. And then he would find his spirit-power, while he slept he would see his dream-power, his spirit-power. That is how he was (did) all the time. (2) Then to be sure sometimes he would become a shaman, and he might be a big shaman. (But before that time) they would tell him, when he went away in the nighttime (to seek shamanistic spirit-powers), "Do not be fearful when you go about. (3) You must get to where you have gone to." They told him, "If you are frightened, if you return before you have yet arrived at where you have gone to, it is not good for you to come back. You are cutting off your life" (if you do that).

53. Illness due to non-acceptance of new dream-power

The people used to say long ago that once in a while some one man who had not made good (had not carried out the instructions of) his dream-power, then

dini'la'ḡwa, lau'ḡde guc-asḡu'ḡ demaq'wi's'wa, lau'ḡde guc-dēdinipu'fi' guc-asḡu'ḡ. pē'c-wad gini'na'hai. gus-pa''-dēdi-ni'na' guc-dēdiqa'sqa'yw' dini'wa'. (3) lau'ḡde' guc-dēdi-niḡ'wi'sini' asḡu'ḡ, lau'ḡde dēdi-nipu'fi' guc-asḡu'ḡ, dēni'na'k dinihu'ḡna, "wa''-pa" ganditcihu''yu, guc-ḡ'wi-dēwa' ḡ'adihu'yu'!" pē'c-wad gini'na'hai.

52.

din'ē'wi ayi'watsēd dēdihu'li-dumibu'ntci ampa'lakye, din'ē'wi umtsa'ḡq-tse-dint dugu'ḡgumu. lau'ḡde' dēdihu''yu, andw'Bi dēdibu''yu, lau'ḡde' dem'i' dume'fu'. (1) demsu''na guc-andu'tcuba dume'fu'. dem'i' wa'nfu-awi'fye. na'ē'wi dēdi-ḡu'ḡgumu umtsa'ḡqtse-dint. lau'ḡde' guc-dēmanda''tc dinyu'ḡma, dēdi-wa'idid demhω'du-duwa', dinyu'ḡma. pē'c-din'ē'wi-dēmanti'. (2) lau'ḡde' ta'fω-dint wi'nac-wi' dembu'ntci ampa'lakye, lau'ḡde' dembe'la' ampa'lakye. dēni'ni'cdini', dēdi'i'did duhu''yu, "wa''-nēdē'ya'qladint nēditi'dit. (3) nenth'w'u'q guc-ḡ'wadudēni'." dēni'ni'cdina, "nēmi'ya'qla', nēmimayi' wa'-ma'bad nēmidēn-th'w'u'q guc-tcu'-ḡ'wadudēni', wa''-ḡdēcu' nēmimayi'. gamḡu'pna buhu'pna.

53.

tcii'pḡam ganihimi'm' gini'na'kh'ḡid gus-ta'fω-dint ta'u'nē-an'u'ḡhi uwa'' dēndisu''ni dinyu'ḡma, lau'ḡde' ḡ'a'u'guc-ami'm' demhē'li-b. lau'ḡde din'ē'wi

that person would become ill. And he would continue to be ill all the time. Now then his relatives would say to that person who was sick, "It is better if we go fetch a shaman at once, (to see) what is making you like that. (1) We will go get a shaman. What is your heart (your opinion)?" So then the sick person would say, "Your hearts (suit yourselves)!" Now then his relatives would fetch a shaman. Now when the shaman came to doctor him at nighttime, then the person who was ill, all his relatives came. (2) And so the shaman doctored. Now then he said, "Oh but there is indeed nothing I can do. He himself knows what is doing that to him. It is his own spirit-power which is doing that. His dream told him, You are to do that! (3) But then he did not do what his dream had told him. (To the patient:) Sing your (dream-power) song! Stand up at your dance! (dance!) Pay these people when they help you (by singing and dancing your dream-power song-dance with you)!" That is what that shaman would tell the sick person. (4) The shaman would say of that person, "If he will stand up to his dance maybe he will become well." Then when the shaman went back home, now those people discussed it with one another. And then they said, "It may be better if we get (more) people together now" (to help in the dream-power song-dance to be given). (5) They said to the sick person, "It will be good now for you to sing." So then the sick person said, "Done! I will sing!" And then sure enough they would assemble (more) people, and they went to fetch that shaman again (to have him present to assist at the dream-power dance). Now then when the sick person was to sing, (6) once in a while the sick person would say, "I have no dream-power-song of my own!" Then the shaman would say, "Oh you do have a dream-power-song. Now I myself will sing your song!" So then the shaman would sing. And

dēmhē'luba't. lau'ṁdē guc-du-mi'm' dēni'ni'cdini guc-uhē'luba't, "umsu' la'ufan gi-du-wu''-ampa'lakye mā'ni'kē guc-pa''-una'fēbu. (1) tcinduwu''-ampa'lakye. dē'-manhu'i buhu'bna?" lau'ṁdē' guc-uhē'luba't dēm'na'k, "ma'ti-di-hu'bna!" lau'ṁdē guc-du-mi'm' dēniwu''-ampa'lakye. lau'ṁdē guc-ampa'lakye dēma'i' diyē'klifel du-hu''yu', lau'ṁdē' guc-ami'm'-uhē'luba't, ma'dfan dēnima'i' du-mi'm'. (2) lau'ṁdē gus-ampa'lakye dēdiyē'klifau. lau'ṁdē-dēm'na'k, "ū· wa''-lau'-tē'-tci''-gidēdē'na'. g'w'a'u'k-um'yu'kun guc-ni'kē-pe'cu-u'na'hai. g'w'a'u'g-indiyu'fma gu'c-pe''-u'na'hai. du-wa' Gum'ni'cdini, pe''-nēma'na'! (3) lau'ṁdē' wa''-g'wau'k-pe'c-gidi'na' du-wa' Gum'ni'cdini. dēqā'ud! dē'ya'tci-buyē'l'wa! nēnida'bnad guc-ami'm' giniga'm'yē'tēbu!" pe'c-guc-ampa'lakye dēm'ni'cdini' guc-uhē'luba't. (4) guc-ami'm' dēm'na'k guc-ampa'lakye, "gami'ya'tcē-di'yē'l'wa yi'kun di's-gamsu''yu'." lau'ṁdē gus-ampa'lakye dēdi-yi', lau'ṁdē' guc-g'w'i'ni'k-ami'm' dēniyu'wu'-letsh'wuda. g'w'i'ni''k. lau'ṁdē-dēni'na'k, "umsu' gi-di-gē'wē-lau' ami'm'." (5) dēni'ni'cdini' guc-uhē'luba't ami'm', "umsu''-lau' ma''-dēqā'ud." lau'ṁdē guc-uhē'luba't dam'na'k, "gē'ts! tsiṁqā'ud!" la'u'ṁdē'-wi'nac-wi' dēni-gē'wa'-ami'm', lau'ṁdē guc-ampa'lakye dēniwu''-yu'. lau'ṁdē guc-uhē'luba't dēdiqā'ud, (6) ta'f-w-dint guc-uhē'luba't dēm'na'k, "uwa''-tci''-dēṁqā'udē!" lau'ṁdē guc-ampa'lakye dēm'na'k, "ū· umti' buqā'udē. lau'-tci''-tcintqā'ud guc-buqā'udē!" lau'ṁdē gus-ampa'lakye dēmaqā'ud. lau'ṁdē guc-uhē'luba't ami'm'

the sick person who had said that he had no song, he himself would sing. (7) It was as if he (the shaman) were indeed not in his heart (as if he were out of his mind), when he sang the song, when the shaman sang it. Now then the shaman remained by the sick person. When the person stood dancing, the shaman stood right there (by him) too, he watched the sick person closely. (8) And the rest of the people were all singing and standing dancing (his song, too). That is how they used to do. They stood at their dancing (they danced) for five nights. And now on the fifth night, when it was in the middle of the night during the night, the people took a rest, they ate, when they finished eating then they (again) stood up to their dancing. (9) And now when it became morning, then that was the time that they ceased their dancing. Now they (the sick person and his relatives) paid all those people who had stood at the dancing, who had assisted the sick person (by singing and dancing his dream-power-song-dance with him). (10) And sure enough that sick person would become well again. That is how they used to do. If that is what the shaman had said, and they did that, then he would get well again. (11) And the people said, "It was his dream-power to be sure. That is what did it. It was his singing and his standing at his dance, and then he got well again." They also paid that shaman.

54. Taking the dream-power of another person

1. They used to say that once in a while if a shaman knew in his heart (sensed, believed) that he would not be good in heart (would not live much longer), he would give his dream-power to some one who was his very best (his closest) relative. (2) And so then when he (the shaman) gave it to him, and when that

guc-di-na'ga't uwa''-deŋqa'udɛ, gʷa'u'k-demaqa'ud. (7) nɛ'-dɛntwa''yu-wi-dinhu-'bna, dɛdi-maqa'ud gus-aŋqa'udɛ, gus-anipa-'lakyɛ dɛdi-maqa'ud. lau'ŋdɛ guc-ampa-'lakyɛ guc tei'lɛ mantɛ'cdu guc-du-hɛnhɛ-'luba't ami'm'. guc-uhɛ-'luba't dɛdi-da-'b di'yɛ'l'wa, gus-ampa-'lakyɛ gu'ci-yu-manda-'bad, um'lɛ-'dgʷanɛ-guc-uhɛ-'luba't ami'm'. (8) guc-wi'nɛhɛ-ami'm' ma'dfan nimaqa'udh'wɪd ni'ya-'du-dini'yɛ'l'wa. gu's-pɛ''-dɛdi-ni'na'hai. dɛni'ya-'du-dini'yɛ'l'wa wa'nftu-'awi-'fyɛ. lau'ŋdɛ' du-duwa'nftu-'awi-'fyɛ, dɛdi-duwi'lftu-'awi-'fyɛ du-hu''yu', guc-ami'm' dɛniyu''wɪɛ, dɛnikʷa-'nɛbfu', guc-dɛdi-nima'mfu' lau'ŋdɛ dɛni'ya-'tsɛ-dini'yɛ'l'wa. (9) lau'ŋdɛ dɛdi-mama'itcu', lau'ŋdɛ tei''-lau' dɛdi-nipɛ'c'lau' diniyɛ'l'wa. lau'ŋdɛ' dɛnida-'bnad ma'dfan guc-ami'm' guc-di-niya-'du-diniyɛ'l'wa, guc-di-niga'm'yadi uhe-'luba't-ami'm'. (10) wi-'nac-wi' guc-uhɛ-'luba't ami'm' dɛmɛu''yu. pɛ'c-gini'na'hai. dɛ'-guc-ampa-'lakyɛ dɛdi-na'k, pɛ's-dɛndini'na-', guc-dɛdi-macu''yu. (11) lau'ŋdɛ guc-ami'm' dɛni'na'k, "wi-'nac-wi' gandini'yu'l'ma. gus-pɛ''-gihɛ'na'hai. la'u'-uŋqa'ud um'ya-'du-diyɛ'l'wa, lau'-umsu''yu." dɛnida-'bnad-yu' gus-ampa-'lakyɛ.

54.

1. gini'na'kh'wɪd ta'fɔ-dint gus-ampa-'lakyɛ dɛdi'yu''ku dinhu-'bna wa''-gandɛ'su''yu. dinhu-'bna, guc-duyu'l'ma dɛmdi''t ta'u'nɛ guc-mɛ-'nfan du-mi'm'. (2) lau'ŋdɛ' guc-dɛdi-di''t, lau'ŋdɛ guc-ampa-'lakyɛ dɛdi'a'la',

shaman died, the person to whom he had given it, he himself would take (obtain, receive) that dream-power, (and) he (too) might become a shaman. That is the way they used to do so they say.

2. Long ago they used to say that some shamans would take another person's dream-power, from this person who had always sung his (dream-power) song (at winter power-renewal-dances), and then when he died, then later some other shaman would sing that (dream-power) song of his, the song of the person who had died. (2) Thereupon they said, "This shaman is singing that (deceased) person's song. Maybe he himself had taken that man's dream-power" (and so killed him). That is what they said.

55. Shamans and spirit-powers

1. Long ago when a shaman wanted to kill a person, he would hit (shoot) him with whatever spirit-power he possessed (that was fatal). If his spirit-power was rattlesnake he would strike (shoot) a person with it. And if his spirit-power was grizzly rather, he would send grizzly to kill that person. (2) Those grizzly and rattlesnake (spirit-powers) were very bad spirit-powers of theirs. Some other people had dead persons for their spirit-power, (and) they would shoot with dead people, who were their spirit-power. The shamans, some of the shamans, were bad. (3) They were always killing people with their (death dealing) spirit-power. Then some other shamans would say, "It is the spirit-power of that (bad) shaman (whom they then named). That is what has caused it for this (sick and doomed) man." Then they (people) would go fetch that (accused bad) shaman, (4) they would say to him, "They say it is your own dream (your bad dream-power or spirit-power)

guc-ami'm' ye'-Gi-di''t, G'wa'u'k-dentc'wi'n guc-ayu'hma, demabu'ntce-ampa'lakye. pe's-gini'na'hai-wad.

2. tcii'p'gam gini'na'kh'wid wi'nhε gus-ampa'lakye denig'wi'n gus-wi'nhε-ami'm' dinyu'hma, gus-ami'm' din'ε'wi di-ga'uni gus-din'qa'udε, lau'npde' de'di'a'la', lau'npde' hu'punfan ta'u'ne-ampa'lakye den'ga'wi gus-an'qa'udε, gus-ami'm' din'qa'udε gan'a'la'. (2) lau'npde' deni'na'k, "hes-ampa'lakye an'ga'uni gus-ganihi-mi'm' du'qa'udε. yi'kun G'wa'u'Gumye'hini guc-du-yu'hma guc-gani'u'ihī." pe'c-gini'na'kh'wid.

55.

1. tcii'p'gam gus-ampa'lakye denihu'li-dumida'hai'-ami'm', demtwa'yedini guc-ni'ke'-diyū'hma guc-upi'ni. dumihitke' diyū'hma gus-umtwa'yedini ami'm'. guc-tε-dumihica'yum diyū'hma, guc-um'u'mhe'ni-aca'yum gi-ḍa'hai guc-ami'm'. (2) guc-G'wi'ni'k aca'yum nau-antke' guc-me'nfan gan'qa'cqa dinyū'hma. wi'nhε-ami'm' dinyū'hma awe'qi', denitwa'nedini' awe'qi', guc-indinyū'hma. gus-ampa'lakye, wi'nhε guc-ampa'lakye, ganiqa'sqa. (3) din'ε'wi denida'hai'-ami'm' du-dinyū'hma. lau'npde guc-wi'nhε ampa'lakye deni'na'k, "G'wa'u'gus-ampa'lakye indinyū'hma pe's-uha'na'hai he's-an'u'ihī." lau'npde' deniwu' guc-ampa'lakye, (4) deni'ni'eni, "ma'-wad-umbuwa' he'c-pe'-u'na'hai." lau'npde

which has been doing this in this manner." And then that (accused) shaman sure enough would (judge it safer and wiser for himself to) go to doctor that person, (he would extract his own bad spirit-power from the sick person) and the person then would become well again. (5) But on the other hand sometimes that (accused and guilty) shaman would say (denying complicity), "It is his own spirit-power that has done this (which is making him ill)." And so then when that shaman would not (go to) cure that (sick) person (remove the fatal spirit-power from his body), and when the person died, then they might kill that shaman. (6) That is what long ago those people always used to do it is said. They would always kill shamans, when they said in their hearts (when the people believed) they were bad shamans (had fatal spirit-powers which were killing people). That is what they always did.

2. The shamans themselves would say, there was nothing indeed that they could do in their heart (they could not entirely control their own powerful spirit-powers), if their spirit-powers told them, "Kill a person! We want to eat blood. (2) And well now if you do not kill a person, we will kill you. But then if you do kill a person now (so that we can feed on some blood), you will live long, if you do what we tell you. If you do that, you will live always (a very long time)." That is how the shamans spoke (explained about themselves) long ago.

3. The other people who were not shamans, those who just had (non-shamanistic) spirit-powers, they would sing (the songs of their dream-powers too). But a shaman's spirit-power however was extremely strong (stronger than non-shamanistic dream-power). (2) Some of these shamans whose spirit-power was dead people, they would sing (their dream-power songs) at night. Then they would go outside, they would address themselves to dead people. That is what they said. Whatever they wanted to learn, they would ask the dead people. (3) If a man (a shaman) had a dead person for his spirit-power, he would address his words to

guc-ampa'lakye wi'nac-wi' demye'klɛD guc-ami'm', lau'ɲDɛ guc-ami'm' dɛmacu'yu. (5) ta'fω-denti' guc-ampa'lakye dɛm'na'k, "G'w'a'u'g-inɔiyu'ɪma hɛ'c-pe''-u'na'hai." lau'ɲDɛ' guc-ampa'lakye wa''-DɛDi-masu''ni guc-ami'm', lau'ɲDɛ guc-ami'm' DɛDi'a'la', lau'ɲDɛ-DɛniDa'hai guc-ampa'lakye. (6) pɛ'c-gini'na'hai-waD tcii'pgam guc-ganihimi'm'. din'ɛ'wi dinida'hai ampa'lakye, guc-DɛDi-ni'na'k-dinihu'ʼBna guc-aŋqa'sqa-ampa'lakye. pɛ'c-gini'na'hai din'ɛ'wi.

2. ampa'lakye G'wi'ni''k gini'na'kh'ɪD, wa''-lau'-tɛ' gidɛDni'na' dinihu'ʼBna, guc-diniyu'ɪma Dɛni'ni'cni, "DɛDa'hai-ami'm'! tcindihu'li dumi-dihu'k a'yu''. (2) hɛ'c-tɛ' wa''-namida'hai'-ami'm', dindida'ha'nafub-ma''. hɛc-tɛ'-namida'hai ami'm', lu'ifω'-namtɛ'cdu, namigɛ'tc ni'kɛ'-tcɛndu'ni'cdumbui. pɛ''-namihe'na', din'ɛ'wi nɛntɛ'cdu.'" pɛ'c-gini'na'kh'ɪD tcii'pgam ampa'lakye.

3. guc-wi'nhe-ami'm' G'wi'ni''k wa''-gidɛnihepa'lakye, kω'nfan gumti'-diniyu'ɪma, giniɔa'uth'ɪD. guc-tɛ'-ampa'lakye G'w'a'u'k-duyu'ɪma mɛ'nfan gumDɛ'lq. (2) hɛc-wi'nhe-ampa'lakye gidɛ-diniyu'ɪma awe'qi', G'wi'ni''k-dɛniɔa'ud duhu''yu'. lau'ɲDɛ' dɛndini'i' hɛ'lum, Dɛni'ω'ʼduduha''-awe'qi' duhu''yu'. pɛ'c-gini'na'kh'ɪD. ni'kɛ'-DɛDi-nihu'li-dumi-niyu''ku', Dɛni'ω'ʼqdɛDini' gus-awe'qi'. (3) gus-an'u'ihɪ dumihwiɛ'qi' duyu'ɪma, G'w'a'u'g-intω'ʼdudha'' awe'qi'.

the dead person. That is what they said. But as for an ordinary person (who had no powerful or shamanistic dream-power), he did not know very much (i.e., had no powerful dream-power guardian). (4) He would merely sing his (ordinary, weak) spirit-power song, he would stand up to his dance (too). If he saw gambling in his (spirit-power) dream, then he might know (well) how to gamble. That is what they used to say.

4. Some of the shamans would address their spirit-powers, when they wanted to learn (something), at the place where they sent their dream-power off to a distance so they say. Then their dream-power would go (to there), and it would come back again, (2) and it would tell the shaman what was the matter with the people at the place to where he had sent his dream-power. That is what they say. When his spirit-power came back, then it told the shaman what they were doing yonder where the spirit-power came from.

56. Winter dances to strengthen dream-powers

Long ago the shamans fixed up their (own) dream-powers during the winter-time. When some one shaman wanted to fix up his spirit-power, he got together a lot of people, and he (and they) stood at his dance (he danced), he stood at his dance for five nights. Everybody came. (1) Those who had assembled stood up at their own dance (too). Of all those people when they stood at their dance, the older (bigger, wealthier) people themselves sang their own (dream-power) songs, (and) in the very same manner the women sang their own songs. The shaman (who was giving the dance) himself sang his own songs first, and those others who were also shamans, when they came to their own dance, they (also) sang ahead (of non-shamans). (2) These mere common people (who lacked shamanistic

pe's-gini'na'kh^wid. guc-te'-k^w'nfan-ami'm', wa''-ni'ke'-me'-nfan-gid^e'yu''kun. (4) k^w'nfan-d^em^qa'udid, demya-'du-di'ye'l'wa. guc-gi-h^w'd^q a^qg^w'i'nhⁱ'ye^{ba} du-duwa-', lau'nd^e demyu''kun a^qg^w'i'nhⁱ'ye^{ba}. pe'c-gini'na'kh^wid.

4. wi'nhe guc-ampa'lakye d^edi-niyu'wi'la't diniyu-'ima, d^edi-nihu'li-dumi-niyu''ku', gus-tcu' la'ga'yu' d^eni'u'mha'ni-wa''d-inyu'ima. lau'nd^e gu'c-diniyu'ima dem'i', lau'nd^e demayi'-yu', (2) lau'nd^e dem'ni'cdini guc-ampa'lakye d^e'-ni-fi' guc-ami'm' gu'c-d^edu-d^eni'u'mha'ni duy^u'ima. pe'c-d^eni'na'kh^wid. d^edi-mayi' guc-dinyu'ima, lau'nd^e dem'ni'cdini guc-ampa'lakye ni'ke'-nig^e'cni gu' g^wadu-tciye'mp guc-ayu'ima.

56.

tcii'p^gam gus-ampa'lakye din'e'wi ginisu''na diniyu'ima du'pya'us. ta'u'ne-ampa'lakye d^edihu'li dumisu''ni-diyu'ima, d^eηg^e'wa lu'i'-ami'm', lau'nd^e demya-'tse-diy^e'l'wa, wa'nfu'-awi'fye demya-'du-diy^e'l'wa. ma'dfan-ami'm' d^enima'i'fid. (1) guc-di-g^e'wa deniya-'du-diniy^e'l'wa. guc-ma'dfan guc-ami'm' di-niya-'du-diniy^e'l'wa, guc-ud^ω'futce't ami'm' g^w'i'ni''k d^eniga'uni diniq^a'ud^e, pe'ci-yu-awa'qtse't d^eniga'uni diniq^a'ud^e. guc-ampa'lakye g^w'a'u'k me'n, d^eηga'wi di^qa'ud^e, nau-guc-wi'nhe-yu' ampa'lakye, d^edi-nima'i' diniy^e'l'wai g^w'i'ni''k me'ni niq^a'uth^wid. (2) h^s-k^w'nfan ami'm' hu'pun-iq^a'uth^wid. din'e'wi

dream-powers) sang after (the shamans). Always when they sang one song, they would throw (sing) that song five times (before proceeding to another song). Always on the fifth night in the middle of the night, they would all eat when they rested. (3) And then they would stand up to their dancing again, and (only) when morning came they would cease their dancing. Once in a while the shaman sent off a relative of his, he told him to kill one ox. Then those people would skin it, and they would distribute pieces of it, they would (thus) pay them for (assisting by) standing at their dancing. (4) To some of the men and women they would give out clothes, with this they paid them for their standing at their dancing. They would say of that shaman, "Now indeed he has been making good (bettering, strengthening) his spirit-power." That is what the shamans always did in the wintertime, when they stood up to their dance.

57. Canes and feathers for shamans' spirit-powers

Long long ago shamans got spirit-powers. For their spirit-powers some of them painted canes, (and) they called them their spirit-powers. (1) On the other hand some of them had what they called their feathers which were their spirit-powers. It is said that this is the way they always used to speak. "The one who is wearing his feather, that thing (bird) is his spirit-power." (2) And on the other hand some of those who were holding their canes when they stood at their (spirit-power) dance, they would say (of such persons), "That is his spirit-power, which he is holding (represented) on his cane, when he stands at his (spirit-power) dance." That is the way those people of long ago commented.

Dədi-niqa'uth^wid ta'u'nə-aŋqa'udə, dənimaga'wi wa'nfu guc-aŋqa'udə. din'ɛ'wi du-duwa'nfu-awi'fye, du-wi'lfu-awi'fye, ma'dfan dənik^wa'nəbfu' guc-dədi-niyu'-wile. (3) lau'ŋdɛ ɡ^wɛ'lyu. dəniya'ɔtɛɔ. diniyɛ'l'wa, lau'ŋdɛ ɡus-dədi-mama'itcu' dənipɛ'clau'-diniyɛ'l'wa. ta'f^wɔdint guc-ampa'lakye dəm'u'mhɛ'ni ɡ^wa'u'k-dumi'm', dəm'ni'ɔdini' dəda'hai ta'u'nə-mu'smus. lau'ŋdɛ ɡu'c-dəniwɛ'l' guc-ami'm', lau'ŋdɛ ɡu'c-dəni'la'mna, dinida'bna guc-dədi-niya'du-diniyɛ'l'wa. (4) wi'nhe-an'u'ihɪ nau-awa'qtɛs't dəni'la'mna asi'bqaq, ɡus-dəni-da'bni' ɡus-dədi-niya'du-diniyɛ'l'wa. dəni'na'kh^wid ɡus-ampa'lakye, "la'u' umsu'nɛ diyu'lma." pɛ'c-din'ɛ'wi gini'na'hai guc-ampa'lakye dədi'pya'us, dədi-niya'du-diniyɛ'l'wa.

57.

ɡu's-tcii'pɡam ɡanihipa'lakya dəni'pi'ni' ɡu'c-diniyu'lma. wi'nhe ɡu'c-diniyu'lma dəni'yɛ'madi dinisu'kna, ɡu'c-dəniq^wa'uni diniyu'lma. (1) wi'nhe-tɛ' gini'pi'ni dəniq^wa'uni dinid^w'la-ba ɡu'c-diniyu'lma. pɛ'c-wat din'ɛ'wi gini'na'k^wit. "ɡu'c-u-fu'ini' dind^w'la-ba, ɡu'c-inidiyu'lma." (2) wi'nhe-tɛ' ɡu'c-di-niɡ^wi'nhi' dinisu'kna dədi-ni'ya'du dini'yɛ'l'wa, dəni'na'k^wit, "ɡu'c-inidiyu'lma ɡu'c-u-ɡ^wi'nhi' dusu'kna, dədi'ya'du di'yɛ'l'wa." pɛ'c-gini'na'k^wit ɡu'c-tcii'pɡam ami'm'.

58. Shamans extract poison-powers

They said that when a shaman was doctoring a person, and when he saw what made the person (ill) that way, (and) it was just an ordinary (non poison-power caused) sickness, he would say, "No one did this like that (by shooting a poison-power at him). He is just ill (of some non poison-power caused sickness)." Then if he had a sickness, (caused by a poison-power) which the shaman extracted with his mouth, (1) and he sucked on the place where he had the ailment, and he extracted it, then the shaman would say, "Now he will get well again." And sure enough that person would become well again. But sometimes doctors would say, when he doctored a person, that he could see another shaman's poison-power residing in him (inside the patient) as poison-power. (2) Then the shaman would say, "That poison-power is in him there. I myself do not know it (I myself do not have that same type of poison-spirit-power). I could never extract it. I must cease doctoring him. Go fetch another shaman. Perhaps he may readily know (have for his own spirit-power) that poison-power." Then the people would go fetch another shaman. (3) Now when that shaman arrived, and he doctored, and then when he saw the poison-power residing in there, then he would say, "Oh I know (I myself have and have power over) this poison-power! It is that (yonder) shaman's poison-power. (4) What shall I do with it now? shall I take it out?" That is what that shaman would say. Then the sick person's relatives would say, "Take out that poison-power if you know it (if you have it for your own dream-power and can handle it)!" Then sure enough that shaman would extract the poison-power. (5) And then he would say, "I shall kill this poison-power!" (also thus weakening the life of its malevolent sender). But sometimes he would (just) throw the poison-power some (safe) distance away, the shaman would throw it away when he extracted the poison-power. That so they say is what they used to do.

58.

gus-ampa-'lakyε gini'na'k^wid guc-dēdiyε:'klēdi ami'm', lau'ṁdε guc-dēmhw' du ni'ke· guc-ami'm' pa''-u'na'hai, kō'nfan dumihwa'yufne, dēm'na'k, "hēc-wa''-yε·'pa''-gadi'na'. kō'nfan-gamhε'li·b." lau'ṁdε' guc-du-wa'yufna di'ti', gus-ampa-'lakyε dēmfi''dini-dinti'', (1) guc-dēndent'cu'fa't guc-du-henti'-awa'yufna, lau'ṁdε' dēmafi''t, lau'ṁdε gus-ampa-'lakyε dēm'na'k, "la'u'-gamcu''yu." wi'nac-wi' guc-ami'm' dēmcu''yu. guc-tε' ta'fō'dint dēni'na'kh^wid guc-ampa-'lakyε, dēdi·yε:'klēt-ami'm', dēmhw' du ta'u'nε-ampa-'lakyε dila'la dēm'ya' du du·la'la. (2) lau'ṁdε'-guc-ampa-'lakyε dēm'na'k, "gus-ala'la u'ya' du. wa''-tci''-cēy'u'kun. wa''-la'u'-gdēfi''t. tcumpε'clau'-dε'yε'klifan. duph'w'u' wa''na-ampa-'lakyε. yi'kun-g'w'a'u'k-di's gam'yu'kun guc-ala'la." lau'ṁdε guc-ami'm' g'wini'k dēniwu'' wa''na-ampa-'lakyε. (3) lau'ṁdε guc-ampa-'lakyε dēdi-wu''k, lau'ṁdε dēmyε'klifau, lau'ṁdε guc-dēnthw' du guc-ala'la u'ya' du, lau'ṁdε dēm'na'k, "ū· hēc-ala'la tsum'yu'kun! guc-ampa-'lakyε g'w'a'u'g-ṁdila'la. (4) dε'-'tcuma'na'?' tcufi''t-yε?" pε'c-dēm'na'k guc-ampa-'lakyε. lau'ṁdε' guc-uhε'luba't du mi'm' dēni'na'k, "dēfi''t gus-ala'la ma''-nēmi'yu'kun!" wi'nac-wi' gus-ampa-'lakyε dēmfi''t gus-ala'la. (5) lau'ṁdε' dēm'na'k, "tsinda'hai'-hēc-ala'la!" ta'fō'dinti' gus-ala'la dēndniga'wi la'gayu', gus-ampa-'lakyε dēntga'wi guc-dēdi-fi''t gus-ala'la. pε'c-wad gini'na'hai.

59. The shaman's interlocutor-speaker

Long ago whenever a shaman doctored, another person always talked to the shaman. He would say to him, "Now make yourself strong of heart (get your spirit-power to its fullest strength)! (cure) make that (sick) person good! (1) You are a shaman! so now cure that person!" And then when the shaman talked, that other person repeated the words of the shaman. That is the way they always did they said.

60. Shamans can take away guardian-powers from people

1. A shaman would take away the spirit-power of another person. That shaman would sing the spirit-power-song of that person, he would make it his own spirit-power-song. (2) Then the rest of the people, when they heard (him sing) the spirit-power-song, they would say, "That was his song first, and now this shaman is singing the song."

2. A shaman would do that to some people. Then they would call him a mean shaman. "He is no good. He takes away guardian-power from people." (2) Not all shamans did like that. They said that some of them were good. That is what the people used to say long ago.

3. Long ago when a shaman would sing some of the spirit-power-songs, they would say, "What he is singing is from long ago. He merely knows from long ago that power-song that he is singing now. (2) That one is not his own guardian-power." That is the way the people would speak. These shamans would take away

59.

tcii'pgam gu'c-anu'wa gu'c-ampa'lakya dɛdi-yɛ'klufau, din'a-wi ta'u'na ami'm' demyu'wila-di guc-ampa'lakya. dem'ni'cna, "dɛdɛ'lqni-la'u'-bulu'pna! dɛcu'ni gu'c-ami'm'! (1) ma'-tcumapa'lakya! la'u'-dɛcu'ni gu'c-ami'm'!" la'u'ɲdɛ' guc-ampa'lakya dɛdi-yu-wi, guc-ta'u'na-ami'm' demhɛ'G'wi dumha' guc-ampa'lakya. pɛ'c-wat gini'na'hai din'ɛ'wi.

60.

1. gus-ampa'lakya dɛŋG'wi'n guc-wa'nau ami'm' ayu'hma. gu'c-G'w'a'uk-dɛŋga'wi guc-ami'm' diŋqa'uda guc-ampa'lakya, dɛntbu'nhi G'w'a'uk-duŋqa'uda. (2) la'u'ɲdɛ' gu'c-wi'nhe ami'm', di-niça'pdu guc-aŋqa'uda, dɛni'na'k, "G'w'a'uk-mɛ'ni gu'c-gandiŋqa'uda hɛ'c-la'u' uga'uni-aŋqa'uda-gus-ampa'lakya."

2. gus-ampa'lakya pɛ'c-bini'na'hai wi'nhe-ami'm'. la'u'ɲdɛ' dɛniq'wa'unⁱ guc-aŋqa'sqa ampa'lakya. "wa"-inɛcu'. umyɛ'hini ami'm' diniyu'hma." (2) wa'' ma'dfan guc-ampa'lakya pɛ'c-Gidɛnihu'i. wi'nhe-wat ginisu'fat. pɛ'c-gini'na'k'wit tcii'pgam gu'c-ganihimi'm'.

3. wi'nhe gus-aŋqa'uda tcii'pgam gus-aŋqa'uda gus-ampa'lakya dadi-ga'wⁱ guc-aŋqa'uda, dɛni'na'k, "Gu's-tsii'pgam cumuqa'uda. Gu's-kw'nfan gun'yu'kun tcii'pgam gus-aŋqa'uda la'u-uga'uni'. (2) wa''-inɛdiyu'hma-gu's." pɛ'c-dɛni-

the guardian-power from the mere common people (who were not shamans). They could not take away the guardian-power from a shaman. That is what they said.

4. The people said, "His guardian-spirit-power is gone. Now he is going to die soon." That is how it was with those people when they forgot their power-song and could not sing their song. (2) They would say, "Maybe now he is pretty nearly dead. He does not know his own spirit-power-song." (Some shaman had stolen it.)

61. Shamans poisoned drinking water

Long ago some of the shamans, they said, got water, and then they blew upon the water, it turned into blood. Then when they gave that water, and the people drank that water, they would die.

62. Visiting shamans paint their faces

Long ago the shamans and the people (who accompanied them), when they went off (to visit) to another place (village), the shamans would paint their faces, all of those shamans (would do that). It is said that they said (to their own people who went along with them), "Now we are taking care of you," those shamans (would say that) to their own people. That is how they did it is said. The other (visited) people's shaman would know, now then he would not try to do anything (ill) to these (visiting) people, when he saw that those other shamans had their faces painted (indicating that their dream-powers were strong and alertly on the defense). Now they would know that their faces were not just painted for nothing. That is what they used to say.¹¹

'na'k^wit gus-ami'm'. he's-ampa'lakya deniye'hini diniyu'lma he'c-kw'nfan ami'm'. wa'-deDaniye'hini ampa'lakya diyu'lma. pe'c-gini'na'k^wit.

4. deni'na'k^wit guc-ami'm', "deDiwa'y^u diyu'lma. la'u' di's-gam'a'la'." pe'ci-yu' gumanhu'i guc-ami'm' deDiha'ikDupdi duŋqa'uda wa''-lau' gidetqa'ut gu'c-duŋqa'uda. (2) deni'na'k, "la'u' yi'kun ye'tci-um'a'la' lau'. wa''-inde'y^u'kun gu'c-duŋqa'uda."

61.

tci'pgam wi'nhe gus-ampa'lakya, gini'na'kwit, deni^wi'n-ampge', lau'mde deni'pu'fi' gus-ampgi', dentbu'ntci a'y^u'. gu'c-deDi-nidi-'dup gus-ampgi', lau'mde gus-ami'm' deDi-nik^wi't gus-ampgi', denDini'a'la'.

62.

tci'pgam gus-ampa'lakye nau-guc-ami'm', deDi-ni'i' wa''na-anu'wa, gus-ampa'lakye deni'ye'ma'-dinik^wi'le-k, ma'dfan gus-ampa'lakye. deni'na'k-wad, "sdw'-lau' tsindi'le'dg^waneŋi ma'ti," guc-g^wa'u' gus-ampa'lakye du-mi'm'. pe'c-wad-gini'na'hai. guc-wa''na-ami'm'-ampa'lakye dem'y^u'kun, lau'mde wa''-lau' te' gumantci'na' hec-ami'm', guc-deDi-hw'du guc-wi'nhe ampa'lakye uye'matce dinik^wi'le-k. lau'mde'-deni'y^u'ku wa''-kw'nfan de'ye'matce dinik^wi'le-k. pe'c-gini'na'kwid.

¹¹No doubt the shamans' face paint is the overt aspect of their technique for keeping their spirit-powers at full strength; this in order to ward off the other shamans' spirit-powers which might cause injury to the visitors.

63. The Americans prohibit killing shamans

These (Indian) people used to say that when the Americans got to this country' then the shamans became somewhat stronger of heart (their dream-powers increased in strength). These Americans did not want the (Indian) people to kill a shaman. The Indians would tell an American, "That shaman killed my relative." (1) The Americans would say, "What did he do when he killed your relative?" Then our people would say, "That Indian shaman poisoned my relative. It is that shaman who killed my relative." "Oh," the American would say. "He could never kill a person! (2) That shaman is just the same as any ordinary person. There is nothing he could kill, such as you are telling me about." That is what the Americans said. So then we quit killing shamans. (3) The Americans said, "If you should kill a person for nothing, we will hang you." That is how they used to speak to the Indians long ago. They did not want to know (anything about) the Indians' dream-powers. They (the Americans) said, "It could never be like that. A shaman is only an ordinary (not possessed of special powers) person."

64. Shamans could not kill Americans

Long ago (among) the Indians the shaman would say, that he was unable to kill an American, with his guardian-dream-power, when he threw (shot) his fatal-poison-power at the American, it would just go right through his body (without causing him to become ill). They could never kill Americans with their dream-powers. (1) Many shamans tried to kill Americans. Once in a while, they would say, the fatal-poison-power would hurt them a little bit, when it was shot into

63.

hec-ami'm' gini'na'kwid hec-amba'*cdin* gidi-niwu''k hec-anu'wa, lau'mDe'-ampa'lakye ne'-ginida'lqyω-wi' dīnihu'bna. hes-amba'*cdin* wa''-gidēnihu'li ami'm' ginida'hai' ampa'lakye. guc-ame''nma dēni'ni'c'ni-amba'*sdin*, "gus-ampa'lakye g'wamda'hai'-dēmi'm'." (1) Gus-amba'*sdin* dēni'na'k, "De'-gama'na' gadida'hai' Bumi'm'?" lau'mDe-sDω'-ame''nma dandi'na'k, "Guc-ame''nma ampa'lakye gwama'ya''qa't dēmi'm'. g'a'u'gus-ampa'lakye g'wamda'hai'-dēmi'm'." "ū...", dēni'na'k amba'*sdin*. "wa''-lau'-g'a'u'gidēda'hai'-ami'm'! (2) gus-ampa'lakye p'e'ci'-g'au'g-manhu'i ne'-hec-kw'nfan-ami'm'. wa''-lau'-ni'ke'-gidēda'hai', pa''-anhu'i tēnhe:lēbtewadnifai." p'e'-dēni'na'k guc-amba'*cdin*. lau'mDe-cdi-du-p'e'clau' dumida'hai' ampa'lakye. (3) dēni'na'k gus-amba'*sdin*, "nemidubda'hai'-ami'm'-kw'nfan, dinduqi'gatsuf." p'e'-gini'na'kwid guc-ganihime''nma tcii'pgam. wa''-gidēnihu'li duminī'yu''ku ame''nma dīniyu'ḥma. gini'na'kwid, "wa''-lau'-p'e'c-gidi-hu'i. guc-ampa'lakye kw'nfan ne'-himi'm'."

64.

tcii'pgam guc-ganihimi'm' guc-ampa'lakye dēni'na'ga't, wa''-lau'-gidēda'hai amba'*cdin*, du-du-yu'ḥma, dēdi-tya'kat gus-amba'*sdin* gus-dula'la, dēndēḡga'n-wi-du-daḡka'pye'. wa''-lau'-gidēdnida'hai amba'*cdin* du-dīniyu'ḥma. (1) lu'i'-ampa'lakye ginima'ndi duminida'hai amba'*cdin*. ta'u'nēdint, gini'na'kwid,

their knee. But then in a very little time they would become well again. That fatal-poison-power did not stay in them at all. (2) They would say that an American's body was not at all like an Indian's body. They would say that an American's body, and their blood, were sort of thinner. It was not thick like an Indian's body (hence the poison-power would pass right through). Americans' bodies were like that (they were of thinner blood and texture). That is what the Indian shamans used to say.

65. Joseph Zangretter's spirit-powers

One man, a shaman (Zangretter—he was part Mary's River Kalapuya), said, long long ago when there were many people (Indians) here, he always knew who was going to die—a man, a child, (or) a woman, he knew it first. He said, "I have two spirit-powers. (1) One is a black man, the other one is like us in body (in appearance an Indian)." They always came in his dream, always when he had a bad dream, he would see those two people in his dream. In his dream they would tell him, "I know who is the person's name." (2) Then they would name that person's name. "Now that one has (virtually) died." They would tell him, "Now he will die." Sure enough such persons would get sick (and) they would die. (3) And now "That (other) person will get sick. (But) he will not die. He will get well again." Sure enough such a one would always be like that (become ill and then recover). When a shaman saw a person's spirit-power, they said that the person would die. (4) So now (too) he (Zangretter) would say in his heart (would say to himself), "It is a long time now that you have been (virtually) dead."

pu'·nuk Gus-ala'·la dɛndni'yɛ'c'ni, du·dinti'·nɛ dɛdi·nitwa''ni. lau'ɲdɛ-pu'·nuk-lu'ifu' dɛndnicu''yu. Gus-ala'·la wa''-lau' gidɛdɛmpi'·did. (2) Gini'na'kwid Gus-amba'cdin daŋka'pyɛ' wa''-pa''-indi-hu'i nɛ-ame''nma daŋka'pyɛ'. dɛni'na'kwid Gus-amba'sdin daŋka'pyɛ', nau-gu'c-dini'yu'', nɛ'-u'ma''tɛt-wi. wa''-ɲdɛga'idni-ame''nma-wi-daŋka'pyɛ'. Guc-amba'sdin dinika'pyɛ' pɛ'c-wa'dumanhu'i. pɛ'c-dɛni'na'kwid Guc-ame''nma ampa'·lakye.

65.

ta'u'nɛ an'u'ihɪ, ampa'·lakye, Gum'na'Ga't, tci'pɣam gidilu'i'-ami'm' hɛ'ci', din'ɛ'wi Gumyu''kun yɛ''-gi'·a'la—an'u'ihɪ, a'wa'pyɛ, a'wa'i'wa, mɛ'ni dɛndi'yu''gu. Gum'na'Ga't, "Gɛ'mi-dɛyu'·ɪma. (1) ta'u'nɛ Gumu' an'u'ihɪ, ta'u'nɛ tɛ''-gumanhu'i-nɛ-sdɔ'·duka'pyɛ'." Din'ɛ'wi Giniwa'lafit du·duwɛ''na, din'ɛ'wi dɛdiqɑ'sqayɪ-·duwa', Gus-Gɛ'mi-ami'm' dɛmhɔ'·din du·duwa'. Guc-duwa' dɛni'ni'cdni, "tcumyu''kun yɛ-gu'c-ami'm' duŋq'wa''t." (2) lau'ɲdɛ dɛnimaq'wahi duŋq'wa''t Guc-ami'm'. "la'u'-G'wa'u'Gum'a'la'." dɛni'ni'cdni, "Gu'c-yu'·la'u'-gam'a'la'." wi'nac-wi Guc-ami'm' dɛdi-nihɛ'·lib dɛni'a'la'. (3) lau'ɲdɛ "Gu's-ami'm' Gamhɛ'·lib. wa''-ganda'a'la'. Gamacu''-yu." wi'nac-wi' din'ɛ'wi pɛ'c-Gumanti' Guc-G'wa'u'k. Gus-ampa'·lakye dɛdihɔ'·du Gus-ami'm' Gus-duyu'·ɪma, Di-ni'ni'cdna Gus-ami'm' Gam'a'la'. (4) lau'ɲdɛ' dɛm'na'k Dinhu'·Bna, "tci'pɣam'a'-gam'a'la'." la'u'ɲdɛ' Gu'c-ami'm' Guc-duyu'·ɪma dɛdi-ni'ni'cdni, "Gu'c-ami'm' Gamihɛ'·li·B,

Now then when that person's (Zangretter's) dream-powers told him, "That person will be ill, (but) he will not die," and when he heard of it he would get a shaman to doctor on that person. (5) When his (Zangretter's) spirit-powers told him, "That person will not die," then that shaman (Zangretter) would say in his heart (say to himself), "Oh that shaman will cure that person now when he doctors him." But when they fetched a shaman to doctor on a sick person, (6) if his (Zangretter's) spirit-powers had said to him, "He is (really) dead a long time now," then he (Zangretter) would say in his heart (say to himself), "Oh he is doctoring him in vain. He cannot make that person well." Now then he (Zangretter) told us, that was how it was he always knew who would die. (7) On the other hand those others who were not going to die, when they became ill, he always knew it. "But now those two dream-powers of mine never talk to me any more. They are always hiding on the other side of a tree. (8) If I talk to them my two spirit-powers never talk to me any more in my dreams. They never address me. Now my heart tells me (I think that) I am now near death. That is what my heart says (that is what I believe)."

66. Peter Selky. Jack *Pi'cimin*

1. There was one Yamhill man who had strong spirit-power. Now his spirit-power was so very strong, they said, that when he became angry his spirit-power shook. They say that his spirit-power was thunder, when the thunder roared, and when it rained down quantities of water. (2) And another too of his spirit-powers, his spirit-power was deer they say. And very well did he know how to hunt. He

wa''-gandi'a'la','' lau'ṁḍe' gu'c-dēdiḡa'BDU uwu'tsi-ampa'lakye dumiye'klēd guc-ami'm'. (5) guc-diyu'ḡma dēdi-ni'ni'cdni, "guc-ami'm' wa''-gandi'a'la','' lau'ṁḍe' g'w'a'u'guc-ampa'lakye dēm'na'k dinhu'ḡna, "u' gus-ampa'lakye la'u' gamsu''ni gus-ami'm' uye'klēdi." gu'c-ti dēdi-niwu''-ampa'lakye giye'klē't guc-uhe'luba't ami'm', (6) guc-diyu'ḡma dēdi-ni'ni'cdini, "gus-g'wam'a'la' tci'pgam," lau'ṁḍe' dēm'na'k dinhu'ḡna, "u' k'w'nfan intye'klēdint. wa''-la'u'-gidēd.su''ni guc-ami'm'." lau'ṁḍe' gum'ni'tch'w'ω-sdω, pē'c-gumanhu'i gumyu''kun din'ē'wi ye''-gami'a'la'. (7) hē'c-ti wi'nhe wa''-gidēni'a'la', dēdi-nihe'li'ḡ, gumyu''kun din'ē'wi. "la'u'-tē' gu'c-gē'mi dēyu'ḡma wa''-lau'-indēni'ω'dēfaha'-lau'. din'ē'wi ni'i'pluf'wid pē'yufan du'wa'ta'k din'ē'wi. (8) tci''-dadi-diniyu''-wale'di wa''-lau'-gidēnimayu''wē guc-dēwa' guc-gē'mi dēyu'ḡma. wa''-lau'-ṁḍēni'ω'detswan. la'u'-dēnhu'ḡna tsum'na'ga't la'u'-tsum'ye'tsi-a'la'. pē'c-um'na'ga'd'ēnhu'ḡna."

66.

1. gu'c-ta'u'na aya'mhala an'u'ihī gumbe'la' diyu'ḡma. la'u'-mē'nfan gumda'lq gu'c-diyu'ḡma, gini'na'kwit, dēdi-male'lakya dēm'i'licni gu'c-diyu'ḡma. gumupg'w'a''-wat gu'c-diyu'ḡma, gu'c-dēdi-ma'yu'wi ampg'w'a'', lau'ṁḍe dēnda'kdu' lu'i'-ampgi''. (2) na'u-ta'u'na-yu' diyu'ḡma, guma'mu'ki'-wat diyu'ḡma. lau'ṁḍe mē'nfan gum'yu'kun a'yu'wal. din'ē'wi gumda'hai lu'i'-amu'ki'.

always killed many deer. When the people wanted deer (meat) they went to his house, there they bought deer. (3) That is how the people did. The name of that man was *se'lkya* (Peter Selky, husband of Louisa). At the time that I (first) saw him he was (already) a large man. Now when he was getting old he would always go on horse (horseback). (4) He would ride a horse when he went hunting. When he stood at his (spirit-power) dance he did not hold in hand his spirit-power (such as a cane or feather). He merely stood at his dance when he sang what was his own spirit-power song.

2. Another man whom I saw was named Jack *pi'cimin*. They said he too had a very strong spirit-power. He was a shaman. His (home) place (village) was Yonkalla. Jack *pi'cimin* was a shaman, his spirit-power was strong. (2) If he wanted it to rain he moved his spirit-power (i.e. he 'shook' it, he thought about it while he danced and sang its songs). And then it would rain. I saw that man. That is how that man was. He was a Yonkalla man. His wife was a Molale woman.

67. A shaman dreamed the earth became black like ploughed land

Long ago the people used to say that one great shaman in his dream had seen all the land black in his dream. That is what he told the people. "This earth was all black (in my dream)." He saw it in a dream at night. (1) Just what that was likely to be he did not know. And then (later on) the rest of the people saw the whites plough up the ground. Now then they said, "That must have been what it was that the shaman saw long ago in his sleep."

gu'c-ami'm' dɛdi-nihu'li amu'ki' dɛni'i' guc-dudu-ma', gu'c-dɛni'ya'ndan amu'ki'. (3) pɛ'c-gini'na'hai gu'c-ganihimi'm'. gu'c-gani'u'ihɪ ginɔuŋqwa't sɛ'lkya. tci''-la'u'-wi' gidi-hw'ɔu gumbɛ'la'-an'u'ihɪ. lau'ŋpɛ gidi-yu'hu'yu' din'ɛ'wi gum'i'dit du'ki'tan. (4) dɛmyu'pɔwadi anki'tan dɛdi'yu'wa'lat. gu'c-dɛdi'ya'du di'yɛ'l'wa wa''-gidɛgwi'nhi' gu'c-diyu'ɪma. kɔ'nfan dɛm'ya'du-di'yɛ'l'wa dɛdi'ɔa'ut guc-g'w'a'uk-duŋɔa'uda.

2. gu'c-ta'u'na-yu'' an'u'ihɪ gumhw'ɔn ginɔuŋqwa't Jack pi'cimin. G'w'a'uk-yu'' gini'na'kwit mɛ'nfan umɛ'la'-diyu'ɪma. gumihpa'lakya. dinu'wa gumi'ya'ŋkala't. guc-Jack pi'cimin g'w'a'uk gumihpa'lakya, gumbɛ'la'-diyu'ɪma. (2) gu'c-dɛdi-hu'li-dumimada'kɔu dɛmi'i'lisgapani diyu'ɪma. lau'ŋpɛ dɛmada'kɔu. gumhw'ɔn gu'c-an'u'ihɪ. pɛ'c-gumanhu'i guc-an'u'ihɪ. gumi'ya'ŋkalat an'u'ihɪ. du'wa'qi' gumumu'lɛ-lis a'wa'i'wa.

67.

tciipgam gani'mi'm' gini'na'kh'ɪd ta'u'nɛ-ubɛ'la' ampa'lakye du-duwa' gumhw'ɔu ma'dfan hɛc-anu'wa gumu' du-duwa'yɛ. pɛ'c-gum'ni'cna-ami'm'. "hɛc-anu'wa ma'dfan g'w'a'mu'." G'wadihu'yu G'wamhw'ɔŋ du-dɛwa'. (1) yi'kun mɔ'ni'kɛ guc-wa''-cɛyuu'kun. lau'ŋpɛ guc-wi'nhe-ami'm' ginihw'ɔŋ ambɔ'ɔdin gidi-nipla'kni amɔlu'. lau'ŋpɛ' gini'na'kh'ɪd, "mɔgu'c-nak ganipa'lakye gumhw'ɔŋ tciipgam du-duwɛ''na."

68. Large black woodpecker dream-power

They used to say long ago that the large-black-woodpecker knew (learned of) everything, he observed everything. If some one was coming from the rear, then he would notice it at once. (1) They said that he knew a (another) person's heart (could see another person's dream-powers). Should some one want to kill him (to kill a person who had this woodpecker for a dream-power guardian), he (this woodpecker) would know it they say (and would tell of the danger). That is what the people said.

69. Dead person spirit-power

They said that one of the shamans knew how to converse with dead people. It is said that once he did try his heart (tried using his dead person dream-power) there at Yamhill where those (Yamhill) Indians lived. One man (a Yamhill named Frank Bond) had gone yonder to the ocean coast. (1) And he did not come back at the time that he had said he would return. Now then that man's mother (named Mrs. Miller) wept. She said in her heart (she thought to herself) that her son had perhaps been killed there yonder where he had gone away to the seacoast. (2) Now then the old man (a Yamhill shaman named *ci'lya*; white name, Amos) who knew how to speak with dead people (had a dream-power giving him that ability) said to the old woman (Mrs. Miller), "Now I will try to find out in my heart (with my dead person dream-power) what is the matter with your son. Give me his old coat, the one he always wears. (3) I will make it my pillow. I will sleep here now. Pretty soon then I will see (through my spirit-power) what has become of him, if he is still living or if he is dead." And then when it became morning the old man said, "I did see him. He is staying there at

68.

tciipgam gini'na'kh^wid Gus-a'lu''q ma'dfan ni'ke· Gumyu''kun, ma'dfan ni'ke· gum'le'·DG^wane·. Guc-ye·''-DeDi-ma'i' hu'pun, lau'ṁṁḍe G^wa'u'k la'u'wi· Denthw'·du. (1) gini'na'kh^wid umyu''kun ami'm' dinhu'·Bna. Guc-ye·'' uhu'li-Dumida'hai, Dem'yu''kun-wa't. pe'c-gini'na'kh^wid Guc-ganihimi'm'.

69.

Guc-ta'u'na ampa'·lakya gini'na'kwit G^wa'u'k um'yu'kun Dumini'w'·ditha'' a'we·'qi'. ta'faw-wa't Guma''nt dinhu'·pna Gu'c-tcēnyamhala Guc-ame''nma Du'nida'·tcit. ta'u'na-an'u'ihī gum'i' Gu' du·mi'la'q. (1) lau'ṁṁḍe wa''-Gidewu''k Gu'c-Gidi'na'gat Dumī'wu''k. lau'ṁṁḍe Guc-an'u'ihī din'ε'·num gumta'·qdit. gum'na'gat dinhu'·pna Gu'c-din'ε'·bi' yi'kun Gumda'ha'yw'q Gu' gidu·den'i' du·mi'la'q. (2) lau'ṁṁḍe Gu'c-ayu'·hu Gu'c-Ga'yu'kun Dumī'w'·ditha'' a'we·'qi' gum'ni'cdini Gu'c-a'wa'qtsat, "la'u' tsuma''nt denhu'·pna De'·gamanhu''yu' Gu'c-Bi'ε'·bi'. maDi'·da't uyu'·hu'yu' Dinga'·bu, Guc-din'ε'·wi di'·fu'ini'. (3) tsumbu'ni Dēnti'·tcwuba. hε'c-la'u' tcēwa'i. De'·di'·s-Dumanhw'·du De'·gamanhu''yu', umtε'·cdu·-ye·wi' nε'·-gam'a'la'·ye." lau'ṁṁḍe' Gidi-Gu'·DGuma Gu'c-ayu'·hu gum'na'k, "G^wamhw'·dēn-wi'. umtε'·cdu· Gu'·tcēn*Garibaldi*.

Garibaldi. (4) It is all right. There is really nothing the matter at all. Maybe he will be back pretty soon." The man (shaman) said this to his (Frank Bond's) mother when it became morning. (5) That is how one woman (Adeline Bond, a cousin of Mr. Hudson's—the Santiams called her *ε'ḍalyɛn*) told me about it. That is all I know of it. Sure enough the (missing) man did come back to his home here where he had started from when he had gone off to the seacoast.

70. Shamanistic power over rain and thunder

Long ago the people used to say, if a big shaman had thunder for his dream-power, if that shaman were killed, the thunder would sound very hard (loud), (and) it would rain directly. Then when the people heard the thunder's voice like that, they would say, "Maybe they have killed someone who is a shaman." (1) Once in a while indeed when the thunder sounded (rumbled) on a fine day, when it sounded, and when it rained, and then it cleared up again, they would say, "Maybe some one who is a man who has a big heart (has a powerful dream-power), who has a (powerful) dream-power, maybe he has been stabbed." (2) When that one with a big heart (a strong guardian-power) was injured, (and) it would rain, and the thunder would sound (roar), and then it cleared up again, then the people would say every time, "Maybe some one who has a big heart has been injured. Or maybe he has been stabbed." That is what the people would say. (3) That is what the people said every time. They carefully noticed the thunder when it sounded. Right away that is what the people would say. Once in a while if it rained hard, they would say each time, "A shaman is doing that."

(4) *umsu'. wa''-tɛ'-ḡdi-hu'i. yi-'kun-gawu'k la-'fan.*" *gum'ni'cdini guc-an'u'ihī*
din'ɛ'-num' du-gu-'dguma. (5) *pɛ'c-guc-ta'u'na a'wa'i'wa gum'ni'tchʷan. gu'ci'*
pa''-lau' tcindɛ'yu'kun. wi''nɛc-wi' guc-an'u'ihī gu-wu'k hɛ'c-dudu-ma'
gidu-heya'mp gidi'i' du-mi'la'q.

70.

tcii'pgam gus-ami'm' gini'na'kwid, guc-ubɛ'la ampa'lakye dumipgʷa''-
duyu'ima, gus-ampa'lakye dɛdi-da'ha'yɔ'q, guc-ambgʷa'' mɛ'nfan demyu'wi,
demada'gdu. la'ufan. lau'ḡdɛ' guc-ami'm' dɛdi-niḡa'bdu. pa''-anhu'i ambgʷa''
dumha'." *deni'na'k, "yi-'kun ye'' ampa'lakye nida'hai."* (1) *ta'fw-dint'i'*
guc-ambgʷa'' dɛdiyu'wi du-su''-ampya'n', dɛdi-yu'wi, lau'ḡdɛ demada'gdu,
lau'ḡdɛ umhɛ'kwi'yu, deni'na'k, "yi-'kun-ye'' an'u'ihī u-bɛ'la dinhu'bna,
uti'-diyu'ima, yi-'kun gafe'tcik." (2) *gu'c-yu-ubɛ'la-dinhu'bna dɛdi'ya''natce,*
demada'gdu, ambgʷa''-yu. demayu'wi, lau'ḡdɛ denthe'gwi'yu, din'ɛ'wi lau'ḡdɛ
guc-ami'm' deni'na'k, "yi-'kun-ye'' ubɛ'la dinhu'bna gamya''natce. yi-'kun-tɛ'
gafe'tcik." *pɛ'c-deni'na'k guc-ginihimi'm'.* (3) *pɛ'c-gini'na'kwid guc-ami'm'*
din'ɛ'wi. guc-gini'le'dgʷane guc-ambgʷa'' dɛdi-mayu'wi. li'pfʷan pɛ'c-guc-
ami'm' gini'na'kwid. ta'fw-dint mɛ'nfan dɛdida'gdufid, din'ɛ'wi deni'na'kwid,
"ampa'lakye pɛ'c-ma'na'hai." *guc-dɛdi-mada'gdufid din'ɛ'wi. lau'ḡdɛ'*

(Thus) every time that it kept raining. Then they would tell a shaman, "Can you not try to stop this raining?" (4) Then the shaman would try to halt this rain. Sure enough once in a while it would clear up again. But once in a while it just kept on raining. They would always say, "The shaman who is causing this up above here," they would say, "he has great dream-power, it is big (and) it is strong. This (other) shaman cannot clear it up above here." That is how the people spoke. (5) When the shaman did like that (tried to stop rain), they would not pay him. All these people were merely good (felt happy) in their hearts towards the shaman who tried to clear it up above again. On the other hand when the shaman doctored a person, they always paid him. He could not just doctor him for nothing.

71. The ghost dance (warm house dance) at Grand Ronde

Long ago these people (here at Grand Ronde) always used to stand at their dance (to dance—here, the warm house dance). There was a large house of theirs, there they stood at their dance (they danced). They built a fire in the center of the house. Now then all who would stand at their dance danced. (1) They had all painted themselves. They striped (themselves) with the paint. There was white paint, and there was black paint, and there was red paint. Then they would dance. They ran (around the fire) . . . , all those who were dancing would run around the fire. (2) And then they would stop their dancing, and they would kick (stamp) their foot on the ground. Then the rest of the people would be standing at the side, they were all singing. Some of the men held small split sticks, and they hit their hands with them.

dēni'ni'c'ni ampa'lakye, "dē'dama''nd wa''-lau'-ye ma''-Gidēpe'clau'ni' hē'c-u-da'GDU-fid?" (4) lau'ṁdē Guc-ampa'lakye dēma''nd Dumipe'clau' hē'c-u-da'GDU-fid. ta'fō'dint wi'nac-wi' dēthe-'G'wi'yu. ta'fō'dintē' dēmda'GDU-fid-wi'. dīn'ē'wi dēni'na'k, "Guc-ampa'lakye ye''-uGē''cne'c-amyā'ḡk,"¹² dēni'na'k, "G'wa'u'k mē'nfan dūyu'ṁma, umībē'la-umDē'lq. hēc-ampa'lakye wa''-la'u' GidēDhe-'G'wi'ni hē'c-amyā'ḡk." pē'c-gini'na'kwid amī'm'. (5) Guc-ampa'lakye pa''-DēDihā'na', wa''DēDēnīda''BnēDi. kō'nfan ma'dfan hēc-amī'm' dēmsu''-dīnihu'-'Bna Guc-ampa'lakye DēDi-ma''nt Dumihē-'G'wi'yu. amyā'ḡk. Guc-tē' DēDiye-'kladi amī'm' Guc-ampa'lakye, dīn'ē'wi nīda''BnēDi. wa''-lau' kō'nfan Gidēmayē-'klifau.

71.

tcī'p'gam hē'c-amī'm' dīn'ē'wi Gini'ya'-'du-diniye'l'wa. gumti' ubē'la' dīnīma', Guc-gini'ya'-'du-diniye'l'wa. Gīnitu'qni wī'lfī Guc-duma'. la'u'ṁdē' dēDini'ye'l'wa ma'dfan Guc-ni'ya'-'du-dini'ye'l'wafid. (1) ma'dfan dēniye'-matcē-nē. dīnīqā'dqadnī ye'mēBa. umā'u aye'mēBa, nau-umu'-'aye'mēBa, nau-utci''lilō'-aye'mēBa. la'u'ṁdē' dēDini'ye'l'wafid. dēni'mi'tcis . . . , ma'dfan Gu'c-ni'ye'l'wafit dēnīmi'tcis Guc-duma'. (2) la'u'ṁdē' dadi-nīda''B-dini'ye'l'wa, la'u'ṁdē' dēnīgu'i-ginīfa''-amp'lu''. la'u'ṁdē' G'wi'ni'k wī'nhe Guc-amī'm' dēnīda'-'p'f'wīt q'wē'tcēfan, ma'dfan dēnīqā'uth'it. wī'nhe-Guc-an'u'ihī dānīG'wi'nhi i'sdufad upla'qētse a'wa'dik, la'u'ṁdē' Gu'c-dēnit'sma'q'pīnī dīnī'la'G'wa.

¹²In slower speech: ye'' uGē''cni hēc amyā'ḡk.

72. The heart journeys to the land of the dead

They always used to say, "His heart is not dead. Only his body has died. While on the other hand his heart will go across the ocean when he has become a dead person." They used to say it that way. (1) And they would always say when they saw a flame (a light) burn, as it went along high above in the air in the night time, they would say, "Maybe someone now is pretty near death. (2) It is his heart that is going along there in the night." Whatever they saw aflame going along up in the air, that is how they would always comment.

73. Dreams about the dead people

Long ago my mother always said, "All of us people here, when they (we) died, they (we) went across the ocean, to where all the dead people lived. (1) When I here shall die, all those people (relatives) of mine who have died (before me), I will see when I reach there (the land of the dead people). All those dead people are living there." That is how she always spoke. Then some time later on when she was now near death, she said, "Now maybe I am pretty nearly dead. (2) Always a long time ago when I slept I would see my mother and my father in my dream. In my heart I knew that they had died long before. Always I would say (that) in my heart (I said it to myself) when I saw them (in my dream). However when I see them now in my sleep I do not say in my heart that they have died (long before). (3) (But) it is (only) when my heart awakens (when I wake up) that I now know (realize) that they have died. And so that is how it is always with my sleep now. I do not (even) know that they are dead when I see them at night. Now I myself am perhaps nearly gone on to the land of the dead people to die."

72.

guc-din'e'wi gini'na'kwit, "dinhu'pna wa''-inde'a'ladint. ye'le-duŋka'pya' gu'c-di'a'la'. gu'c-te'-dinhu'pna dem'i' tce'hau du-mi'laq gu'c-deDi-mabu'ntci awe'qi'." pe'c-gini'na'kwit. (1) na'u gini'na'kwit din'e'wi gu'c-deDi-nihw'du ame' uq'wa'adat, u'i'dit tce'miyaŋk du-hu''yu', deni'na'k, "yi'kun yi''-la'u' umye'tsi-a'la'. (2) gu'c-dinhu'pna um'i'dit gu'c-du-hu''yu'." ni'ke' di-nihw'du u'q'wa'adat u'i'dit tce'miyaŋk, pe'c-din'e'wi gini'na'kwit.

73.

guc-tcii'pgam gu'c-ganden'e'num' din'e'wi gum'na'gat, "guc-ma'dfan he'c-sdω' du-mi'm', deDi-ni'a'la', deni'i' tce'hau du-mi'laq, gu'c-tcu' ma'dfan awe'qi' du-nida'tsit. (1) he'c-tci' dumi'a'la', guc-ma'dfan dem'i'm' ganidu'lu', dumhω' du gu'c-dinde'wu'k. gu'c-ma'dfan du-nida'tcit gu'c-awe'qi'." pe's-gum'na'gat din'e'wi. lau'ŋde pu'nukfan he'c-la'u' gid'iye'tci-a'la', gum'na'gat, "la'u'-yi'kun tcum'ye'tci-a'la'-la'u'. (2) tcii'pgam din'e'wi deDi'wa'i du-dewa''ya deDi-nihw'du gu'c-den'e'num' na'u'-den'e'fam'. dem'yu'ku' du-denhu'pna tcii'pgam c'wi'ni'k ginidu'lu'. dem'na'k denhu'pna din'e'wi deDi-nihw'du. la'u'-te' deDi-nihw'du du-dewe''na wa''-dende'na'gat denhu'pna c'wi'ni'k ginidu'lu'. (3) gu'c-deDi-lu'k'wa' denhu'pna tci''-la'u' deDi't'yu'ku' ginidu'lu'. la'u'-pe'c-manhu'i' deWe''na din'e'wi. wa''-cbe'yu'kun dumi-nidu'lu'. deDi-nihw'du duhu''yu'. la'u'-tci''-yi'kun tcum'ye'tci-i' guc-du-we'qi' dinu'wa dumi'a'la'."

74. Dying before the dead people want you

Sometimes long ago when a person died, then he (his spirit) would come back again (he would resuscitate). And when he (his spirit) got back (revived), then he would tell about his death. He would say that he (his spirit) had gone away, and then when he reached there (the land of the dead), then "They (the dead people there) drove me back. (1) They told me to go back (home). We do not want you to come here yet (they said). When we want you to come, we will tell you." Then that person would say, "I am waiting for them to tell me that they want me to die."

75. Customs at deaths

1. That first (and) eldest child of mine died. Then I cast away (gave away) all my property (clothing—giving it) to my real people (to my relatives). They took my property (clothing), and then they gave me in return different property (clothing). That is the way the people always did.

2. This is the way they always did when a man died. They took him, they dug a hole in the ground, they put him into it there. Then they buried him. When they were finished burying him they went back home. (2) Then they gave some of his clothes to his relatives, whose who were his true people (his own relatives). They (were the ones who) took his property (clothing). If they did not bury him they burned (cremated) him. They made a fire, and they burned him all up. If they did that they feared coyotes and wolves that might eat the dead person.

74.

teii'pgam ta'fωdint guc-ami'm' dɛdi'a'la', la'u'ɲdɛ' dɛma'yi'-yu. la'u'ɲdɛ' dɛdiwu''q, la'u'ɲdɛ' dɛmhɛ'lentshʷadind din'a'la'na. dɛm'na'g Gʷanti'did, la'u'ɲdɛ' gwadi'thʷu''q, la'u'ɲdɛ' "Gʷanimagi'sga'tca'f. (1) dɛni'ni'tca'f dɛyi'. wa'-ma'bad cɛdihu'li ma''-gi-wu''q-hɛ'ci. sɔw' dumi'dihu'li ma''-gi-wu''q, dindi'ni'cdumbui." la'u'ɲdɛ' gus-ami'm' dɛm'na'g, "gu'c-tcumyu'wadi gani'ni'ctinifai gami-nihu'li tci' dumi'a'la'."

75.

1. guc-mɛ'ni gan'i'twu' dɛ'wa'pʷɛ gum'a'la. la'u'ɲdɛ' ma'dfan guc-dɛsi'dɔgaɔ guwa''lt guc-tci''-mɛ'nfan-dɛmi'm'. ginikʷa' guc-dɛsi'dɔgaɔ, la'u'ɲdɛ' ginimadi'-dɛ'd uwa''na-asi'dɔgaɔ. pɛ'c-din'ɛ'wi gini'na'hai ami'm'.

2. pɛ'c-din'ɛ'wi gini'na'hai guc-an'u'ihɪ dɛdi'a'la'. dɛnikʷa', dɛnituk'amplu'', gu'c-dɛni'mu'i. la'u'ɲdɛ' dɛnibu'ba'd. dɛdi-nitʷu'gi-dinibu'badɪ dɛniyi' dʷuduma'. (2) wi'nhe-disi'dɔgaɔ la'u'ɲdɛ' dɛnidi'd guc-dumi'm', yɛ'-guc mɛ'nfan-indumi'm'. Gʷi'nig-dɛnikʷa' guc-dinsi'dɔgaɔ. guc-wa''-dɛdi-nibu'p dɛniyɛ'mi. dɛnitʷu''q-ama', la'u'ɲdɛ' ma'dfan dɛniyɛ'mi. guc-pa''-dɛdi-ni'na' dɛni'nu'ihin acni' nau-amu''lind gi-nihu'k guc-u'a'la' ami'm'.

3. A woman (widow) cut her hair. If the man (her husband) died, then the woman (wife) would cut her hair. And she did not go about where there were many people. She always stayed just alone. (2) That woman always cried when it was early morning. Then all the people would know that she was crying all the time. And they knew that she was not yet (feeling) good in her heart about it.

4. And now when a woman died, then the man (husband) did not go where there were many people, where there was a crowd. They dug a hole, and then they put her into it, and they buried her. (2) Now then they stood up sticks, and they hung baskets on them (at the grave). Always at the cemetery, they always hung buckets around all over the graveyard.

5. When (after) a man died no one named his name. No one would ever name a dead person's name.

76. A dead person continues to use his former property

When they burned the clothes of a deceased person, they said, "He will be using those clothes" (in the land of the dead people). And further when they killed his horse, they said, "He will have (he will take) his horse with him. It is his own horse." That is how they did.

77. Dead people cause twisted mouths

Long ago the people always used to say, "You should not eat outside in the darkness (night). Your mouth might get crooked if you eat in the darkness

3. a'wa'i'wa' dɛŋq'u'B duŋq'w'a'. guc-an'u'ihɪ dɛdi'a'la', la'u'ŋpɛ' guc-awa'q-tɛs'ɔ dɛŋq'u'B duŋq'w'a'. la'u'ŋpɛ' wa''-lau'-ŋpɛ'i'diɔ tɕu''-duhɛlu'i ami'm'. din'ɛ-'wi ta'u'nɛɓfan-wi umtɛ'ɔdu. (2) guc-a'wa'i'wa din'ɛ-'wi damta'qdiɔ dɛdigu'tguma. la'u'ŋpɛ' gus-ma'dfan ami'm dɛniyu'kun umta'qdiɔ din'ɛ-'wi. la'u'ŋpɛ' ni'yu'kun wa''-ma-ɓad nɛsu'-dinhu'pna.

4. la'u'ŋpɛ' guc-a'wa'i'wa dɛdi'a'la', la'u'ŋpɛ' guc-an'u'ihɪ wa''-lau kidɛti' guc-duhɛlu'i-ami'm', tɕu''-guc-duhɛŋgɛ-'wufit. dɛniɬu'k amplu'', la'u'ŋpɛ' guc-dɛni'mu'i, la'u'ŋpɛ' dɛniɓu'p. (2) la'u'ŋpɛ' dɛni'ya'twani a'wa'da'k, la'u'ŋpɛ' guc-dɛniqa'lt anti'wad. guc-du-din'ɛ-'wi duk'wi-'ɬ'wa, din'ɛ-'wi dɛniqa'lditɕɛn anti'wad ma'tfan-tɕu-gu'si duk'wi-'ɬ'wa.

5. guc-an'u'ihɪ dɛdi'a'la' wa''-yɛ'-ŋpɛq'w'a'udi duŋq'w'a''t. wa''-lau' yɛ'-kidɛd-q'w'a'uhɪ u'a'la'-duŋq'w'a''t.

76.

guc-dɛdi-nitu''q disi'dɔqɔ gus-u'a'la'-ami'm', dɛni'na'k, "gu's-gafu'ini' gus-asi'dɔqɔ." guc-tɛ' dɛdi-nida'hai dinkyu'tan, dɛni'na'k, "guc-gaŋk'wɛ-'ni' dinkyu'tan. g'wa'u'gin dinkyu'tan." pɛ'c-gini'na'hai.

77.

tcii'pɔgam ganihimim' din'ɛ-'wi gini'na'kh'wɪd, "wa''-nɛndɛk'w'a-nabfu-hɛ''lum duhu''yu. gaŋqa'i'wɔ ɓuɓw''ts nɛmik'w'a-nɛɓfu duhu''yu. hɛ''lum. umlu'i

outside. In the nighttime there are many dead people going about outside." (1) That is what they always said. "Children should not play outside when it gets dark." They would say, "There are many dead people outside. Dead people are always going around outside in the nighttime." (2) That is what they would say. Once in a while whoever got a crooked mouth (probably a paralytic stroke), they would (then) say (of such a person), "A dead person made his mouth crooked." That is what the people said.

78. The deceased's horse is killed

Long ago always when a man died, they killed one of his horses. They said, "It is indeed good that he take with him one of those horses of his. He can always ride it there in the country of the dead people."

79. Why rattlesnakes bite people

The people used to say, if a rattlesnake did not shake its tail, and then it bit a person (without warning), they would say, A shaman sent the rattlesnake that bit that person. That is the way it was they said. (1) But if it shook its tail (giving warning) and then it bit a person, they would say the rattlesnake merely bit that person, no one had told it to bite that person. That is the way it was they said.

80. Rattlesnakes, cont.

They used to say that when you got close to a rattlesnake, it would rattle its tail, and then you would know you were close to a rattlesnake. That is what the

awe'qi' duhu''yu. ni'i'fid he'lum." (1) pe'c-din'e'-wi gini'na'kh^wid. "aci'wa wa''-gidenila'kh^wid he'lum de'dihu''yu." deni'na'k, "umlu'i'-awe'qi' he'lum. din'e'-wi duhu''yu. awe'qi' ni'i'fid he'lum." (2) pe'c-gini'na'kh^wid. ta'fw'dint ye'-guc-diqa'i'wawω. dumbω''ts, deni'na'k, "awe'qi' gaḡqa'i'wawani dumbω''ts." pe'c-deni'na'k guc-ami'm'.

78.

tcii'pgam din'e'-wi guc-an'u'ihī de'di'a'la', denida'hai' ta'u'ne-dinki'ten. deni'na'g, "umsu'-wi. gi-k'wa' ta'u'ne-guc-dinki'ten. gus-gamayu'BG'adi din'e'-wi gu'-duwe'qi'-dunu'wa."

79.

gu'c-ginihimi'm' deni'na'kwit, guc-antke' wa''-dedama'i'licna guc-dintgω'', la'u'ḡde' de'dityi'k ami'm', deni'na'k, ampa'lakya gam'u'mha'na guc-antke' de'dityi'k guc-ami'm'. pe'c-wat-gumanhu'i. (1) gu'c-te' de'dima'i'licgani gu'c-dintgω'' la'u'ḡde' de'dityi'k-ami'm', deni'na'k kω'nfan guc-antke' gamyi''-guc-ami'm', wa''-yi'-gidani'cna de'yi'k guc-ami'm'. pe'c-wat gumanhu'i.

80.

gus-gini'na'kh^wid guc-antke' ma''-de'di-twu''k tci'le, demt'ce''lt'ca'dintqω'', lau'ḡde ma''-dem'yu''ku tcumtci'le du'tke'. pe's-gini'na'kh^wid ami'm'. din'e'-wi

people said. It would always let you know when you came close. (1) They used to say that if on the other hand the rattlesnake did not rattle its tail, but just bit a person, they would say, "Oh a shaman sent this rattlesnake to bite that person." (2) That is what the people used to say. I myself do not know (about rattlesnakes). I have never gone around where there are many rattlesnakes. I myself do not know (much about them).

81. Dogs

When a dog sat down on the ground, (and) dragged its anus on the ground, then the people said, "Its anus worms are tickling it." That is what they said.

82. Facial twitching

If your face should twitch they would say, "Maybe somebody will strike you (there)." Or on the other hand others might say, "Maybe you will be seeing someone whom you have never (before) seen, when there is twitching of your face." That is how the people of long ago would comment.

83. Dizziness crossing a bridge

When they went across a foot log bridge some of them said, "My eyes might become dizzy. I am afraid of crossing. I might fall into the stream. I just will not cross now."

umyω'qdumbui ma'-dɛdi:mays'he tci'lɛ. (1) Gini'na'kh^wid gu'c-tɛ'-antkɛ' wa'-dɛdɛnit'cɛ''lad dintqω', kω'nfan dɛntyi''q ami'm', lau'ɱdɛ dɛni'na'k, "ŭ· ampa·lakye gam'u'mhɛ'ni hɛc-antkɛ' Giyi''q guc-ami'm'." (2) pɛ's-gini'na'kh^wit ami'm'. tci''wa''-cdɛ'yu''kun. wa''-lau'-cdɛ'i'·did tcu'-guc-du hɛlu'i'-antkɛ'. wa''-cdɛ'yu''kun.

81.

gu'c-antɛ'l' dɛdi-ma'yu' du·plu'', dɛntwu''t dint'sli'' du·plu'', lau'ɱdɛ gus-ami'm' dɛni'na'k, "um'ya'fya'fu' dintfa''fi." pɛ'c-dɛni'na'k.

82.

gu's-dɛdi-t'si'ft'su'yω· buk^wi'lɛ·k dɛni'na'k, "yi'kun yi''-guc-gamantwa'yuf." wi'nhe-tɛ' dɛni'na'k, "yi'kun namihω'du-yi'' wa''-la'u' tsnhω'dɛn, gu'c-dɛdi-t'si'ft'su'yω· buk^wi'lɛ·k." pɛ'c-gini'na'kwit guc-tcii'pgam guc-ganihimim'.

83.

dɛdi-nika'na du·bi'lik wi'nhe dɛni'na'k, "la'ga gaxa'ya'yu' dɛŋk^wi'lik. tsum'ya'qladint gi·ka'na. la'ga dɱmhi'ts du·pci''. wa''-lau' tci' gidɛtka'na."

84. Sneezing

When a person sneezed, that person who sneezed would say, "Wonder who is talking about me!" (i.e., saying bad things about me, or even wishing my death). (And) he would (also) say, "May you die too!" That is what that person would say.

85. Ill omens when hunting

Long ago the people observed everything with care. If you had killed a deer, and then you wanted to (were about to) skin it, and it arose (and) it made its escape, they would say, "It is bad (a bad sign)." (1) And too if when you shot it, than it cried (*wă· · ·*), they would say, "That is bad also. Maybe a relative of yours is going to die." And further if when a deer was shot, it then licked its blood, they would say, "That is extremely bad." (2) Whatever they killed, and it then arose again (and) it moved about, they would say, "That too is bad." That is how those people of long ago used to speak. "Indeed whatever you have killed, and its heart awakens (it comes to), that is also bad." (3) They would say, "Maybe you yourself are going to die. Or maybe a relative of yours will die." They would say that of whatever made a bad sign. That is how they always spoke.

86. Owls foretell events

Long ago the people used to say, "When the large-owl talks (hoots) near your house, when it sort of sobs, he is telling you that you are not good (you are

84.

Gus-ami'm' dɛDi·mahi·'cnai, dɛm·na'k Gus-ami'm' u·hi·'cnai't, "yɛ·'-na'G-gumyu'wiletsh*an!" dɛm·na'k, "ma''ti-yu·' nanDup'a'la'!"¹³ pɛ'c-Guc-ami'm' dɛm·na'k.

85.

tciipgam Ganihimi'm' ma'dfan-ni'ke· Ginile·DGʷane·. Guc-ma''-Gi·da'hai amu·'ki', lau'ɲɔɛ-Gi·hu'li dumiwe'ɬ, lau'ɲɔɛ Gi·ɣw'dɔɔa Gi·i' dinha'ihina, Gini'na'khʷid, "aŋqa'sqa'." (1) Guc-yu·' Gi·pla'tse't, lau'ɲɔɛ-Gi·ta''q, Gini'na'khʷid, "Guc-yu·'-aŋqa'sqa'. yi·'kun Bumi'm' Gam'a'la'." Guc-yu·'-dɛDi·pla'tse't amu·'ki, lau'ɲɔɛ-Gi·ma'lqmadī-yu·', Gini'na'khʷid, "Gu'c-mɛ'nfan aŋqa'sqa'." (2) ma'dfan-ni'ke· Guc-dinida'hai, lau'ɲɔɛ Gi·ɣw'dɔɔa-yu· i'lisina, Gini'na'khʷid, "Gu's-aŋqa'sqa-yu·." pɛ'c-Gini'na'khʷid Gus-tciipgam-ami'm'. "Guc-ni'ke·-wi' ma''-Gi·da'hai, lau'ɲɔɛ-Gi·matu·'kʷa dinhu·'bna, Gu'c-yu·' aŋqa'sqa'." (3) Gini'na'khʷid, "yi·'kun-ma'' nam'a'la'. hec-tɛ·'yi·'kun Bumi'm' Gam'a'la'." dɛni'na'k Guc-a'ni'ke· umbu'nhe ɔa·nɛGʷa. pɛ'c-din·ɛ·wi-Gini'na'khʷid.

86.

tciipgam Gus-ami'm' Gini'na'khʷit, "Guc-andu'gulhu· dɛDi·yu·'wi tci'le du·Buma·', dɛDi·mata'q-wi, dɛm·ni'cdumbui wa''-nɛnDacu''yu·. yi·'kun Buwa'pye

¹³In slower speech: *nanDup'a'la'*.

in some sort of trouble). Maybe your child will die. (1) Or perhaps a relative of yours is going to die. Likewise when the small-owl talks (hoots) near your house, when he sounds *qu''q qu''q qu''q qu''q*, that is bad (a bad sign), when his voice does that. Maybe your child is going to die. (2) Or perhaps a relative of yours will die. But when on the other hand he just talks, his words are saying to you merely *bu''bu''bu''bu''bu''* (owl! owl! owl! owl!),” they say, “Oh that little-owl just smells something” (he is not informing you of approaching tragedy). (3) That is what they would say. “When he sounds *qu''q qu''q qu''q*, his sound is bad” (he is predicting tragedy). That is how the people used to speak long ago.

87. The coffin bug

The coffin bugs (a type of beetle) always travel about in the nighttime. If it strikes a person in the dark, they say, “The coffin bug was what hit him. He will die pretty soon, some time not very long now.” That is what they used to say. (1) They always said, “The coffin bug is a very bad thing (an ill omen). When it hits a person, that person is going to die.” They always were fearful of the coffin bug. That is how they always spoke.

88. The blind-two-headed-snake

They called that snake's name blind-double-headed-snake. They said that the snake was blind. Some of them said that it had two heads, its heads were at opposite ends. Whoever saw that kind of snake, they would say, “It is not good (not a good omen). (1) Maybe you will die. Or maybe relatives of yours will

gam'a'la'. (1) *yi'kun-ti' bumi'm' gam'a'la'. guc-yu'' antbu'bu' dēdi-mayu-wi du-buma', dēdi-mat'su'qt'suqω'yū, guc-aŋqa'sqa, pē''-dēdi-ma'na' dumha''.* *yi'kun buwa'p̄yε gam'a'la'.* (2) *yi'kun-ti' bumi'm' gam'a'la'. hē'c-tē' kω'nfan dēdi-mayu-wi, kω'nfan dēdi-matbu'bu'yū dumha'',* *deni'na'k, 'u' kω'nfan ni'ke' umhu'icni guc-antbu'bu'.* (3) *pē'c-dēni'na'k.* “*guc-dēdi-mat'su'qt'su-qω'yū, guc-aŋqa'sqa' dumha''.*” *pē'c-gini'na'kh'id ami'm' tciipgam.*

87.

Guc-aŋçū'la din'ε'wi du hu''yu' dēni'i'fid. guc-dēdi-twa''ni ami'm' du hu''yu', dēni'na'k, 'guc-aŋçū'la gwa'u'c'wamtwa''ni. di's-gam'a'la', a'lau'-wi.' pē's-gini'na'kh'id. (1) *din'ε'wi gini'na'kh'id, 'guc-aŋçū'la mē'nfan-aŋqa'sqa. dēditwa''ni-ami'm', guc-ami'm' gam'a'la'.*” *din'ε'wi gini'nu'ihin guc-aŋçū'la. pē's-din'ε'wi gini'na'kh'id.*

88.

Guc-ant'sa'utsklaq giniq'a'uni-duŋq'a''t a'la'ufu'. Gini'na'kh'id gu'c-ant'sa'utsklaq umtω''t. wi'nhe gini'na'kh'it iŋçε'mi-duŋç'a', u'mu'igu-duŋç'a'. guc-yε''-di hω'du guc-pē''-anhui' ant'sa'utsklaq, dēni'na'k, 'wa''-ŋdεcu'. (1) *yi'kun ma'-nam'a'la'. yi'kun-ti' bumi'm'-gani'a'la'.*” *guc-dēdi-nida''ts*

die." Whenever they found it where many people were going about, they would take hold of that blind-double-headed-snake, and they would try their heart (try to see how strong their spirit-power was). (Thus) they would put the snake on their arm. (2) If it wrapped around the arm, they would say, "You will live a long time. You will not die soon." But if on the other hand it did not twist around (the arm), it just fell off (to the ground), (3) they would say, "You will not live very long. You will die pretty soon." Further if one had been having sexual intercourse, they would say, "The blind-two-headed-snake would not want to wrap around him, that was how his body was" (he smelled from having had sexual intercourse, until five days after). That is the way they spoke.

89. Firs dance

Long ago the people would say, "Now the wind is blowing hard. Now those firs are dancing." (1) And then when one fell, it fell for all time, it would never get up again. (But a person) always went (merely) into a (temporary) trance in his (spirit-power) dance (and got up again later).

90. Cut your foot, throw away your clothes

If I should cut my foot, I would throw away (give away) all these clothes of mine (that I have on), I would throw away these shoes of mine. If I put them on again I might cut my foot again. (1) On the other hand if I do throw them away I will not cut my foot again. That is what they always told me. "If you cut your foot, you should throw away your clothes (that you have on). Then you will never cut your foot again."

DɛDi-nilu'i'-ami'm' DɛDi-ni'i'-fiD, DɛniG'wi'n Guc-a'la'ufu', lau'ɲDɛ Dɛnima'ndini' dɛnihu.'Bna. Dɛniɲi' du'DinitG'wi' Guc-ant'sa'utsklaq. (2) DɛDi-ɲli.'BaD Guc-antG'wi', Dɛni'nak, "lu'ifu'-ma'-namtɛ'cDu. wa''-li'pfan-andi'a'la'." Guc-tɛ'-wa''-DɛDi-ɲɲli.'-Bu, kʷ'nfan-Dɛnti'ts, (3) Dɛni'nak, "wa''-lu'ifu'-man-ɛnditɛ'cDu. la'u'-wi'-nam'a'la'." Guc-tɛ'-yɛ''-uBu'maqDint, Dɛni'na'k, "Guc-a'la'ufu wa''-ɲDɛshu'li-Gi-ɲɲli.'BaD, pɛ''-anhu'i-aŋka'pyɛ'." pɛ'c-Gini'na'kh'wit.

89.

tci'pɲam gani'mi'm' Dɛni'na'kh'wiD, "la'u' mɛ'nfan-umyi'twa'yw. la'u'-gu'c-antwa''ni ya'-du-Dni'yɛ'l'wa." (1) lau'ɲDɛ Guc-ta'u'nɛ-DɛDi-hi'ts, Din'ɛ'wi Dɛmhi'ts, wa''-la'u'-Dadimaɲw'Dɲa-yu. Din'ɛ'wi DɛDi'ya'ik'wi-Di'yɛ'l'wa.

90.

la'u' tci''-tcuŋɲu'p-Dɛfa'', ma'tfan hɛ'c Dɛsi'Dɲaɲ tsɛŋɲa'wi, hɛ'c-Dɛnhe'Dɛfa' tsɛŋɲa'wi. Gi-la'pyu. la'Ga-Diŋɲu'p Dɛ'fa''-yu. (1) hɛ'c-tɛ tciŋɲa'wi wa''-lau Dɛnɛɲu'p-yu. Dɛfa''. pɛ'c-Din'ɛ'wi Gini'ni'tch'wan. "nemiɲu'p-ufa'', ma'Dfan Dɛŋɲa'wi Busi'Dɲaɲ. la'u'ɲDɛ wa''-lau nɛŋɲu'p-ufa''-yu."

91. A dream about Stevens Savage

Last night I had a bad dream. I saw *pa'lił*¹⁴ in my dream, and his son Louis, and his brother *ge'uciyu-c* (Tom Gilbert). I saw them in my dream last night. *pa'lił* was singing (in my dream), his son was throwing on (beating, drumming) the (skin) drum, and *ge'wgiyu-c* was just singing. (1) And *pa'lił*, as he was singing, his eyes were bulging. Now when he had finished his song, then I said in my heart (to myself—in the dream), Now I must tell him (tell *pa'lił*) that this man (Jacobs) wants to see him, this person (Jacobs) who is marking (writing down) the people's language. And so I told him (*pa'lił*), "That man (Jacobs) wants to see you." (2) I named that person's (Jacobs') name. And then *pa'lił* (who knew Dr. Frachtenberg but who was dead before Jacobs came to Oregon) said, "I do not know that person (Jacobs)." And he went off, he left me. I just stood (there). That is how my dream was during last night.¹⁵

92. Seated during storytelling

Always long long ago when the people told stories (myths), all the children would sit on the ground. No one would be standing. The ones who told stories would say, "If you stand (during a myth narration) you will become humpbacked."

91.

G^wadihu'yū' aŋqa'sqayw-De^wa'. G^wamhō'ḍŋ pa'lił du-De^wa', nau-din'e'bi' Louis, nau-guc-diŋku'ni ge'uciyu-c. G^wanihō'ḍŋ G^wadi-hu'yū du-De^wa'. pa'lił G^waŋqa'udiḍ, guc-din'e'bi' G^wam'u'inadi guc-ambu'mbum', lau'ŋpḍe ge'wgiyu-c kō'nfan G^waŋqa'udiḍ. (1) lau'ŋpḍe G^wa'u'k-pa'lił, G^wadi-maqa'udiḍ, G^wamadō'fa'na. duŋk'wi'le-k. lau'ŋpḍe' G^wadi'lu'gi'-diŋqa'ude, lau'ŋpḍe G^wam'na'k-denhu'bna, la'u'-tcum'ni'cdini' Gus-an'u'ihī umhu'li-dumihō'ḍu, guc-u'ye'madi-ami'm' dumha'. lau'ŋpḍe G^wam'ni'cdini, "guc-an'u'ihī umhu'li-dumihō'ḍutsuf." (2) G^wantk^wa'uhī' guc-ami'm' duŋq^wa't. lau'ŋpḍe'-pa'lił G^wam'na'k, "wa'-cde'yū'kun guc-ami'm'." lau'ŋpḍe G^wanti', G^wanthe'G^watca'f. Gus-tci''-kō'nfan G^wamanda'ba't. pē'c-G^wamanhu'i De^wa' G^wadi-hu'yū.

92.

tcii'pgam Ganihimi'm' din'e'wi De^wdi-nipi'niye-di, ma'dfan guc-aci'wa' deni'yū'-duplu'. wa''-ye'-Dindēda'ba'd. guc-ye'-upī'na'ye'ḍi deni'na'ghwit, "nemida'ba'd nambu'nda'yū.

¹⁴Probably the Molale Indian name of Stevens Savage, who is now deceased. He was interpreter in Molale for Dr. Frachtenberg a generation ago. His son Louis and his brother Tom Gilbert are also dead.

¹⁵Mr. Hudson dreamed this near the end of my first session of work with him—after six or seven weeks in February and March 1928; he told me the dream the following morning. I can only draw on my many months of acquaintanceship with him to obtain hypothetical suggestions as to more or less unconscious elements and motivations back of this dream. Mr. Hudson was always genuinely anxious to assist my researches in every way; and so he often volunteered names and comments about other natives with whom he believed I ought to work. He no doubt felt that I should have been able to have met and worked with Stevens Savage, one of the last of the Molales. But in the dream he failed to check the manifest dream content—a portrayal of Savage as he remembered him plus a solicitous interest in the success of my studies—with the real circumstance that Savage was already dead, dead twenty-odd years.

PART II

SANTIAM KALAPUYA MYTH TEXTS

dictated and translated by

JOHN B. HUDSON

with some Tualatin Kalapuya translations by

LOUIS KENOYER

By

MELVILLE JACOBS

PREFACE

The myths dictated and translated by John B. Hudson in the Santiam Kalapuya dialect were obtained during my first labors with him, in February and March of 1928, employing funds provided jointly by the University of Washington and the Council of Learned Societies' Committee on Research in American Indian Languages. Mr. Hudson volunteered his entire myth repertoire during that one short session. Unfortunately it is a small repertoire, small because Mr. Hudson heard few Santiam myths during his forty or more years of adult life, and he gave serious attention to few myth renditions when he was a youngster. The present monograph gives all of Mr. Hudson's remaining text dictations.

From the point of view of his control of Santiam mythology, it should be remarked that Mr. Hudson seems now very little Indian in temperament and cultural background. Nevertheless, he does appear possessed of typical Indian sympathies, feelings, and humor. And he has considerable intellectual appreciation of the meaning of native ways, at the time that he recalls them or they are mentioned to him. Among the young reservation natives of the 1870's and 1880's he was perhaps only a mildly tolerant when not acutely indifferent bystander of Kalapuya Indian culture. He heard Santiam and other Kalapuya dialect myths frequently when he was a youngster, he may have enjoyed some of them, but very promptly he forgot most of them. The few that he remembers are the ones he heard with especial frequency when he was a youth; these he dictated rapidly and he translated with skill. Though the Hudson series is only a small segment of the old Santiam Kalapuya mythology, each myth rendered by him is probably in fairly genuine Santiam literary style, though with constant and serious omissions of content. This can be evidenced by a comparison with the larger collection in the Mary's River dialect given to the late Dr. Leo J. Frachtenberg by his informant William Hartless. Mr. Hartless was much older than Mr. Hudson and had participated relatively fully in the Indian way of life before the reservation period of the 1860's. I have checked over all the excellent Mary's River material which was dictated to Dr. Frachtenberg by Mr. Hartless, doing this in 1936 with Mr. Hudson, and the edited version, now ready for press, is planned to appear in the next monograph in this Kalapuya text volume. In a sense we do have additional myths in Santiam, because Mr. Hudson gave alternative Santiam words and forms for every line of the Hartless dictations in Mary's River dialect—all this will appear with the printing of the Hartless texts.

Titles accorded the Santiam myths are my own. Numbering, paragraphing, punctuation are also mine, and serve to provide an English version which is comfortable to read and which also permits easy correlation, by a linguist, of Indian with English. Material within parentheses is added in order to clarify the almost literal translation. The student is referred to the previous Santiam ethnologic text monograph in this volume for a brief discussion of transcriptional and phonetic

matters. Abstracts of Kalapuya myths and tales collected by Drs. Gatschet, Frachtenberg and myself will be published after all the known Kalapuya stories have been printed.

In a separate section are five of Mr. Hudson's myths which I later read back to Mr. Louis Kenoyer, the only surviving speaker of the Tualatin dialect, in July and August of 1936 at Toppenish, Washington. Mr. Kenoyer died early in 1937. Supplementing the Santiam reading to Mr. Kenoyer with occasional English words in order to be certain of clarity, I secured from Mr. Kenoyer a word for word Tualatin translation of the Santiam original, and it is this Tualatin translation that appears in the lower third of the pages of this section. The fortunate circumstance that Mr. Kenoyer understood and could translate from Santiam in this manner is due to the fact that his mother spoke the *ha'nt'cayuk* dialect which was next to and just north of Santiam on the east bank of the Willamette River. *Ha'nt'cayuk* seems to have differed from Santiam in only some petty details of vocabulary and idiom. Mr. Kenoyer himself probably never spoke either *ha'nt'cayuk* or Santiam with fluency but he understood them and knew their vocabulary well. He did not always feel comfortable about giving a precise Tualatin cognate or equivalent of a dictated Santiam form. But I did make an attempt to have him give a rendering in Tualatin as close as possible to Mr. Hudson's Santiam version. The linguist may note an occasional substitution of an idiomatic approximation or a synonymous word where a cognate was not remembered by Mr. Kenoyer or at the moment was not congenial with his feeling for correct Tualatin.

Tualatin phonetics is discussed more fittingly in the monograph to follow. At present it is enough to remark that Tualatin phonemes and their variants are almost entirely as those described for Santiam, with the striking exception that the incomplete articulation of the final consonants of syllables, and their synchronous weak glottal closure, is a phenomenon absent from the Tualatin language.

MELVILLE JACOBS

Seattle, Washington, June 1937

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SANTIAM KALAPUYA MYTH TEXTS

1. Coyote, turkey buzzard, and the disease

1. A sickness came toward here. All those who were persons were frightened. Now then they talked to one another. "What shall we do now? Now a sickness is coming toward here. Wonder where we may go to now? Oh it is well if we go up above. Ready then let us go." So then they all went. (2) The birds bore them aloft, they carried them on their backs. Now then coyote said, "Wonder who will carry me?" "Oh that brother of yours (turkey buzzard) will carry you shortly." So then coyote said, "Brother! do take me. Take me up above, brother!" (3) Now turkey buzzard took him aloft, and then they went up above. Now then coyote smelled something. "Wonder what it is I am smelling?" He was smelling his (turkey buzzard's) neck. Now he began to lick his neck, and then he ate of his neck. (4) Now then a fly passed by (and cried out), "He is eating his brother!" "What?" said turkey buzzard. "What did he say?" So coyote (said), "He was saying, Take care of your brother!" "Oh oh (yes!)." Now the fly came by again (and said), "He is eating on his brother!" (5) "What is that? what did he say?" Coyote said, "(He said) Watch your brother with care!" Fly came by again (saying), "He is eating his brother! he is eating his brother! he is eating his brother! he is eating his brother! he is eating his brother!" Now turkey buzzard comprehended. "Oh yes now! he is eating on my neck! Now I will throw him away!" (6) So then he cast him away, and coyote fell down, and he went (hurtling) below. Now coyote said, "What shall I do now? Oh I will stand (alight on my feet).

1.

1. anhe'luba gumaye'he. ma'dfan he's-ganihimim' m gini'ya'qlu'. la'u'mpe'-gidi-ni'ni'tch'ida. "de'-lau'-tcinduhw'yu? la'u'-anhe'luba maye'he. tcu'-nak-tcindu-ga'n-lau? ũ. umsu' gi-du'i'-tce'myaŋk. tci'de'-te'-tcindu'i'." la'u'mpe ma'dfan gini'i'. (2) anti'fu tce ginik'wa'-tce'myaŋk, ginika'pa'ni. la'u'mpe' acni' gum'na'k, "ye'-nak-tci'-uŋk'wa'fa'?" "u' gu'c-buku'ni di'c-gaŋk'wa'fub." la'u'mpe'-acni' gum'na'k, "ku'ni! te'-de'k'wa'fa'. tce'myaŋk dek'wa'fa', ku'ni!" (3) la'u'-guŋk'wa' tce'myaŋk anti'fu, gini'i' tce'myaŋk-lau'. lau'mpe' acni' gumhu'i'c ni'ke. "ni'ni'ke-na'k tcehu'icni?" gumhu'icni dumbu'q. la'u'mpe guma'lqmadit dumbu'q, la'u'-gumhu'git dumbu'q. (4) la'u'mpe' asi'na' gumaŋga'n, "umhu'kni diŋku'ni!" "umhe'?" anti'fu gum'na'k. "ma' de'-um'na'gad?" la'u'mpe' acni', "um'na'gad, de'le'te'ene-buku'ni!" "u' u'..." la'u'-aci'na gumaŋga'n-yu', "umhu'kni diŋku'ni!" (5) "ma' de'-um'na'gad?" asni', "de'le'de'ane-buku'ni!" asi'na' gumaŋga'n-yu, "umhu'kni diŋku'ni! umhu'kni diŋku'ni! umhu'kni diŋku'ni! umhu'kni diŋku'ni! umhu'kni diŋku'ni!" anti'fu la'u'-gum'yu'ku'. "i' lau'! umhu'kni dumbu'q! la'u'-tsiŋga'wi!" (6) la'u'-giŋga'wi, la'u' acni' g'anti'ts, la'u' ginti'-wa'le.

Oh, maybe I will break my legs. Oh I wonder what I will do now! (7) Oh I will turn into a (small, light) feather. Oh now I will be a feather! Oh now I will be a feather." Then sure enough when he fell, he was turned into a feather. And then (on the ground) he was a coyote (again).

2. Coyote said, "I wonder what I should be doing now?" He said, "Oh I shall become a disease. Now I will be a disease!" So then he got an elderberry, he made his (shaman's) cane from the elderberry. Then he got grasshoppers, he put the grasshoppers into his mouth. (2) And he got burning bark, and he put it on the bottom of his foot. Now then he and the disease met one another. And coyote said, "Where do you come from? Have they not all died where you have come from?" (3) And then coyote said, "Here from where I come, they have all died. I am a disease too. I eat up people. Look at my mouth!" So then he opened his mouth, sure enough he saw persons (they were actually grasshoppers) moving about in his (in coyote's) mouth. (4) Now then the disease said, "He is a disease sure enough." Then coyote said, "Let us camp overnight here." And to be sure they did camp overnight. Now when it was becoming dark, coyote sent off mice to steal the disease. (5) And sure enough they stole it. Now coyote got that disease. And the next day when they arose, now (coyote said), "I will be going along to where you came from." Then indeed he went on, and coyote said, "It (the disease) is not (any longer so) strong now." He had stolen (some of) what was his disease.¹

la'u'-acni' Gum'na'k, "dɛ'-lau'-tsumanhw'yu? u'· tcinda'β. u'·, yi'kun gamtsi'bu· dɛntsi'·da. u'· dɛ'-nak tsumanhw'yu! (7) u'· tsumbu'ntcɛ-alo'ŋga. u'· tcumihi'lw'ŋga! u'· tcumihi'lw'ŋga." la'u'ɲdɛ' wi'·nac-wi' Gidi-ti'·tc, bu'ntcɛ-alo'ŋga. la'u'ɲdɛ' Gumih'i'cni'.

2. acni' Gum'na'k, "dɛ'-lau'-nak tcumanhw'yu·?" Gum'na'k, "u'· tcum-bu'ntci awa'yufna. la'u'-tci'-tcumiwa'yufna!" la'u'ɲdɛ' Guwu'·-ana'fu', GiŋGɛ'·tc Dusu'qna gus-ana'fu'. la'u'ɲdɛ' GʷaŋGʷi'n antɕu'·yaq, Gu'mu'i-dudumbw'·ts antɕu'·yag. (2) la'u'ɲdɛ' GʷaŋGʷi'n anda'kil-duma', la'u'ɲdɛ' gumpi'· wa'la-dudufa'. la'u'ɲdɛ' giniple'·kh'ida gus-awa'yufna. la'u'ɲdɛ' acni' Gum'na'G, "tcu'·-tcumantciye'·mp? ma'·dfan-yɛ-guc ganidu'·lu gwadutciye'·mp?" (3) la'u'ɲdɛ' acni' Gum'na'G, "ha'si'· Gʷadutciye'·mp, ma'·dfan-Gʷanidu'·lu. tci'·-yu·-tcumi-wa'yufna. tcumhu'·kni-ami'm'. dɛma'ndɛmbw'·ts!" la'u'ɲdɛ' Guwa'·tci-dumbw'·ts, wi'·nac-wi'· gumhw'·du ami'm' i'lisɛ Du·dumbw'·ts. (4) la'u'ɲdɛ' Guc-awa'yufna Gum'na'G, "wi'·nac-wi' muwa'yufna Gʷa'u'k." la'u'ɲdɛ' acni' Gum'na'G, "hɛ's-tcindu wa'·idab." la'u'ɲdɛ' wi'·nac-wi' giniwa'·idab. la'u'ɲdɛ' Gidi-tci'·kmiyu, acni' Gum'u'mha'ni antcu'·q gini'le'tshw'a'd gus-awa'yufna. (5) la'u'ɲdɛ' wi'·nac-wi' gini'le'tshw'a'd. la'u'ɲdɛ' acni' GuŋGʷi'n Guc-awa'yufna. la'u'ɲdɛ' ma'itcu' giniɕw'·dɕa, la'u'ɲdɛ', "tci'·-tcumhɛ'·k ma'·-Gʷadutciye'·mp." la'u'ɲdɛ' wi'·nac-wi' gumhɛ'·k, la'u'ɲdɛ' acni' Gum'na'G, "lau'·wa'·-indɛna'lq." Gʷam'le'tshw'a'd gu'c-Gʷi-dunwa'yufna.

¹Actually coyote stole only some of the disease substance, so that when its bearer continued on his journeyings, his disease power was not as potent as before, and so people along the route did not get the disease as badly as they had before coyote weakened it.

2. The news precedes coyote

Coyote was going along (down the Willamette), he wanted to go to the (Oregon City) falls here. Now then he made camp, and when it was the next morning, then he went on again. Now then it became dark, then again he made camp. And in the morning he went along again. (1) Now it became dark, and he camped again. Then the next morning he went on again. Now in the dark he camped again, and he slept in a sweathouse. And in the sweathouse he made it (transformed it into) rock, and then he was licking his penis. Now he came out. (2) "This sweathouse will be a rock." Then he went along. Now he was going along, and he saw a lot of people in a canoe. So coyote called out, "What is the story (the news)?" He cried out again, "What is the story? what is the story?" (3) Then one of those people said, "What can be calling out? Oh it is that coyote!" Now then that person called back to him, "Hello!" Coyote said, "What story (news) is there?" Then that person said, "There is no story (news) at all. The sole story (is that) coyote was sucking his penis." (4) "Hm (taken aback)! Wonder where the one who saw me was standing? Oh. I will go back. I will see where he could have been standing I wonder." So then he went back, and he got to the sweathouse there, and he examined his sweathouse. (5) Now then he saw where the rock had been cracked apart. "Oh I suppose that this is where the story (news) came out from it. That is how it is going to be, that is the way it will always be. Nothing (no secret) will ever be (completely) hidden. That is how it will always be."

2.

acni' gum'i'dit, gumhu'li-dumi'i' he-tcendu'luc'wa. la'u'npde' gumwa'idab, la'u'npde' gidi'ma'itcu', la'u'npde'-gumhe'k-yu. la'u'npde' gidi'hu'yu', la'u'npde' gwe'lyu' gumanduwa'idap. la'u'npde' ma'itcu' gumandihē'kyu. (1) la'u'npde-gumhu'yu', la'u'npde' guwa'idab-yu. la'u'npde' ma'itcu' gumandihē'kyu. la'u'npde' hu'yu' gumandiwa'idab-yu, la'u'npde' guwa'idab-du-gu'duba. la'u'npde' guc-du-gu'duba tsumbu'ni-anda', la'u'npde' gidi'ma'lqmad diŋga'l. la'u'npde' gumin'w. (2) "hec-aŋgu'duba gumihida'." la'u'npde' gindhe'k. la'u'npde' ginti'dit, la'u'npde' gumhō'du lu'i'-ami'm' du-ba'u'. la'u'npde' acni' gumle'le'wa, "ni'ke-aye'di?" gwe'liyū'-gumle'le'wa, "ni'ke-aye'di? ni'ke-aye'di?" (3) la'u'npde' gus-ga'nihimim'-ta'u'ne gum'na'g, "māni'ke u'le'le'wand? u'-'gu'-acni'!" la'u'npde' guc-ami'm' guma'le'le'wa, "hu'·!" acni' gum'na'g, "māni'ke aye'di?" la'u'npde' guc-ami'm' gum'na'g, "uwa'· aye'di. ye'le-aye'di asni' gumt'su'ft'sadi-diŋga'l." (4) "a! tcu'-nak gamanda'bad guc-gi-hō'detswan? u'·. tsumyi'. tsumhō'du tcu'-nagamanda'bad." la'u'npde' gidi'yi', la'u'npde' gintwu'q guc-dugu'duba, la'u'npde' guma'nda-di guc-diŋgu'duba. (5) la'u'npde' gumhō'du guc-anda' gidu-dempla'qō. "u'· he'c-naguc-aye'di guma'mi'nō. pe'c-game-henhu'i, din'e'wi pe'c-gamanhu'idi. wa'-'lau'-ni'ke-gandi'i'pne. din'e'wi pe'c-gamanhu'i."

3. Coyote and the one legged man

1. Their houses stood there. There were two houses it is said. Coyote's house was below (down river). Now the one legged man was always spearing (fish). So then coyote went (upriver) to where the one legged man was spearing, and now coyote got there. "Oh is this actually where you spear (fish)?" (2) Now the man said, "Yes." Then a Chinook salmon went by in the water, and the man threw his spear at it, and he hit it, and he pulled it ashore, and he killed it (with a club). Now then he placed it there. (3) Another one again came in sight, and so he speared it too, and he pulled it out, and he killed it. Now they were standing (there). "Oh," coyote said, "There are no more Chinook salmon." And the man said, "There are none. Let us go back then. (And reminding himself,) Oh!" and he gave him one (salmon), he (coyote) took it along. (4) Now they went back, and coyote went back to his own house. Then, "Oh I brought this Chinook salmon. The one legged (person) gave it to me. He was spearing, he killed only two, he gave this one to me." "Oh," said the woman (coyote's wife). Then they ate, and when they finished eating, and it became dark, then they went to sleep.

2. The next day now coyote arose, and he said to his wife, "Oh I will go see the one legged (person) where he is spearing." And the woman said, "Do that! go!" So then coyote went along, and he got to where the one legged (man) was spearing. (2) Now the one legged (man) said, "Oh! you have gotten here?" And coyote said, "Yes. I got here. Are there a lot of Chinook salmon? I see a Chinook

3.

1. gumya-du-dinima'. giŋgɛ'mi-wad ama'. acni' guma'ya-du-duma' wa'lsfan. la'u'ŋpɛ' guc-an'u'ihɪ ta'u'nɛ-dintci'da din'ɛ'wi gumbu'wɛfu. la'u'ŋpɛ' acni' gum'i' guc-an'u'ihɪ ta'u'nɛ-dintci'da giduhɛmbu'wɛfu, la'u'ŋpɛ'-acni' ginth'w'uq. "u'· he'ci-yɛ-wi tcumambu'wɛfu?" (2) la'u'ŋpɛ' guc-an'u'ihɪ gum'na'G, "a'ha'." la'u'ŋpɛ' antmu'waq gumanhɛ'k guc-du-pɛ', la'u'ŋpɛ' guc-an'u'ihɪ gumbu'wɛɔ, la'u'ŋpɛ' gumtwa'ni, la'u'ŋpɛ' gumahɛ'mi, la'u'ŋpɛ' gumda'hai. la'u'ŋpɛ' gu'ci' gumampi'. (3) ta'u'nɛ-yu' gumandɛhɔ' tɛɛ-yu, la'u'ŋpɛ' gumbu'wɛɔ guc-yu', la'u'ŋpɛ' gumawu'd hɛ'lum, la'u'ŋpɛ' gumda'hai. la'u'ŋpɛ' ginida'pɪ'it. "u'·," acni' gum'na'G, "uɛ'-'lau' antmu'waq." la'u'ŋpɛ' guc-an'u'ihɪ gum'na'G, "uɛ'-'lau'. tci'dɛ-la'u'-tcindiyi'. u'!" la'u'ŋpɛ' gumdi'd ta'u'nɛ, g'w'a'ug gintk'w'a'. (4) la'u'ŋpɛ' gidi-diniyi', la'u'ŋpɛ' guc-acni' gintyi' du-duma'. la'u'ŋpɛ', "u' he'c-antmu'waq tcuwu'gi'. ta'u'nɛ-dintci'da g'am-di'dɛɔ. g'w'a'ug umbu'wɛfu, yɛlɛ-gɛ'mi g'amda'hai, hɛc-ta'u'nɛ g'amadi'dɛɔ." "u'·," gum'na'G guc-awa'qtsɛɔ. la'u'ŋpɛ' ginik'w'a'nɛɛɛfu, la'u'ŋpɛ' gidi-ni-ma'mfu, la'u'ŋpɛ' gidi-hu'yu', la'u'ŋpɛ' giniwa'i.

2. ma'itcu' la'u'ŋpɛ' acni' giŋgɔ' tɛɛ, la'u'ŋpɛ' gum'ni'ɔdini du'wa'qi', "u' tcuma'i' tcumaŋqa'wad guc-ta'u'nɛ-dintci'da du'ɛmbu'wɛfu." la'u'ŋpɛ' guc-awa'qtcɛɔ gum'na'G, "gɛ'ts! dɛ'i!" la'u'ŋpɛ' acni' g'w'a'ug-indi'did, la'u'ŋpɛ' gintwu'q guc-ta'u'nɛ-dintci'da gidɛhɛmbu'wɛfu. (2) la'u'ŋpɛ' guc-ta'u'nɛ-dintci'da gum'na'G, "u'! tsuwu'q-yɛ?" la'u'ŋpɛ' acni' gum'na'G, "ɛ'·he'ɛ". tsuwu'q. unlu'i'-yɛ antmu'waq? tcumhɔ'ɔn antmu'waq!" wi'nac-wi'

salmon!" Sure enough he speared one, and when he pulled it back and up, it came out of the water (onto shore), and he killed that Chinook salmon. (3) Again another Chinook salmon appeared in sight, and he speared it too. And again he pulled it out, it came out of the water (onto shore), he killed it. Again one more Chinook salmon appeared, and he speared it too, and he drew it out, it came ashore, and he killed it. Now they stood (there), and coyote said, "There are no (more) Chinook salmon now." (4) And the man said, "Yes. Oh I have killed only three." Then he gave one to coyote, he himself took two. Then when they went back, now the one legged (person) went to his own home, and coyote went on, and he got back to his home. (5) Then (he said to his wife), "Oh I have brought this Chinook salmon. He killed three, and he gave me only one. He himself took two." "Oh," the wife said, "That is fine." Coyote said, "If he had given me two, that would have been good. (6) If he himself had taken one, it would have been all right." "Oh," the woman said, "He was the one who was spearing! Since he gave you one salmon, that is all right." So then they ate their Chinook salmon. Now it became dark, and they went to sleep.

3. The next day coyote arose again, and he told his wife, "I am going to where he is spearing." "Oh. Go," the woman said. So coyote went away, he went along, and he got to where the man was spearing. And the man said, "Now you have come?" Coyote said, "Yes. I have come now. (2) Are there a lot of Chinook salmon? Oh I see a Chinook salmon!" Now he speared one, again he pulled it out, he pulled it out of the water to one side, and he killed the Chinook

ta'u'ne GUMBU'wED, la'u'ṁDE' gidi-wu'd h'e'ntci', Gumama'lqDi', la'u'ṁDE' gidi-da'hai guc-antmu'waq. (3) Gʷe'lyu ta'u'ne antmu'waq gumahu'tci, la'u'ṁDE' gindibu-wED-yu', la'u'ṁDE' Gʷe'lyu gumawu't, gumams'lqDi', gumda'hai. ta'u'ne-yu Gʷe'lyu gumahu'tci antmu'waq, la'u'ṁDE' GUMBU'wED-yu'-gu's, la'u'ṁDE' gumawu't, gumama'lqDi', la'u'ṁDE' gumda'hai. la'u'ṁDE' ginida'ph'it, la'u'ṁDE' acni' gum'na'k, "u-la'u'-uwa' antmu'waq." (4) la'u'ṁDE' guc-an'u'ihī gum'na'k, "e'n-he'n". u' ye'le-psi'n'-tsumda'hai." la'u'ṁDE' gumdi'd acni' ta'u'ne, Gʷa'UG-iṅkʷa' Gε'mi. la'u'ṁDE' gidi-niyi', la'u'ṁDE' guc-ta'u'ne-dintci'da ginti' du duma', la'u'ṁDE' acni' Gʷa'UG-inthe'k, la'u'ṁDE' gintwu'q du duma'. (5) la'u'ṁDE', "u' hε'c-antmu'waq tcuwu'ki. psi'n'-Gʷamda'hai, la'u'ṁDE' ye'le-ta'u'ne-Gʷamdi'dED. Gʷa'UG-ʷantkʷa' Gε'mi." "ū...", Guc-awa'qtsED gum'na'k, "Gu'c-umsu'." acni' gum'na'k, "Gε'mi tci"-Gε'madi'dED, Guc-Gumsu'. (6) Gʷa'UG ta'u'ne gidEDkʷa', gumsu'." "u'...", Guc awa'qtsAD gum'na'k, "Gʷa'UG-ʷambu'wEDi! Gu'c ta'u'ne gidi-di'dup, Gu'c-umsu'." la'u'ṁDE' gidi-nihu'k-dinitmu'waq. la'u'ṁDE' gum-hu'yu, la'u'ṁDE' giniwa'i.

3. ma'itcu' acni'-yu. GiṅGō'dGa, la'u'ṁDE' Gum'ni'cdini Duwa'qi', "tcum'i' guc-du-hembu'wefu." "u'... de'i'," Guc-awa'qtsAD gum'na'k. la'u'ṁDE' acni' gidi'i', ginti'dit, la'u'ṁDE' gintwu'q guc-an'u'ihī gidεhembu'wefu. la'u'ṁDE' guc-an'u'ihī gum'na'k, "la'u'-ye-tsuwu'q?" acni' gum'na'k, "ε'n-he'n". la'u'-tsuwu'q. (2) umlu'i'-ye antmu'waq? u' tsumhō'dṅ antmu'waq!" la'u'ṁDE' GUMBU'wED ta'u'ne, Gʷe'lyu gumawu'd, Gumama'lqDi' hε'ntsi, la'u'ṁDE' gumda'hai guc-

salmon. Now then he saw another again, and he speared it, and he hauled it out of the water, and he killed it. (3) He saw still another, and so he speared it, and he killed it too. Now they stood there, and coyote said, "Now there are no (more) Chinook salmon." "Oh," said the man, "We killed four." And he gave coyote two, he himself took two. (4) Now they went back, and coyote went on to his home. Now he reached (there), and he threw (put down) his Chinook salmon. "Oh we killed four," said coyote. "He gave two to me, he himself took two also." "Oh that is fine." And the woman said, "Oh the one legged (person) is not stingy." Now coyote was good in his heart (was in a good humor). Then they ate, and they went to sleep.

4. The next day coyote arose early, he told his wife, "I am going away now." Then he went, he went along, and he got to where the one legged (person) was spearing. One legged said, "Oh have you gotten here now?" "Yes," said coyote. (2) "Are there a lot of Chinook salmon?" "Oh I am killing (some) Chinook salmon." "Oh," said coyote. Now he again saw another Chinook salmon, and he speared it, and he pulled it up, he took it out of the water, he killed it. He saw another still, and he speared it, and he pulled it up, he took it out of the water, and he killed it too. (3) He laid it there. He saw still another again, and he speared it, and he took it out also, and he killed it. Now they were standing (there), and coyote said, "There are no (more) Chinook salmon now." "Oh," the man said, "Let us go back now." He had killed five Chinook salmon. (4) So then he gave coyote two, he himself took along three. "Well then let us go back now."

antmu'waq. la'u'ṁḍe' ta'u'ne-yu· gumandihw'ḍu, la'u'ṁḍe' gumbu'wɛḍ, la'u'ṁḍe' gumama'lḡdi, la'u'ṁḍe' gumda'hai. (3) ta'u'ne-yu· gumandihw'ḍu, la'u'ṁḍe' gumbu'wɛḍ, la'u'ṁḍe' gumandida'hai-yu·. la'u'ṁḍe' ginida'pfwit, la'u'ṁḍe' acni' gum'nak, "la'u'-uwa' antmu'waq." "u'·," guc-an'u'ihī gum'na'k, "ta'ba'tsindida'hai." la'u'ṁḍe' gumdi't acni' Ge'mi, g'wau'g-iṅk'wa' Ge'mi. (4) la'u'ṁḍe' gidi-niyi', la'u'ṁḍe' acni' ginthē'k du-duma'. la'u'ṁḍe' gintwu'q, la'u'ṁḍe' gintga'wi-dintmu'waq. "u'· ta'ba' g'wandida'hai," acni' gum'nak. "Ge'mi g'wamdi'ḍeḍ, g'wau'g-waṅk'wa' Ge'mi-yu·." "u'· guc-umsu'." la'u'ṁḍe' guc-awa'qtseḍ gum'nak, "u'· ta'u'ne-dintci'da wa''ṁḍe'yi'wa." la'u'ṁḍe' acni' gumsu'-dinhu'bna. la'u'ṁḍe' ginik'wa'nɛbfu, la'u'ṁḍe' giniwa'i.

4. ma'itcu' acni' Giṅḡw'ḍga gu'ḍgumu, gum'ni'cdini duwa'qi', "la'u'-tsum'i'." la'u'ṁḍe' ginti', gindi'did, la'u'ṁḍe' gintwu'q guc-ta'u'ne-dintci'da gidɛhɛmbu'wɛfu. ta'u'ne-dintci'da gum'nak, "u' tsuwu'q-yɛ-lau'?" "ɛ'n'hɛn'," acni' gum'na'k. (2) "umlui'yɛ-antmu'waq?" "u'· tsumda'hai-antmu'waq." "u'·," acni' gum'na'gad. la'u'ṁḍe' g'wɛ'lyu· ta'u'ne-yu· gumhō'ḍu antmu'waq, la'u'ṁḍe' gumbu'wɛḍ, la'u'ṁḍe' gumawu'd, gumama'lḡdi dubge'', gumda'hai. ta'u'ne-yu· gumandihw'ḍu-yu·, la'u'ṁḍe' gintbu'wɛḍ, la'u'ṁḍe' gumawu'd, gumama'lḡdi dubge'', la'u'ṁḍe' gumda'hai-yu·. (3) gu'c-gumampi'. ta'u'ne-yu· gumandihw'ḍu-yu·, la'u'ṁḍe' gintpu'wɛḍ, la'u'ṁḍe' gumama'lḡdi-yu·, la'u'-gumda'hai. la'u'ṁḍe' ginida'pfwit, la'u' acni' gum'na'k, "uwa'-antmu'waq la'u'." "u'·," guc-an'u'ihī gum'nak, "la'u'-tcindiyi'." wa'n antmu'waq gumda'hai. (4) la'u'ṁḍe' gumdi'd acni' Ge'mi, g'wau'g-iṅk'wa' psi'n'. "la'u'ṁḍe' tcindiyi'-lau'."

So then they went back, and they got there. Coyote went inside his house. He put it (down), and he said, "My heart is not good (I am angry). (5) He killed five Chinook salmon, he actually gave me only two, he himself took away three." "Oh," the woman said, "What are you angry about? It was he who speared, they are his own Chinook salmon!" So when it became dark they went to sleep.

5. The next morning coyote arose, and he told his wife, "I am going away now." "Do so. Go." So then coyote went. And he said, "Wonder what I should do to him. It will be very good (preferable) if I kill him. I will throw him in the water." So then coyote transformed into a Chinook salmon, and coyote was a big Chinook salmon. (2) Then he went on upstream, to where the man was spearing. Now then the man said in his heart, "Where can that coyote be? He has not appeared." Then he saw a Chinook salmon, "Oh it is a big Chinook salmon." Now the man said, "Hey! wonder what that can be? That is no Chinook salmon. (3) It is too big. Oh maybe it is coyote. Oh I wonder what I should do to him!" Now then the Chinook salmon (all) came up close to there, and the big Chinook salmon scared them (the other salmon) away. They went off, they feared that big Chinook salmon. Now the man was standing (there). (4) "I wonder what I should do to him. Oh it is his own heart (let him suit himself—it is his choice)! I will spear him now." So sure enough he speared him, and he struck him, and when coyote struggled around, he was unable to pull the man into the water. Then coyote cut it (the spearhead connecting thong) off with his teeth. (5) Coyote went on down (stream), and the man stood (there). "That spear of mine is broken! Oh I will go back there now." So then he went back. Now coyote,

la'u'ṁḍe' giniyi', la'u'ṁḍe' gindiniwu'q. acni' ginla'mḡ duduma'. gindiḡa'wi, la'u'ṁḍe' gum'nak, "wa"-ṁḍesu'-ḍenhu'ḅna. (5) wa'n'-antmu'waq ḡwamḍa'hai, ḡe'mi ma'di'ḍeḍ ye'le-wi, ḡwa'ug psi'n'-intk'wa'. "u''," ḡuc-awa'qtseḍ gum'nak, "ḍe'-mandi'tcēle'lekyant? ḡwa'ug-wambu'wēfu, ḡwa'ug-indintmu'waq!" la'u'ṁḍe' gidi-hu'yū-giniwa'i.

5. ma'itcu' acni' ḡiḡḡ'ḍḡa, la'u'ṁḍe' gum'ni'ḍdini duwa'qi, "la'u'-tcum'i'." "ḡe'tc. ḍe'i'." la'u'ṁḍe' gum'i' acni'. "u'!" la'u'ṁḍe' gum'nak, "ḍe'-nag-tcuma'na'. me'nfan umsu' tsumḍa'hai'. tsiḡa'wi-dubḡe'." la'u'ṁḍe' acni' gumbu'ntci antmu'waq, la'u'-gumbē'le antmu'waq acni'. (2) la'u'ṁḍe' gidi-ti'-tcē'miyaḡk dubḡe', ḡuc-an'u'ihī ḡiḍehembu'wēfu. la'u'ṁḍe' ḡuc-an'u'ihī dinihu'ḅna gum'nak, "mitcu'-tē-ḡuc-acni'? wa"-ṁḍehu'tcē-lau." la'u'ṁḍe' gumhō'ḍu antmu'waq, "u' u'ḅē'la antmu'waq." la'u' ḡuc-an'u'ihī gum'nak, "he"! mi'ni'kē-neḡu's? wa"-ṁḍehetmu'waq ḡu's. (3) lē'u'fan umbē'la'. u'· yi'kun ḡuc-micni'. u'· ḍe'-nag-tsuma'na'!" la'u'ṁḍe' ḡuc-antmu'waq ḍenimayē'he, la'u'ṁḍe' ḡuc-ubē'la' antmu'waq ḍeni'nu'isgani. ḍeni'i', gini'nu'ihin ḡuc-u'ba'la' antmu'waq. la'u'ṁḍe' ḡuc-an'u'ihī umḍa'ḅad. (4) "ḍe'-nag tsuma'na'. u'· ḡwa'ug-dinhu'ḅna! la'u'-tsumbu'wēḍ." la'u'ṁḍe' wi'nac-wi' ḡintbu'wēḍ, la'u'ṁḍe' ḡintwa'ni, la'u'ṁḍe' acni' gidi'i'licdina, wa'-lau ḡiḍeth'u'ḍ ḡuc-an'u'ihī ḍu'ḡcē'. la'u'ṁḍe' acni' ḡintḡu'pni-dindi'. (5) acni' ḡinthe'k-wa'le, la'u'ṁḍe' ḡuc-an'u'ihī gumḍa'ḅad. "ḡuc-ḡwi'ḍenbu'wēleḍe' antḡwa'ḍwō! u'· ḡuci'-tcumyi'-lau." la'u'ṁḍe' ḡinthyi'.

"Ow," (he grunted in pain when he) got back to his house. (6) "Ow," he said. "Ow." And the woman said, "What has happened with you?" "Ow. I hurt myself. I fell down when I was on my way to there. Oh I am suffering very much." So he lay down there close to the fire.

6. Now the (one legged) man went in to his (own) house, and, "Oh," he said in his heart, "It is coyote who did it to me. He is the one who took my spear. I better give him dried Chinook salmon." Then he took it, he went, and he got to coyote's house, (2) and he entered, and he said, "Here is dried Chinook salmon. I came to give it to you. What is the matter with the old man (coyote)?" Now the woman said, "He hurt himself, when he went yonder, that is when he hurt himself." "My spear is broken. I have not killed any Chinook salmon, my spear broke today." (3) Now coyote was lying (there), and he said, "I found a spear there. It is lying outside." Now the woman said, "Where is it lying?" Coyote said, "It is lying below there." Then the woman went below, and she found the spear. (4) Then she came back, she came inside. "Here is the spear. I found it." Now the one legged (person) said, "That is my own spear. It is the one that broke off." So then he went out, and he went back (to his home).

4. Coyote, the frog women, the hollow tree and the woodpeckers, the eye shinny ball

1. Coyote was coming toward here from the ocean coast. Now he was going along, and five frogs, five females, were digging camas. And they saw coyote,

la'u'ṁḍe' acni', "u'," Ginthw'u'q duduma'. (6) "a'," gum'nak. "u'." la'u'ṁḍe' Gus-awa-'qtsɛḍ gum'na'k, "ḍe'-tcumanhu''yu?" "u'. G'am'ya''natici. G'anti'ts Guc-G'adi-ti'did. u'· mɛ'nfan tsumya'tsufi·xdint." la'u'ṁḍe' gu'ci· gumanpi'dit tci'lɛ-du·ma'.

6. la'u'ṁḍe' Guc-an'u'ihī ginla'·mō duduma', la'u'ṁḍe', "u'·...", Gum'na'GAD dinhu'·Bna, "micni" Guc-pe'c-u·he'nafa'. G'wa'ug·w'antk'wa'd Guc-G'wi·danbu'weleḍe. ḍɛ'·tcum'u'ki utca'galu-antmu'waq." la'u'ṁḍe' Gidi-k'wa', gum'i', la'u'ṁḍe' Ginthw'u'q Guc-du·sni'·Duma', (2) la'u'ṁḍe' ginla'·mō, la'u'ṁḍe' Gum'na'G, "he'c-utca'galu-antmu'waq. G'wama'u'kh'wi ma'ti. ḍɛ'·manti Guc-ayu'·hu?" la'u'ṁḍe' Guc-awa-'qtsɛḍ gum'na'G, "G'am'ya''natse, G'adi-Guc-G'andɛn'i', G'adi·ya''natse." "ḍɛmbu'weleḍe G'wag'wa'dō. wa'·antmu'waq G'andida'hai, hec-la'u' ampya'n' ḍɛmbu'weleḍe diŋɕ'a'tō." (3) la'u'ṁḍe' acni' gumpi'did, la'u'ṁḍe' Gum'na'k, "Guc-G'amda''ts ambu'wa'leḍe. Guc-he'lum umpi'did." la'u'ṁḍe' Guc-awa-'qtsɛḍ gum'naG, "tcu'·mampi'did?" acni' gum'naG, "Gu'ci-wa'le-ampi'did." la'u'ṁḍe' Guc-awa-'qtsɛḍ Ginti'·wale, la'u'ṁḍe' gumda''ts Gus-ambu'we'leḍe. (4) la'u'ṁḍe' Gumayi', Gumala'·mō. "mahe's Guc-ambu'we'leḍe. G'amda''ts." la'u'ṁḍe' Guc anta'u'ne-dintci'·da gum'naG, "mōgu'c tci'·inḍɛnbu'we'leḍe. mōgu'c G'wi·ɕ'wa'dō." la'u'ṁḍe' Gidi-tmi'·nō, la'u'ṁḍe' Gidi·tyi'.

4.

1. acni' Gumaye'm'p du·mi'laq. la'u'ṁḍe' gum'i'did, la'u'ṁḍe' wa'n' antq'wa'q'wa', wa'n' a'wa'i'watsɛ't, ginibɛ'haifid. la'u'ṁḍe' Ginihō'·du acni',

he was going along. "Wonder where that coyote is coming from?" Coyote was going along. (2) Along the trail he found a black hornets' house (nest), and he put a plug in their door, he plugged it, and he took it along with him, it hung from his side. Now those women called out, "Where have you come from, coyote?" Then coyote just kept on (he ignored their cries). (3) They called out again, coyote just kept right on going. They called out to him again, and now he listened, and he answered, "Hu'··," he said. Then the women said, "Where have you come from?" "Oh! oh! I have come from the ocean coast." And they said, "What is it you are carrying along with you?" (4) "Oh. I am taking my food along." Now they said, "Would you not give us a little food?" "Done! Come here! (But) this is only just a little that I have." So then they came down to him. "Sit down close here!" (5) Now they all sat down, and when he took off his pack, he said, "There is only this little left of what I have been eating." Then he placed it in the center, and he said, "Do not eat it rapidly." And then as they sat there, now he pulled it out where he had plugged its entry, and he went off in flight, he ran. (6) Now the black hornets stung the five women, they stung the faces of all of them, and they died there (became unconscious). Then coyote himself went on. He said, "Where will I get food? Now my body is dying (of hunger)." Then he kept on going indeed, and he went on for quite a distance. (7) Now those frog women's hearts awakened (they came to), and they talked to one another. "This coyote really treated us frightfully." Now one of them said, "What is your spirit power?" And she said, "My spirit power is southeasterly."

gum'i'·did. "tcu'-nag-mantciye'm'p guc-acni'?" acni' gum'i'·did. (2) gumda'ts du'ga'uni antga'lağasa' duma', la'u'mpe' gumt'su'ga't guc-diniga'utsma, gumt'su'ga't, la'u'mpe' gu'c-gumk'we'ni', giŋqa'isedi. la'u'mpe' guc-ganihiwa'qtse't ginile'le'wa, "tcu'-tcumantciye'm'p-sni'?" la'u'mpe' acni' gum'i'·did-wi. (3) Gwe'lyu· ginile'le'wa, acni' gum'i'·did-wi. guma'ndinile'le'wa-yu-, la'u'mpe' gidi'ga'·bdu, la'u'mpe' guma'u'yab, "hu'··," gum'na'k. la'u'mpe' guc-gani'wa'i'wats'e't, gini'na'k, "tcu'-tcumantciye'm'p?" "u'·! u'·! tcumantciye'm'p du-mi'laq." la'u'mpe' Gwi'ni'k gini'na'g, "mə'ni'ke' tceŋk'we'ni?" (4) "ū··. tceŋk'we'ni denk'wa'nefin." la'u'mpe' Gwi'ni'k gini'na'k, "wa'·-lau'-ye-pu'nuk gide'u'k'wō?" "Ge'tc!-duma'i'! he'si' umpu'nuk tceŋk'we'ni." la'u'mpe' Gwi'ni'k ginimawa'le. "he'ci' tci'le dupyu'!" (5) la'u'mpe' Gwi'ni'k ma'dfan gus-gini'yu-', la'u'mpe' gidi'hu'li gus-duŋk'wa'fa, gum'na'g, "pu'nuk he'c-unihu'ibu't tcehu'gni." la'u'mpe' gumpi'·wi'lfli, la'u'mpe' gum'na'k, "wa'·-lipfan nandubhu'gni." la'u'mpe' Gwi'ni'k ginida'tsi't, la'u'mpe' gufi'·t guc-giduhent'su'ga·di diŋga'utema, la'u'mpe' gum'i'·dinha'ihina, gumi'tcis. (6) la'u'mpe' guc-wa'n'awa'qtse't giniye'le't gus-antga'lağasa', giniye'le'dinik'wile'k ma'dfan, la'u'·gu'ci' ginidu'lu. la'u'mpe' acni' Gwa'u'g ginthe'k. gum'na'g, "tcu'·-tci'·-tcumaye'm'bi aŋk'wa'nefin? tci'·-lau'·-cde'a'la' aŋka'byi'." la'u'mpe' ginti'·dit-wi, la'u'mpe' la'qayu' ginti'·did. (7) la'u'mpe' guc-Gwi'ni'k antq'wa'q'wa' a'wa'qtse'd ginifu'q'wa-dinihu'·bna, la'u'mpe' gini'ni'tch'ida. "hec-acni' wi'nac u'we'·cgaBfō." la'u'mpe' ta'u'ne gum'ni'cdini, "mə'ni'ke' ma'·-buyu'lma?" la'u'mpe' gum'na'k, "tci'·-deyu'lma mitci'k'am'."

(8) Then another one also said, "My spirit power is from the southeast too." Now they said, "Oh all our dream powers are from the southeast." So then they sang (their southeastern direction dream power songs), they wanted snow to fall. Sure enough snow did fall. Now coyote himself was going along, and he said, "What is the matter with this countryside now. Looks as if snow were falling now." (9) Sure enough snow came down in quantities, and then he became cold. "Wonder what I should do now?" Then he said, "Oh I wish I could find a tree hole." To be sure he did find a large fir, it had a big hole in it. (10) Then he went into it, and he remained in it there, and he said in his heart, "How about this closing shut!" And then he said, "Close shut!" And the tree (hole) closed up. Now he said, "Open up!" And then it opened. Now the snow kept falling. "Oh," and coyote said in his heart, "Oh I will shut it now. (11) I will sleep here. It is all right in here. Everything is dry." So then he went to sleep, and he slept, he kept on sleeping a long time.

2. Now then when his heart came to, now he was lying (sleeping) there, and he said, "Wonder how long I have been sleeping here. I wonder lest I may have nothing here that I can eat. My body is very much dying (for food)." So then he felt around with his hand, he found something round, "Oh here I have found cooked camas!" (2) And he threw it into his mouth, and he ate it. "Oh the cooked camas is good." But it was not cooked camas, that was his feces he ate. Now then he had forgotten what he had said when he had closed up the fir. Then he said, "Wonder what I ought to do now. I want to get outside. (3) Wonder

(8) la'u'-guc-ta'u'ne-yu' Gum'na'G, "tci''-yu· dəy'u'lma mitci'k'am'." la'u'ṁḁe' gini'na'G, "u' ma'dfan duy'u'lma mitci'k'am'." la'u'ṁḁe' Gidi-niqa'ud, ginihu'li gi-da'kdu ayu'ba'q. wi'nac-wi' Gumda'kdu ayu'ba'q. la'u'ṁḁe' acni' G'wa'u'k ginti'did, la'u'ṁḁe' Gum'na'G, "de'-lau'-manhu''yu anu'wa. la'u'-ne-umda'kdu ayu'ba'q." (9) wi'nac-wi' Gumada'kdu ayu'ba'q me'nfan, la'u'ṁḁe' Gidi'ilaga. "de'-nag-la'u' tsumanhu''yu?" la'u'ṁḁe' Gum'na'G, "u' wa''-dumida''ts uwa'tsa't a'wa''da'k." wi'nac-wi' umda''ts ube'le' antwa''ḥ, be'le' Guwa'tsa't. (10) la'u'ṁḁe' Guc-gintmu'itsyi, la'u'ṁḁe' Gu'c-Gumanda'Bad, la'u'ṁḁe' Gum'na'G dinhu'bna, "de'-tcufu'G-hes!" la'u'ṁḁe' Gum'na'G, "Defu'Gu'!" la'u'ṁḁe' Gufu'Gu' Guc-a'wa''da'k. la'u'ṁḁe' Gum'na'G, "De'wi'tco'!" la'u'ṁḁe' Guwi'tco'. la'u'ṁḁe' Gumade'kdufid ayu'ba'q. "ü·," la'u'ṁḁe' Gum'na'G dinhu'bna, "u'-la'u'-tcufu'q. (11) he'c-tcumawa'i. umsu''yu'-he'si'. ma'dfan ni'ke- umtca'galu'." la'u'ṁḁe' Gidi'wa'i, la'u'ṁḁe' Guwa'i, tcii'pgam Gumawa'idid.

2. la'u'ṁḁe' Gidi-tu'G'wa-dinhu'bna, la'u'ṁḁe' Guwa'idid, la'u'ṁḁe' Gum'na'G, "a'-lau-na'k-hec-gamawa'i. wa''-ye-ni'ke'-na'k-sdēpi'ni' Gi-hu'k. me'nfan tsum'a'la' aḥka'Byi'." la'u'ṁḁe' Gidi'u'di du-dinla'G'wa, Gumda''ts ni'ke-uwi'lwilō, "u'· he's-ami's tsumda''ts!" (2) la'u'ṁḁe' Gindiga'wi du-dumbō''ts, la'u'ṁḁe' Gumhu'k. "u'· umsu' Gus-ami's." wa''-Gide'himi's, Guc-gindi'la' ganhu'kni. la'u'ṁḁe' Gumha'igDUBDi de'-Gum'na'Gad Gidi-fu'Gus-antwa''ḥ. la'u'ṁḁe' Gum'na'G, "de'-lau'-nak tcu'manhu''yu. tcumhu'li-dumimi'nō. (3) de'-nak-la'u'-tsuma'na'. u'· tsumqa'u't-lau'. tcuma'u'tyeni Dəḥku'ni.

what I should do. Oh I will sing (my dream power song) now. I will call my brother to come, big-black-woodpecker." Sure enough then he sang, he called big-black-woodpecker. He said, "Brother! make a hole in this tree for me!" Now yellowhammer arrived, and when he chopped on the wood, *pu'q-pu'q* (sounded) his pecking. (4) "Oh now have you gotten here, brother big-black-woodpecker?" Then he said, "No. I am yellowhammer." "Oh I wanted that brother of mine (named) big-black-woodpecker." So he kept on singing (his woodpecker power song). Now a sapsucker got there, and he too commenced pecking, *pu'x-pu'x-pu'x* (sounded) his chopping (pecking). (5) Then coyote said, "Have you gotten here now, brother big-black-woodpecker?" "No. I am sapsucker." "Oh I was not wanting you to be chopping. I want my brother big-black-woodpecker to chop." So then the sapsucker went along, and coyote again went on singing, he called for his brother big-black-woodpecker. Sure enough big-black-woodpecker arrived, and he began to chop (peck), *q^wâu-q^wâu* (sounded) his chopping. (6) "Oh brother! Have you come now?" "Yes. I have gotten here now." "Oh that is fine! Chop! my brother! I want to go outside, my brother." And so he kept chopping, sure enough now he made a hole through. Then coyote said, "Oh that is fine. Enlarge the place where that hole is. I very much indeed want to go out." (7) So he made the hole, he kept chopping, and now it became larger where he was making the hole. Then coyote observed his brother. Now where the hole was it was getting bigger. Then coyote said in his heart (to himself), "His feathers are extremely fine. (8) Wonder how I could catch him. I will kill him. I will take those feathers of his for myself, in order to go on to where there is an assemblage." Now then he told him, "Make the hole

a'lu'qu." la'u'mpe' wi'nac-wi' giŋqâ'udid, gum'u'tye'na a'lu'qu. gum'na'ga't, "ku'ne! dehu'gde't ha'c-a'wa'da'k!" la'u'mpe' ant'si''q guwu''q, la'u'mpe' gidi-ta'bela't guc-du'wa''da'k, pu'q-pu''q dintâ'bél. (4) "u'-la'u'-ye-tcuwu''q, ku'ne lu'qu?" la'u'mpe' gum'nak, "wa''-tcumihit'si''q." "u'· tcumhu'li guc-lu'qu deŋku'ne." la'u'mpe' gumanđiqa'udid. la'u'mpe' guwu''q ta'u'ne anti''c, la'u'mpe' g'wa'u'g-yu· gumanta'bela't, pu'x-pu'x-pu'x dintâ'bél. (5) la'u'mpe' acni' gum'nak, "la'u'-ye-tcuwu''q, ku'ne 'lu''q?" "wa'·. tcumihidi''c." "u'· wa''-cdehu'li-ma''-gi-ta'bela't. tcumhu'li-ku'ne lu''q gi-ta'bela't." la'u'mpe' guc-andi''c ginthe'k, la'u'mpe' acni' gumanđiqa'ud-yu·, gum'u'tye'na diŋku'ne lu''q. wi'nac-wi' a'lu'g-uwu''q, la'u'mpe' gidi-ta'bau, q'âu-q'âu dintâ'bél. (6) "u' ku'ne! tcuwu''q-ye-lau'?" "e'·he'n. la'u' tcuwu''q." "u'· umsu! de'ta'pau! ku'ne! tcumhu'li-dumimi'nô·, ku'ne." la'u'mpe' gumta'bela't, wi'nac-wi' la'u' ginlu''q. la'u'mpe' acni' gum'nak, "u' uncu'. deBe'le'ni Gus-tsentu''q. me'nfan tsumhu'li-dumimi'nô·." (7) la'u'mpe' anlu''q, gumta'bela't, la'u'-gumBe'le'yu· gu'c-gidutcu'qni. la'u'mpe' acni' guma'ndedi guc-diŋku'ne. la'u'-gumBe'le'yu· guc-du'wa''tsufna. la'u'mpe' acni' gum'nak dinhu'bna, "me'nfan umsu' guc-dindô'leBa. (8) de'-nak-gumanhu'i gi-c'wi'n. tsumda'hai'. tci''-dumk'e'ni guc-dindô'leBa, dumihe'k tcu''-duheŋge'wufi't." la'u'mpe' gum'ni'c'na, "he'c-

close here to me, brother!" Sure enough he made the hole close to him. Now coyote seized the big-black-woodpecker, and he pulled him (toward himself). (9) And the big-black-woodpecker became frightened, and so he wriggled (struggling to free himself), he wept as he wriggled and jerked, and then he slipped free of his (coyote's) hand. Then big-black-woodpecker, then he went on, he said *qo'qo'qo'qo'qo'* (a prideful cry) as he went on. "Oh," said coyote, "Come back! brother! I was only playing with you." (10) He continued on, he never came back. Now coyote remained there. "Wonder what I should do now?" He could only put through his head where the hole was. Now then he gazed out upon the countryside, he said in his heart, "Oh to go out!" So then he stayed there. "Wonder what I could do now?" Now he broke off pieces of his body, and he threw his body (parts) outside. (11) He told his piles, "Watch carefully those body (parts)." Then he broke off his arm, he threw it outside. He jerked off his head, he threw it outside. He pulled off his leg, he threw it outside. Now then the piles said, "An eye has been stolen." (12) Coyote said, "I told you, Watch my body!" Now he threw out all of his body to the outside, and then he said, "I am outside now." Sure enough he gathered up his body (parts), he put (together) all of his body (parts). Now he was missing one of his eyes. He said to the piles, "Where is that eye?" (13) "It has been stolen." So then he spanked his pile, and then he took it, he put it in his rectum, and he went on, now he had one eye. Then he was going along. "Oh. I shall be going on. I shall go to where they took my eye."

tc'i'le mañu'q, ku'ne'!" *wi'nac-wi' gumañu'qni tc'i'le. la'u'ñpde' acni' guñgwi'n gus-alu'q, la'u'ñpde' gumawu't.* (9) *la'u'ñpde' gus-alu'q gum'ya'qla', la'u'ñpde' gidi'i'lisna, gunt'a'gide'i'lisna, la'u'ñpde' ginsmu'twa di'la'g'a. la'u'ñpde' a'lu'q, la'u'ñpde' ginth'e'k, gum'nak qo'qo'qo'qo'qo' gidi-ti'.* "ü.," *acni' gum'na'g, "mayi'! ku'ni! ko'nfan g'wamla'gatcuwö."* (10) *din'e'wi ginti', wa''-gidemayi'.* *la'u'ñpde' acni' gumt'e'cdu. "de'-nag-la'u' tsumanhu'yu'?" ko'nfan dentmu'i duñg'a' gu'c-giduhewa'tsa't. la'u'ñpde' ðama'ndedi-anu'wa, ðem'na'g dinhu'bna, "gide'mi'nö-wa't!" la'u'ñpde' gumt'e'cdu. "de'-nag-la'u' tsumanhu'yu'?" la'u'ñpde' gidi-g'a'dg'a'diñka'pye', la'u'ñpde' gidi-ga'wi-he'lum diñka'pye'.* (11) *gum'ni'cdini dintfa'fi, "naml'e'dg'ane' guc-añka'pye'."* *la'u'ñpde' gidi-dg'a'di'laçwa, gintga'wi-he'lum. gintg'a'duñg'a', gintga'wi-he'lum. giñ-g'a'dintci'da, gintga'wi-he'lum. la'u'ñpde' antfa'fi gum'na'k, "añkwi'le:k um'le'tswa'yo'q."* (12) *acni' gum'na'k, "g'am'ni'tcibu, de'le'dg'ane' ðeñka'pye'!" la'u'ñpde' gintwa'lt ma'dfan diñka'pye' he'lum, la'u'ñpde' gum'na'k, "la'u'-tsumi'nö."* *wi'nac-wi' gidi-g'e'wa-dñka'pye', ma'dfan gintpi'-diñka'pye'. la'u'ñpde' gumt'su'li ta'u'ne duñkwi'le:k. antfa'fi gum'ni'cdini, "møtcu'-guc-añkwi'le:k?"* (13) *"g'am'le'tswaduf."* *la'u'ñpde' gumla'mp guc-dintfa'fi, la'u'ñpde' guñgwi'n, gu'mu'i-dudint'sli', la'u'ñpde' gidi-he'k, la'u'ñpde' gumta'u'ne-duñkwi'le:k. la'u'ñpde' gum'i'dit. "ü. tsumhe'k. tsum'i' tcu'-gadu-dinik'wa'-ðeñkwi'le:k."*

3. So he was going along. He took one rose coyote's-eye (i.e. one rose hip), he put it into his eye, and then (he said), "Oh now I have my eye! The people would never know that I have one eye." So then he kept on going, and, to be sure, he came to where a great many people were gathered, the people were playing shinny. (2) Now he too went along, he had his shinny stick with him. Then the people said, "Coyote is coming this way now. This here (this eye) is his own eye with which we are playing shinny. Keep watch on that eye!" Now then coyote said (silently, but directed at those people), "p'y^u! (ignore that I am here!) May your hearts (minds) be dizzy (and ignore me)!" Now those people were playing shinny, and then coyote got near to there. (3) He said in his heart, "Soon that eye of mine when it falls near (me), soon I will steal it." Sure enough that eye of his fell near, and he seized his eye, he put it in his eye (socket). And the people said, "Now he has gotten his eye! Pursue him! Take it from him!" (4) Then coyote ran, he went off in flight, and he kept on running, and the people pursued him. Now they pretty nearly got him. Then coyote said, "Wonder what I should do now? Oh I will turn into a digging stick as I run." And, to be sure, he turned into a digging stick. (5) There he lay, an old digging stick, a little (lengthwise) it was split (at the end). Now then those people (exclaimed), "He vanished right here! Wonder where he went? He disappeared right here." Some of them said, "Maybe he turned into this digging stick here." (6) "Oh no. He could never have turned into a digging stick." So then those people went back, those people went quite a distance, and then coyote arose. Now he began to run indeed, and the people saw him again. They said, "There is that coyote yonder! Now he is

3. la'u'npde' gum'i'dit. guwu' ta'u'ne ant'ca't'cal asni'-duḡk'wi'le-k, gu'mu'i-duḡk'wi'le-k, la'u'npde', "ū. la'u'-umti'-deḡk'wi'le-k! ami'm' wa'-lau gidēni'yu'ku' tci'-dumita'u'ne deḡk'wi'le-k." la'u'npde' gum'i'did, la'u'npde', wi'nac-wi', gintwu'k guc-lu'i'-ami'm' gidu-nice'wufid, ami'm' ginita'k'wiyēnd. (2) la'u'npde' g'wa'u'k-yu' gum'i'did, guḡk'wē'ni-dinta'k'wiyēba. la'u'npde' guc-ami'm' gini'na'k, "la'u' acni' mays'he. g'wa'u'k-hec induḡk'wi'le-k tcindu-ta'k'wi'ledi. duble'dg'wane-guc-aḡk'wi'le-k!" la'u'npde' acni' dem'na'k, "p'y^u! hu'iwā-di-hu'bnā!" la'u'npde guc-ami'm' ginita'kf'wid, la'u'npde' acni' gintwu'k tci'le. (3) gum'nak dinhu'bnā, "di'-s-guc-deḡk'wi'le-k gamihi'tc tci'le, di'-s-dumle'tsh'ad." wi'nas-wi' guc-duḡk'wi'le-k gumhi'tc tci'le, la'u'npde' guḡc'wi'n guc-duḡk'wi'le-k, gu'mu'i du-duḡk'wi'le-k. lau'npde guc-ganihimim' gini'na'k, "la'u'-uḡk'wa' duḡk'wi'le-k! dubyu'wa! dub-yē'hini!" (4) la'u'-acni' gumi'tcis, gum'i'-dinha'ihina, lau'npde gumi'tcisint, lau'npde guc-ami'm' gini'yu'wan. la'u' gini-yē'tci-g'wi'n. lau'npde acni' gum'nak, "de'-nag-la'u'-tcumanhu'yu? ū. tcumbu'ntce aḡq'wi' gidshēmitcisint." lau'npde, wi'nac-wi', gidubū'ntce aḡq'wi'. (5) guc-gumampi'did, uyu'huyu aḡq'wi', pu'nuk gumpla'qa. lau'npde guc-ami'm', "he'ci-mawa'yu! tcu'-nag amāḡa'n? he'ci-mawa'yu." wi'nhe gini'na'gh'wid, "yi'gun he'c gambu'ntce aḡq'wi'." (6) "ū. wa'." wa'-lau gidēbu'ntce aḡq'wi'." la'u'npde gididiniyi', gus-ami'm' la'qai'fan gidini'i'fid, lau'npde acni' giḡḡō'dḡa. lau'npde gumandimi'tcis-wi', lau'npde guc-ami'm' ginihō'du-yu'. gini'nag, "mōgu' guc-acni! intmi'tcisint

running along!" So they pursued him again, and coyote ran along, again they neared him. (7) Now he said, "Wonder what I should do now? I will turn into dirt." He did indeed turn into dirt. Then the people got to right there. "Right here is where we saw him. Wonder where he went? He vanished right here. Wonder where he went?" Now there was a tiny hole in the dirt there (where coyote was). (8) "He could never have gone into this here." They put their fingers into there where the hole was. And coyote said, "'α'α'α'," (in pain) when they put their fingers into the hole there. That hole was coyote's anus. Then those people said, "Let us go back now. We could not ever find that coyote." Those people were going along at quite a distance indeed, and then coyote arose, and he ran on again. (9) Now those people saw him again. "There is that coyote yonder! He is running along now!" Then the people gave chase to him again, they all ran along, they neared him again. Now coyote said, "Wonder what I should do now? Oh it would be fine if my house was standing there close to the water." (10) To be sure, his house stood there. And some little (quantity of) dried Chinook salmon hung there (drying), and the house had a fire (inside). Then coyote entered it now, when he went inside he said, "I will be making a fish spear." (11) Now he sat there, he was making a fish spear. Then the people arrived, and they said to coyote, "Have you not seen anyone?" Then coyote said, "Yes. One person went by here just now, he was running." (12) Those people said, "That was the one we were pursuing. Coyote stole his eye." Then the old man (coyote) said, "Oh maybe that was the one who went by here." Now

lau'!" la'u'ṛṛḁḁḁ gidi-niyu''wa-yu', lau'ṛṛḁḁḁ acni' gintmi'tcisint, c'wε-'lyu' ginimatci'le-yu. (7) lau'ṛṛḁḁḁ gum'nak, "de'-nag-la'u' tsumanhu''yu'? tcumbu'ntce amplu'". wi'nac-wi' gintbu'ntce amplu'. lau'ṛṛḁḁḁ guc-ami'm' gini'wa'la gu'ci'. "he'ci' g'wandu'ho'ḁḁ. tsu'-nag-amaḁḁa'n? he'ci' g'wama'wa''yu. tcu'-nag-amaḁḁa'n?" lau'ṛṛḁḁḁ guc-amplu'' i' sdu-guwa'tsa'd. (8) "wa'-lau'-he'c gidεdela'mo'." dēndini'mu'i dinila'ḁ'ḁa guc-gidu'he'wa'tsa'd. lau'ṛṛḁḁḁ acni' dem'na'g, "'α'α'α'," guc-dēdi-ni'mu'i' dinila'ḁ'ḁa gus-gawa'tsa'd. acni' gindint'sli' gu'c-gawa'tsa'd. lau'ṛṛḁḁḁ guc-ami'm' gini'na'g, "tcindiyi''-lau'. wa'-lau gidεduda''ts guc-acni'". guc-ami'm' dēndini'i'fid la'qai'fan-wi, lau'ṛṛḁḁḁ acni' giḁḁo'ḁḁa, lau'ṛṛḁḁḁ gum'tcis-yu'. (9) la'u'ṛṛḁḁḁ' gus-ami'm' giniho'ḁu-yu'. "gu'-guc-acni'! intmi'tcisint-la'u'!" lau'ṛṛḁḁḁ guc-ami'm' gini'yu''wa-yu. c'wε-'lyu', ma'dfan ginimi'tcis'wit, c'wε-'lyu' ginimatci'le-yu'. lau'ṛṛḁḁḁ acni' gum'nag, "de'-nag-la'u'-tcumanhu''yu'? ũ· umsu' gi'ya'ḁetce dema' guc-tci'le du'bgε'". (10) wi'nac-wi', gum'ya'ḁetce du'ma'. lau'ṛṛḁḁḁ giḁḁa'lbεtcant pu'nuk utca'galu-antmu'wag, lau'ṛṛḁḁḁ guc-ama' giḁḁa'fba'd. lau'ṛṛḁḁḁ acni' guc-ti'-gindεla'mo', gidi'tla'mo' gum'nak, "tcumbu'nhe-umbu'waleḁε." (11) lau'ṛṛḁḁḁ gumtε'cdu, gumbu'nhe-bu'waleḁε. lau'ṛṛḁḁḁ guc-ami'm' giniwa'le, lau'ṛṛḁḁḁ gini'ni'cni acni', "wa''-ye'-ye''-sḁḁho'ḁḁ?" lau'ṛṛḁḁḁ-acni' gum'nag, "ε''he'ε'". hec-la'u' ta'u'nε-ami'm' he'c-g'wamaḁḁa'n, g'wami'tcisint." (12) guc-ganihimi'm' gini'na'g, "mεgu'c-tcēndu'yu''wan. acni' c'wamle'ts'waduḁk'wi'le.k." lau'ṛṛḁḁḁ guc a'yu''hu gum'nag, "ū· g'wamie'w'a'u'g yi'kun hec-g'wi'he'k." lau'ṛṛḁḁḁ guc-ami'm'

those people went back, they never found coyote. (But) it was coyote himself who was there at that house, he was making a fish spear.

4. Now I have come back.²

5. Panther, coyote, whale's daughter, the flood, obtaining the fire³

1. Panther's house stood there. His brother coyote stayed with him. Now panther was always hunting. Coyote himself prepared wood (firewood), they built the fire with it. Then one day whale's daughter came, and coyote was present when the girl arrived. (2) Now coyote said, "Do you want my brother, panther?" And the girl said, "Yes." Then coyote said, "Be seated there. It is his bed. He has not come back yet. He went hunting." Sure enough panther got back. When he got back she was seated there on his bed. (3) Now she prepared food for them, and they ate. Then when it became dark, they went to bed. The next day panther arose early in the morning, he went to swim (in order to be clean and odorless for hunting). Coyote himself built a fire in the early morning, and the woman prepared their food. And when they finished eating, panther went to hunt. (4) Now then the woman smoke-dried meat. And when it neared evening, he returned from hunting. Then when it had become dark, they again went to bed. The next day early in the morning panther himself went swimming, while coyote himself always gathered firewood. Now the man (panther) went hunting again,

gindiniyi', wa''-Gidenida''ts acni'. G''a'u'G gumicni' Guc-ganté'cdu Guc-du-ma',
BU'nhé-BU'wéfin.

4. la'u'-tci''-gumayi'.

5.

1. anhu''ts gumya-'du-duma'. Gumpi-'ni' acni' diŋku-'ni. lau'ŋdɛ Guc-anhu''tc din'ɛ-'wi Gumyu''wela'd. acni' G''a'u'k GiŋGɛ''cni a'wa''dak, Guc-dɛnitu''qni. lau'ŋdɛ ta-'fɔ-ampya'n' amu-'lug''a-din'a-'na' Guwu''k, lau'ŋdɛ acni' Gumtɛ'cdu Gidi-wu''k Guc-ambi-'ni'. (2) lau'ŋdɛ acni' gum'na'k, "tɛumhu'li-ye dɛŋku'ne, hu''tc?" la'u'-Guc-ambi-'ni' Gum'nak, "ɛ''he'." lau'ŋdɛ acni' gum'nag, "Gu'c-di-yu'. G''a'u'k Guc-indinhe-'duba. wa''-ma-'ba'd-inde'wɔ-'ɟu'd. G''am'i'-di'yu''wel." wi-'nac-wi' Guc-anhu''tc Guwu''q. Gidi-wu''q Gumtɛ'cdu Guc-dudinhe-'duba. (3) lau'ŋdɛ Gini'buni-k''a-'nefin, lau'ŋdɛ Gini'k''a-'nebfu'. lau'ŋdɛ Gidi-hu''yu, Gini'wa'i. ma'itcu' anhu''ts Gŋɟɔ'wɟa du-gu'ɟGumu, Gintí' Gintsa'ŋqtse. G''a'u'G-acni' Gumtu''q du-gu'ɟGumu, lau'ŋdɛ Guc-a'wa'i'wa GiŋGɛ''tcni-k''a-'nefin. lau'ŋdɛ Guc-Gidi-nima'mfu', Guc-anhu''tc Gum'i'-di'yu''wel. (4) lau'ŋdɛ Guc-a'wa'i'wa gumtca'gal'wana amu-'ki'. lau'ŋdɛ Gidi-'ye-'tci-hu''yu, Guwu''q-yu-di'yu''wel. lau'ŋdɛ Gidi-hu''yu, Gumandini'wa'i-yu. ma'itcu' du-gu'ɟGumu G''a'u'k anhu''tc Gum'i'-dints'a'ŋqtse-ba, G''a'u'k-tɛ'-acni' din'ɛ-'wi Gumhɛ'fidint.

²That is, I have gone only as far in the narration of this myth as I know it, and I am now turning back to home.

³The locale of the myth is not in Santiam but in the Mary's River dialect country, according to Mr. Hudson. He thought that William Hartless, the Mary's River informant of Dr. Frachtenberg in 1914, would have been able to give a more adequate rendering of the myth.

and then he got back again. (5) Now when it was dark they were seated there, and panther told his brother coyote, "We will be leaving you tomorrow. We will go to where her father is. You remain, take care of this house. There is a lot of food. (6) Eat what you will. We may be gone five days. Then we will come back." Then coyote said, "Do that! You go! I will take care of this house. I will be gathering firewood all the time." Now in the early morning that man (panther) went swimming. (7) Then when he got back, and they were through eating, now he prepared his packs of smoke-dried meat. He took them along, he had five such packs. Then they said to coyote, "Now I leave you."

2. Then the panther and his wife went away. The woman went on ahead. Now the panther told his packs, "Follow me. Now we will be going on." And then his packs rolled along behind after him. Now they were going along. The woman went on ahead. (2) Their packs came along in the rear. When it was almost darkness, they reached the river. Then the woman said to her husband, "You halloo across! Just open your mouth (without making an actual sound), they will hear you directly." And to be sure they did hear. And now right there was a canoe, a canoe came in view. (3) And it got to there, close (but still) off a bit, and then the woman jumped (into it), and the man (panther) jumped (into it) too. And then those packs of his all came and jumped (into it). Now when they went back (to the other shore), mudfish was (the one who was) handling that canoe. Now they got across, and the woman jumped (ashore), and then the man (panther) leaped too. Now those packs of his also jumped (ashore) behind (them). And so they went on to whale's house.

lau'ɲdɛ guc-an'u'ihɪ gumandi'i'-yu-di'yu'wel, lau'ɲdɛ gumanduwu'q-yu-. (5) lau'ɲdɛ du-hu''yu ginida'tsit, lau'ɲdɛ anhu''tc gum'ni'cdini dinku'ni-acni', "ma'iteu' dindihe'kwatsuf. dindi'i' guc-g'w'a'uk du-din'e'fam'. manamtɛ'cdu, namle'tg'wane hɛc-ama'. umlu'i-ɲk'w'a'nɛfin. (6) namk'w'a'nɛbfu' nemihi'li. yi'kun dindu'wa' wa'nfu-ampya'n'. lau'ɲdɛ dindumayi'." lau'ɲdɛ acni' gum'nak, "Gɛ'te! du'p'i! tci'-dumle'dg'wane hɛc-ama'. din'e'wi tɛumhɛ'fidind." lau'ɲdɛ du-gu'dgumu guc-an'u'ihɪ ginti'-dintsa'ɲqtɛs-ba. (7) lau'ɲdɛ gidi-wu'q, lau'ɲdɛ gidi-nima'mfu', lau'ɲdɛ GiɲGɛ'tc duɲk'w'a'fa utca'galu-amu'ki. gumk'w'a', guwa'n guc-duɲk'w'a'fa. lau'ɲdɛ gidi-ni'ni'cni-acni', "la'u'-tsumhɛ'G'watsuf."

2. lau'ɲdɛ guc-anhu''tc nau'-du'wa'qɛ' gini'i'. guc-a'wa'i'wa gint'i'-tci'mɛ. lau'ɲdɛ guc-anhu''tc gum'ni'cdini guc-duɲk'w'a'fa, "duma'yu'wa'f. la'u'-tɛindi'i'." lau'ɲdɛ guc-duɲk'w'a'fa ginimapi'lkpku hu'pun. lau'ɲdɛ gini'i'fid. guc-a'wa'i'wa tci'ma gum'i'did. (2) guc-dinik'w'a'fa hu'pun ginima'i'fid. ye'tci ginthu''yu, gindiniwa'la gu'c-du'BGɛ'. lau'ɲdɛ guc-awa'i'wa gum'ni'cdini du-wa'qɛ', "dɛlɛ'lɛ'wa tɛɛ'hau! kɔ'nfan dɛtwa'tci' BUBU''ts, di'-s-ganiɲa'BDU." lau'ɲdɛ wi'nac-wi' giniɲa'BDU. lau'ɲdɛ hɛ'ci-amba'u', gumantsimi'nɔ' amba'u'. (3) lau'ɲdɛ gumawu'q, tci'lɛ-hɛ'ntsi', lau'ɲdɛ guc-awa'i'wa gint'i'di-B, lau'ɲdɛ guc-an'u'ihɪ gint'i'di-B-yu'. lau'ɲdɛ guc-duɲk'w'a'fa ma'dfan ginima'i'di-B. lau'ɲdɛ gidi-diniyi', antɔ'wafa Giɲk'wɛ'ni guc-amba'u'. lau'-gindiniwa'lɛ-tɛ'hau, la'u'-guc-awa'i'wa gint'i'di-B, lau'ɲdɛ guc-an'u'ihɪ gint'i'di-B-yu'. lau'ɲdɛ guc-duɲk'w'a'fa-yu' gindini'i'diB hu'pun. lau'ɲdɛ gidi-dinihe'k amu'luc'w'a du-du-ma'.

3. They got to there, and then they entered the house. Now that man (panther) threw his spit into the fire, and his spit burned, it smelled, and the whale said, "ə... what I smell is good." Then the woman, whale's daughter, said, "I have a husband." (2) When he (panther) cast his spit in the fire, "Oh," said whale, "I did kind of smell meat." Then when it became dark, they went to bed. The next day the panther went swimming in the early morning. And when they were through eating, then that man (panther) went hunting. (3) And so he hunted, and he killed a deer, a big fat deer. Now when he got back with it, then he threw down his pack outside. When his pack fell, it said (sounded), *l-i'm!* (boom!) Now the old man (asked), "What made a thud outside?" Then the woman told her father, "I have a husband there. He has gone back now from hunting." (4) Then the old man (said), "Oh" (in a bass voice). And the old man said (in basso) to mudfish, "Bring inside the meat that he has brought back." So mudfish went outside to get the meat, and he could not bring it in. He said, "Oh it is extremely (too) heavy." Then the man (panther) went, he himself brought it in. (5) Now they cut the meat into pieces, and they prepared a meal, and they all ate, when it had become dark. The next day the man said to his wife, "It is well now that we go back (home)." And the woman said, "It is well now for us to go back." Then the woman said to her father, "We are going to leave you now. (6) We are going back. He himself (panther) has his brother at the place where we came from. He has been taking care of the house." So then the old man said "Oh you will come to visit me some time again." And

3. *gindiniwa'le, lau'ṁḁe ginila'mō· du-ma'.* *lau'ṁḁe guc-an'u'ihī gintga'wi dinta'uf du-ma'.* *lau'ṁḁe guc-dinta'uf gintq'wa'i, gintgla'ise'yu, lau'ṁḁe guc-amu'lug'wa gum'nak,* "ə... mini'ke'-tcenhu'icni usu'." *lau'ṁḁe gus-awa'i'wa, gus-amu'lug'wa din'a'na, gum'nak,* "tci'-ṁḁewa'qe." (2) *guc-gwi-dēḡga'wi dinta'uf du-ma'.* "u...," *gum'nak amu'lug'wa,* "ni'-tcumhu'icni-wi amu'ki." *lau'ṁḁe gidi-hu'yu, gini'wa'i. ma'itcu' guc-anhu'tc gum'i'-dintsa'ḡqtsə·ba gu'dgumu. lau'ṁḁe gidi-nima'mfu', lau'ṁḁe gum'i'-di'yu'wəl guc-an'u'ihī. (3) lau'ṁḁe gum'yu'wela't, lau'ṁḁe gumda'hai-amu'ki, ubə'la-ampye'·-amu'ki. lau'ṁḁe gidi-wu'ḡi, lau'ṁḁe gumga'wi-duḡk'wa'fa he'lum. gidi-ti'tc duḡk'wa'fa, gum'nak, l-i'm! lau'ṁḁe guc-ayu'hu,* "məni'ke' uli'mwa-he'lum?" *lau'ṁḁe guc-awa'i'wa gum'ni'cdini din'e'fam,* "tci'-ṁḁewa'qi. la'u' guc-uwu'q di'yu'wəl." (4) *lau'ṁḁe guc-ayu'hu,* "ū..." *lau'ṁḁe guc-ayu'hu gum'ni'cdini' antə'faq,* "mala'mi guc-amu'ki uwu'ḡi." *lau'ṁḁe antə'faq gintmi'nō· dumiwu'q guc-amu'ki,* *lau'ṁḁe wa'-lau gidemala'mi'. gum'nak,* "u' mə'nfan iḡḡa'it." *lau'ṁḁe guc-an'u'ihī ginti', g'wa'u'k gumala'mi'. (5) lau'ṁḁe gidi-niku'bkad guc-amu'ki,* *lau'ṁḁe ginibu'ni-k'wa'nefin, lau'ṁḁe ma'dfan ginik'wa'nebfu', gidi-hu'yu'. ma'itcu' guc-an'u'ihī gum'ni'cdini duwa'qi,* "umsu'-lau tcindiyi'." *la'u'-guc-awa'i'wa' gum'nak,* "umsu'-lau tcindiyi'." *lau'ṁḁe guc-awa'i'wa gum'ni'cdini din'e'fam,* "la'u'-tcindihe'-g'watsuf. (6) tcindiyi'. hec-g'wa'uk umtə'cdu diḡku'ne g'wadū·du·tciye'mp. g'wamle'·dg'wane-ama'." *lau'ṁḁe guc-ayu'hu' gum'nak,* "ū· a'lau-yu' nandumaya'natsfō." *lau'ṁḁe guc-an'u'ihī*

the man (panther) said, "Yes. We will come again some time sure." (7) Then when they went out, and they went away, and now the old man told mudfish, "Take them across." So mudfish himself went too, they got to the canoe there, and the woman got into it, and the man got into it too. (8) Now mudfish got in it last. Then they went, and they went across. Then the woman leaped to the ground, and the man jumped too. And mudfish himself went back.

4. Now the man and woman went on, they went along, and then they got to their house. Now then coyote was there, he was gathering firewood, and now coyote came in. "Oh have you arrived now?" Then the man said, "We have gotten here now." (2) Then it became dark. They ate. Now when they were through eating, then coyote said, "Is the trail good to where you went?" And the man said, "Yes. It is a good trail." Now then they went to bed. Early the next day they arose. (3) The man (panther) went swimming again. And when they were finished eating, he went to hunt. Coyote himself gathered firewood. Now then the man returned when it was nearly dark, he had his pack of deer meat. Now the woman prepared their meal, and when it was dark they ate. Then they finished eating, and they went to bed. (4) When it was early the next morning, the man went for his swim. And when they were through eating early in the morning, he went hunting again. Now when it was nearly dark, he got back, he brought his pack of deer meat that he had with him. Then when it had become dark, he told coyote, "You take her along tomorrow. She wants to go visit her father." (5) So coyote said, "Done! I will take her tomorrow. You said to me,

gum'nak, "εⁿ.heⁿ. dinduma'i'-yu' a-'lau'-wi'." (7) lau'ɲɔ: gidi-dinimi'no-, lau'ɲɔ: gidi-dini'i', lau'ɲɔ: guc-ayu-'hu' gum'ni'cdini tō'faq, "dɛdinikε'ni-tcε'hau." lau'ɲɔ: tō'faq g^wa'u'ginti'-yu', gindiniwa'la guc-du-ba'u', lau'ɲɔ: guc-awa'i'wa gintmu'itci, la'u'-guc-an'u'ihī-yu' gintmu'itci. (8) lau'ɲɔ: tō'faq gintmu'itci hu'pun. lau'ɲɔ: gindini'i', lau'ɲɔ: gindinikε'na-tcε'hau. lau'ɲɔ: guc-awa'i'wa ginti'di-B du'plu', la'u'-guc-an'u'ihī ginti'di-B-yu'. lau'ɲɔ: g^wa'u'k antō'faq ginthi'.

4. la'u'-g^wi'ni'guc-an'u'ihī nau-wa'i'wa gindinihε-'k, gindini'i'fid, lau'ɲɔ: gindiniwa'la du-dinima'. lau'ɲɔ: acni' gumtε'cdu, gumhε'fidint, lau'ɲɔ: guma-la'mō acni'. "ǎ. la'u'-yε-tcinɔp'wa'la?" lau'ɲɔ: guc-an'u'ihī gum'nak, "la'u'-tcinɔwa'la." (2) lau'ɲɔ: gumhu-'yu'. ginik^wa-'nεbfu'. lau'ɲɔ: gidi-nima'mfu', lau'ɲɔ: acni' gum'na'ga'd, "umsu'-yε aŋga'uni guc-g^wadu-di-B'i'fid?" lau'ɲɔ: guc-an'u'ihī gum'nak, "εⁿ.heⁿ. umsu'-aŋga'uni." lau'ɲɔ: gidi-niwa'i. ma'itcu' du-gu'dgumu giniɔ'ɔga. (3) guc-an'u'ihī gumanditsa'ŋqtse-yu'. lau'ɲɔ: gidi-nima'mfu', gumandi'i'-di'yu'wel. guc-acni' g^wa'u'gumhε'fidint. lau'ɲɔ: guc-an'u'ihī guwu'q gidiyε'tci-hu-'yu', gɲk^wε'ni duŋk^wa'fa amu-'ki'. lau'-guc-awa'i'wa giŋgε'tcni dinik^wa-'nεfin, lau'ɲɔ: ginik^wa-'nεbfu' gidihu-'yu'. lau'ɲɔ: ginima'mfu', lau'ɲɔ: giniwa'i. (4) ma'itcu' gidigu'dgumu, guc-an'u'ihī gumandi'i'-dints'a'ŋqtse-ba. lau'ɲɔ: gidi-nima'mfu' du-gu'dgumu, gum'i'-di'yu'-wel-yu'. lau'ɲɔ: gidi-yε'tci-hu-'yu', gumandiwu'q, guwu'gi diŋk^wa'fa-amu-'ki' giŋk^wε'ni. lau'ɲɔ: gidi-hu-'yu', gum'ni'cdini-acni', "ma'itcu' naŋk^wa'-g^wau'k. umhu'li-dumiya-'na din'ε'fam." (5) lau'ɲɔ: acni' gum'nak, "gε'tc! tuŋk^wa'

The trail is good." To be sure, the next day they made preparations, and the man fixed five packs, and he told his brother coyote, "These packs will follow directly behind you. You are not to turn to look at them. Keep going all the time. You will reach the river there, and then you are to halloo across."

5. Now coyote and the woman went. Then the woman went on ahead, and coyote kept going along in the rear. Now they were going along, they kept steadily going. Then they rested, and the woman sat down, and coyote sat over here (opposite her). (2) Now then the woman lifted her legs, and coyote saw something indeed. Then he said in his heart, "It would be good if this were my own wife. Now I will become (as if) ill." So then he said to the woman, "Oh I am quite ill. I am unable to go on. (3) I am awfully sick. I will go back now. You wait for him here. I will tell him, Your wife will be waiting here for you." So then coyote went back. He went along to the other side of the mountain, and then he saw water, a small pond. Then he said, "I will turn into a panther here now." (4) Now a log was there in the water, and he got on top of it, and he defecated five times on top of the log. Then he dived into the water, and he came out, and he said to his feces, "Have I become a panther now?" They said, "No! You are only a coyote!" (5) Then he threw them (all five) into the water.⁴ He defecated (five times) again, and he dived into the water, and when he emerged (he asked this fifth set of five), "Now have I become like a panther?" Then those (last five) feces of his (said), "Yes. You are a panther now." "Oh that is

ma'itcu'. ma'-G'am'na'ga't mäsü' aŋga'uni.'" wi'-nac-wi', ma'itcu' ginisu'yε-
tε-ne, lau'mpde guc-an'u'ihī GiŋGε'tc wa''ŋ-aŋk'wa'fa, lau'mpde gidini'cdini diŋku'ne-
acni', "he-c-aŋk'wa'fa di'-s-ganiyu'wafubu-hu'pun. wa''-nandewi'yεBG'an-dumima'n-
da'd. din'e'-wi nandudub'i'fid. nandudup'wa'la guc-du-BGε'", lau'mpde ma'-
nanle'le'wa tε'hau."

5. lau'mpde gidini' guc-acni' nau-guc-awa'i'wa. lau'mpde guc-awa'i'wa
ginti'-tci'ma, lau'mpde guc-acni' hu'pun ginti'did. lau'mpde gindini'i'fid, din'e'-wi
gindini'i'fid. lau'mpde giniyu'wile, lau'mpde gus-awa'i'wa gumyu', lau'mpde
guc-acni' he'-gumantciyu'. (2) lau'mpde guc-awa'i'wa gumhi'-B-dintci'da, lau'mpde
guc-acni' gumhō'du-dini'ke'-wi. lau'mpde gum'na'k dīnhu'bna, "gumsu" tci'-
hes-gidε'wa'qi. la'u'-tcumhe'lib." lau'mpde gum'ni'cdini guc-awa'i'wa, "u'-
tcumhe'lib mε'nfan. wa''-lau'-tci" gidεdhe'k. (3) mε'nfan tcumhe'luba'd.
la'u'-tcumayi'. he'ci'-namayu'wadi. tcuma'ni'cdini he'ci'-gamayu'watcubu
guc-buwa'qi." lau'mpde guc-acni' ginthyi'. ginti'did pε'yafan du-mε'fu', lau'mpde
gumhō'du ambGε', i'sdu-ampa'i. lau'mpde gum'na'k, "he'c-lau-tcumambu'ntci-
anhu'tc." (4) lau'mpde guc-ali'fa gumpi'did du-BGε', lau'mpde G'wa'u'k ginda'ŋktce
tε'miyaŋk, la'u'-guma'lq'wa wa'nfu' tε'miyaŋk du-li'fa. lau'mpde G'wa'u'k
gintya'ug'wa' du-BGε', la'u'-gumami'no, lau'mpde gum'ni'cdni di'la', "la'u'-ye-
tcumbu'ntci-anhu'tc?" gini'nak, "wa'! tcumi'ni'-wi-!" (5) lau'mpde giniwa'lt-
du-pGε'. G'ε'l'yu gumandima'lq'wa, lau'mpde gumandiya'uk'wa guc-du-pGε',
lau'mpde gidimami'no, "la'u'-ye-pε'-tcumanhu'i-ne-anhu'ts?" lau'mpde guc-

⁴In the same manner he asked a second set of five, a third set of five, and a fourth set of five. Each time he looked a little more like a panther.

fine." Now then he went back to where he had come from, and he had pretty nearly gotten there. (6) Now the woman said in her heart, "It is not panther that is coming. It is coyote." Now then the coyote got to where the woman was. And so when he arrived (he said), "What was the matter with him that he was ill when he got back? He said, I am ill." Now then he took hold of the woman, and he lay her on her back, and he copulated with her. (7) Then when he arose, "Let us be going along now." So then the woman went along, and coyote went on in the rear. Then their packs would not come rolling along behind. And coyote said, "What is the trouble with those packs of ours? They do not want to come along behind." Now then the woman said nothing. (8) In her heart she said, "It is coyote here who did that to me." Now they went along, coyote went on in the rear. They got to the water, and the woman said to him, "Halloo across!" So coyote cried out, "Oh take us across! We want a canoe!" He cried out again. (9) Then the woman (merely) opened her mouth, and to be sure now a canoe was coming, mudfish was bringing the canoe. Then it got close (to shore), and the woman jumped. Then coyote said, "Oh oh (in fear) come close!" (10) So then of course they came close, and coyote got into it. He said, "Watch out! I might fall." Then they went, they crossed over, and they went along, they got to whale's house.

6. Now the woman went inside, behind her coyote entered. He (coyote) cast his spit into the fire, and it merely sizzled. It did not smell at all.⁵ Now when

du·la', "e·'he". la'u'-tcumsheshu''ts." "u·' Guc-umsu'." lau'ṁḁ gintyi' guc-gidu·tciye''mp, lau'ṁḁ gintye·'tci-wu''q. (6) lau'ṁḁ guc-awa'i'wa gum'na'k-dinhu·'bna, "wa"-ṁḁsheshu''tc guc-utci'i'did. me'cni'." lau'ṁḁ guc-acni' guwu''q guc-awa'i'wa gidu·henté'cdu. lau'ṁḁ gidi-wu''q, "de·'-gamandi-hu''yu gamhe·'li·B g·'adi-t'wu''q? G·'am'na'ga'd, tsumhe·'luba'd." lau'ṁḁ gintg·wi'n guc-awa'i'wa, lau'ṁḁ gintu'i-gintwe''ca'ni, lau'ṁḁ guwa'ini. (7) lau'ṁḁ gidiḡ·wḡa, "la'u'-tci'de-tcindihé·'k." lau'ṁḁ guc-a'wa'i'wa ginti', lau'ṁḁ acni' ginti' hu'pun. lau'ṁḁ gu'c-gandinik·a'fa wa''-lau'-gidnimapi'lkpku hu'pun. la'u'ṁḁ acni' gum'nak, "de·'-mandi-gus-du·k·a'fa? wa''-ṁḁnimahu'li duminima'i' hu'pun." lau'ṁḁ guc-awa'i'wa wa''-nike-gide'na'ga'd. (8) du·dinhu·'bna gum'na'ga'd, "he·'c-micni' pe's-u·'na'fa'." lau'ṁḁ gindini'i'fid, acni' hu'pun gum'i'did. gindiniwa'la gu'c-du·Bge'', lau'ṁḁ guc-awa'i'wa gum'ni'cdni, "de·'le'le'wa tce'hau!" lau'ṁḁ acni' gum'le'le'wa, "u·'...-maka'na'nafu! tcindihu'li amba'u!" G·'e·'T'yu gumandi'le'le'wa. (9) lau'ṁḁ guc-awa'i'wa guwa·'tci-dumbu''ts, lau'ṁḁ wi'nac-wi' la'u'-amba'u' gumaye·'ha, ant·w·faq gumak·e·'ni guc-amba'u'. lau'ṁḁ gumawu''q tci'le, lau'ṁḁ guc-awa'i'wa ginti'di·B. lau'ṁḁ guc-acni' gum'na'gad, "u'u' tci'lefan ma'i'!" (10) lau'ṁḁ wi'nac-wi' ginima'i' tci'le, lau'ṁḁ acni' gidi·tmu'itci. gum'na'gad, "le·'dg·atce! laga-dumhi''tc." lau'ṁḁ gidi·dini'i', gindinika'ns-tce'hau, lau'ṁḁ gindinihe·'k, gindiniwa'la guc-du·mu·'lug·a duma'.

6. lau'ṁḁ guc-awa'i'wa ginla·'mō, hu'bun ginla·'mō acni'. gintḡa'wi dinta'uf du·ma', lau'ṁḁ kō·'nfan gumtci'sisō'yu. wa''-ni'ke-gideqla'isisu.

⁵It sounded *tci'c*, as if it were only water. It did not burn like panther's spit.

it became dark, they went to sleep. Early next day, coyote now went to hunt. (2) He was hunting, he killed nothing. Now it had nearly become dark, and he found a large frog, a bull frog, and he killed that frog. Then coyote said, "Now I will make it a deer." So then he made a deer of that frog. (3) He pulled its ears, he pulled its nose, he pulled its (hind) legs, he pulled its (fore) legs. "Now turn into a deer!" And sure enough it lay there, it was just like a deer. Then he made his pack (of "deer"—that is, frog meat), and he threw it up on his back, and he took it back to the house. (4) Now he got there, and he threw it on the ground outside, it sounded just plop when it fell (the sound of a slippery wet object). Then he said, "Mudfish! Help me! Let us take the deer meat inside." So then mudfish came, and they took hold of the meat, and mudfish held its ears. Then when they took it in, coyote pushed, mudfish pulled. (5) Now coyote noticed the deer lacked a tail. So coyote said, "Wait a while! wait a while!" Then he searched around anywhere on the ground, and he found a cone, a fir cone. Then he placed that at the deer's (the frog's) anus, and he said, "Here now is your tail!" (6) Then they took it inside, and the women there sliced up the deer, they prepared food. Now when it became dark they ate, and then they went to bed.

7. Now then when it was dark that panther himself dreamed badly in his dream (i.e. he had a dream which told him of things). They told him (in the dream), "Coyote now, he has taken your wife permanently now." Now early in the morning when he arose, his heart was not good (he felt bad about what he had learned in his dream). He said in his heart (to himself), "Oh it is well that

lau'ɪpɔ̃ gidi-hu''yu, giniwa'i. ma'itcu' du-gu'ɔ̃gumu, lau'ɪpɔ̃ acni' gum'i'-
 diyu''wɛl. (2) gummyu''wala'ɔ̃, wa''-ni'kɛ'-gidɛda'hai. la'u'-gintyɛ'tci-hu''yu''yu,
 lau'ɪpɔ̃ gumda'ts ubɛ'la antɔ̃'w'a'ɔ̃'w'a, aŋɔ̃u'duɔ̃ɔ̃, lau'ɪpɔ̃ gu's-gumda'hai antɔ̃'w'a'-
 ɔ̃'w'a. lau'ɪpɔ̃ acni' gum'nak, "la'u'-tcinɔ̃ɔ̃'tc amu'ki." lau'ɪpɔ̃ ginɔ̃ɔ̃'ts amu'ki
 gus-antɔ̃'w'a'ɔ̃'w'a. (3) guwu'di't diŋɔ̃da', guwu'di'dinɔ̃'na, guwu'di'dintci'da,
 guwu'di'dila'ɔ̃'w'a. "la'u'-dɛbu'ntci-amu'ki!" lau'ɪpɔ̃ wi'nac-wi' gumpi'di't,
 pa'-gumanhu'i-nɛ'amu'ki. lau'ɪpɔ̃ gidi-gɛ'ts duŋk'w'a'fa, lau'ɪpɔ̃ gintɔ̃'wi
 tɛ'miyaŋk du-dumbi'la, la'u'ɪpɔ̃ gintwi''li du-ma'. (4) lau'ɪpɔ̃ gint'wu''q,
 lau'ɪpɔ̃ hɛ'lum gintɔ̃'wi duplu'', kɔ̃'nfan gindnak-sla''p gidi-ti'ts. lau'ɪpɔ̃
 gum'nak, "tɔ̃'faq! dɛga'm'yɛtca'f! tcindila'mi-hɛc-amu'ki." lau'ɪpɔ̃ tɔ̃'faq
 guma'i', lau'ɪpɔ̃ giniɔ̃'wi'n guc-amu'ki, lau'ɪpɔ̃ antɔ̃'w'a'g uŋɔ̃'wi'ndi't diŋɔ̃da'.
 lau'ɪpɔ̃ gidi-dinila'mi, acni' gintu'igni, guc-antɔ̃'w'a'g gintwu'di. (5) lau'ɪpɔ̃
 acni' gumhɔ̃'du guc-amu'ki guwa''dinɔ̃ɔ̃. lau'ɪpɔ̃ guc-acni' gum'na'k,
 "di's-ma'ba't! dis-ma'ba't!" lau'ɪpɔ̃ gum'u'ɔ̃g'ani ni'kɛ'-du'plu'', lau'ɪpɔ̃
 gumda'ts antɔ̃'w'i'diyaŋk, ant'wa''i antɔ̃'w'i'diyaŋk. lau'ɪpɔ̃ gu'c-gintpi' guc-
 du'mu'ki-dintli'', lau'ɪpɔ̃ gum'na'k, "hɛ'c-lau'-umbutqu'!" (6) lau'ɪpɔ̃
 gindnila'mi', lau'ɪpɔ̃ gu'c-giniwa'ɔ̃tsa't giniku'bka-di guc-amu'ki, ginibu'ni-
 k'wa'nɛfin. lau'ɪpɔ̃ gidi-hu''yu ginik'wa'nɛbfu', lau'ɪpɔ̃ giniwa'i.

7. lau'ɪpɔ̃ ɔ̃'w'a'u'guc-anhu''ts gidihu''yu gaŋqa'sqayɔ̃-duwa' du-duwa'.
 gini'ni'cna, "acni'-la'u', din'e'wi-la'u' uŋk'w'a' guc-buwa'qi'." lau'ɪpɔ̃ du-gu'ɔ̃gumu
 gidiɔ̃'w'a'ɔ̃'w'a, wa''-gidɛsu''yu'-dinhu'bna. gum'na'k dinhu'bna, "u' umsu' gi'ɔ̃'w'a

(it will be better if) I assemble these people who are here." (2) Then (he said to them), "Let us go. My heart is not very grieved. (But) I do want very much to get my child." So then when he had gotten together all of those people, now they all arrived, they went on, they all got to the water, and then they built a fire there. (3) Now he ordered off small chicken hawk, and big chicken hawk. He told them, "Later when I get my child, you are to take her up above." And they said, "Done" (all right!). Now all the people were at the water. Then panther sang, he said, "Coyote's wife! Take me across!" (4) He said (again), "Coyote's wife! Take me across!" So now they sent mudfish. "Go! Fetch him! that one who wants to come across." So mudfish came to there. Now panther said, "I do not want you to take me across. I want coyote's wife to get me across." And now he began to sing again, he said, "Coyote's wife! get me across!" (5) Now then coyote's wife was just about to give birth. So they brought the woman, and they put her into the boat, and the woman came. Now whale said to the mudfish, "Fetch a long pole." So mudfish went, he got a long pole, and he brought the pole inside. (6) Now the old man (whale) said (to mudfish), "Burn the pole." So they burned the pole (to harden it). Now then the old man (whale) told coyote, "Climb up on top of the house. Fix (the place) where the (ridge smoke) hole of the house is." So coyote climbed up, and he fixed it where the house (smoke) hole was. (7) Now he (whale) said to mudfish, "Kill that coyote. Stick it through him with the burning (hard pointed) pole." And indeed then mudfish pierced the coyote. The old man said, "It is well that

he'c-ami'm' neda'tsi't." (2) lau'ṁḍe', "tcindi'i'. wa'-me'nfan sde'ya'tcinswau-denhu'bna. me'nfan tsumhu'li guc-de'wa'pye gi'c'i'n." lau'ṁḍe' gidi'ge'wa ma'-ḍfan guc-ganihemim', lau'ṁḍe' ma'-ḍfan giniwa'la, gindini'i', ma'-ḍfan gindiniwa'la guc-du'bgē", lau'ṁḍe' gu'c-ginitu"q. (3) lau'ṁḍe' gum'u'ihini ampu'lyu-, nau-ampsaqk. gum'ni'cdni, "di'-s-dumic'wi'n guc-de'wa'pye, ma'ti-nendubk'a' tce'miyaṅk." lau'ṁḍe' gini'na'k, "ge'tc." lau'ṁḍe' guc-du'bgē' ma'-ḍfan guc-ami'm' ginida'tsi't. lau'ṁḍe' guc-anhu"tc gidi'qa'ut, gum'na'ga't, "cni' duwa'qi! deka'nine'fa'!" (4) dem'na'k, "sni' duwa'qi! deke'nina'fa'!" lau'ṁḍe' antō'faq ginima'u'mhe'ni. "deti'! det'wu'!" gu'c-u-hu'li-dumimaka'ma." lau'ṁḍe' antō'faq gumawu"q. lau'ṁḍe' hu'"tc gum'nak, "wa'-cdēhu'li ma-gi-ka'nine'fa'. tcumhu'li-cni' duwa'qi' gi-ka'ni'nsfa'." lau'ṁḍe' gumandi-qa'ubid-yu-, gum'na'ga't, "cni' duwa'qi'! duhe'mine'fa'!" (5) lau'ṁḍe' guc-acni' duwa'qi' la'u-gumye'tci-wa'yek. lau'ṁḍe' gidi-nimak'a' guc-awa'i'wa, lau'ṁḍe' gini'mu'i guc-du'ba'u', lau'ṁḍe' guma'i' guc-awa'i'wa. lau'ṁḍe' amu'luc'a gum'ni'cdni guc-antō'faq, "dewu'" ubō's a'wa'da'k." lau'ṁḍe' antō'faq gum'i', guwu'" ubō's a'wa'da'k, lau'ṁḍe' gumala'mi cus-a'wa'da'k. (6) lau'ṁḍe' gus-ayu'hu gum'nak, "detu"q guc-a'wa'da'k." lau'ṁḍe' ginitu"q guc-a'wa'da'k. lau'ṁḍe' guc-ayu'hu gum'ni'cdni guc-acni', "dēdē'ntcwa tce'miyaṅk-du-ma'. decu'ni guc-du'hawa'dsa't ama'." lau'ṁḍe' acni' gumde'nsh'a, lau'ṁḍe' gumsu'ni gu'c-giduhawa'tsa't ama'. (7) lau'ṁḍe' gum'ni'cdni tō'faq, "deda'hai guc-acni'. detwa'f'ni cus-u'q'a'fa't a'wa'da'k." lau'ṁḍe' wi'nas-wi' guc-antu'faq gum-twa'f'ni gus-acni'. guc-ayu'hu gum'nak, "umsu'-tcindida'hai-lau. de'wa'pye'

we have killed him now. My child will be killed—coyote himself here is the cause of this.” (8) Now then she came close, and panther leaped into the boat. The woman was sort of leaning back (resting) as she sat there. Now that man (panther) split open her belly, and he took (out) his (panther) child, and he gave it to large chicken hawk, who took it up above. (9) And he cut the (two braids of the) woman’s hair, and he gave it to small chicken hawk. Now coyote’s child (which he removed from her womb) he threw into the stream. Now the man leaped ashore. Then all the people went away.

8. Now the water (flood) came up (rose). And some of the people, the large birds carried them (up) on their backs. They took them to a big mountain (Pike’s Peak or Mary’s Peak, west of Corvallis). All those people went to that big mountain there. Now the water was coming up higher. All the country was filled with water. (2) Then skunk took an oak puff ball (i.e. an oak gall), and he made a hole in the oak puff ball, he got inside that. And to be sure that oak puff ball floated on the top of the water. Now all the people were running along, they climbed up the big mountain. Now it was on that one very loftiest mountain, then all those people got (up) to there. (3) And copperhead snake was carrying the fire along as he swam. Now the water pretty nearly got to the top of the mountain. Then those people said to panther, “What have you taken? This water does not want to go back (to recede).” And so he said, “I took nothing, I took only my child, and I took that woman’s hair.” (4) “Oh,” the people said, “Throw away that hair of hers. Maybe it is that which is pursuing.” So panther

gus-gʷanda’ha’yu’q—gʷa’u’k pɛ’c gʷama’na’ hɛc-acni’.” (8) lau’mpɛ gumawu’k tci’le, lau’mpɛ guc-anhu’”tc gint’i’diB guc-du’ba’u. guc-awa’i’wa nɛ-guʷɛ’cent-wi-gini-tɛ’cdu. lau’mpɛ guc-an’u’ihi gintpla’qi-dumpa’u, lau’mpɛ gintc’wi’n guc-du’wa’pʷɛ, lau’mpɛ gumdi’”t ampsa’ŋq, ci-ɔk’wa’ tɛ’miyaŋk. (9) lau’mpɛ giŋku’p guc-awa’i’wa duŋɕ’a’, lau’mpɛ gumdi’”t gus-ampu’l’yu. lau’mpɛ gus-acni’ du’wa’i’ guwa’l’-du’pɕɛ”. lau’mpɛ gidi-ti’di-B du’plu’” guc-an’u’ihi. lau’mpɛ ma’dfan guc-ami’m’ gini’i’.

8. lau’mpɛ’ ampɕɛ’” guma’i’ tɛ’miyaŋk. lau’mpɛ wi’nhe-ami’m’, u-ɔw’fu-antwi’-tca ginika’pa’na. ginik’ɛ’ni du’bɛ’la ame’fu’. ma’dfan gus-ami’m’ gini’i’ guc-du’bɛ’la-ame’fu’. lau’mpɛ ampɕɛ’” guma’i’-di’t tɛ’miyaŋk, ma’dfan hɛc-anu’wa gumbu’”tc-ampɕɛ’”. (2) lau’mpɛ antgu’B gumc’wi’n amptu’tu’q, lau’mpɛ gumlu’q amptu’tu’q, guc-guma’mu’itci. lau’mpɛ wi’nac-wi’ guc-amptu’tu’q gumɔ’ŋga tɛ’miyaŋk du’pɕɛ’”. lau’mpɛ’ ma’dfan ami’m’ ginimi’tcish’wit, ginide’ntsh’wa guc-du’bɛ’la-ame’fu’. lau’mpɛ guc-ta’u’ne mɛ’nfan utɛ’miyaŋk-ame’fu’, lau’mpɛ cu’s ma’dfan gus-ami’m’ gindniwa’la. (3) lau’mpɛ’ gus-ant’sa’utsqalq guŋk’ɛ’ni ama’ gidetsa’ŋqtɛ-dind. lau’mpɛ’ cu’c-ambɕɛ’” gindiye’-tci-wu’k guc-tɛ’miyaŋk du’me’fu’. lau’mpɛ guc-ganihemi’m’ gini’ni’c-dni hu’”tc, “ni’kɛ-ma’-giŋk’wa’? hɛc-ampɕɛ’” wa’-ndɛhu’li-dumityi’-.” lau’mpɛ gum’nak, “wa’-ni’kɛ-gʷandɛk’wa’, yɛ’le dɛ’wa’pʷɛ gwaŋk’wa’, na’u gus-awa’qtsa’t duŋɕ’a’ gʷaŋk’wa’.” (4) “u’,” gus-ami’m’ gini’na’k, “dɛga’wi gus-duŋɕ’a’. mɛɔcu’s

told him, "Throw that hair into the water." Sure enough small chicken hawk threw the hair into the water, and to be sure the water went down then, it went back (receded).

9. Now then the people said, "What shall we do now? There is no fire." Then copperhead snake said, "I have put the fire here. That is what burned my mouth, when I carried the fire." Now the panther said, "I will buy that fire. (2) I will give you one blanket. You may wear it all the time." Copperhead snake said, "Let me see it." So panther took a deer hide, it was extremely good, it was soft (pliant). Then copperhead snake said, "Oh I want it a little somewhat more stiff-dry." So the man (panther) said, "Yes. I have one like that. Now I will fetch it." (3) And he went, he got it, and he brought it. Now that hide was somewhat dry. Then copperhead snake put it on. And now when he went along on the ground, to be sure it said (sounded) *xa'xaxaxxx*... (the noise made by a snake going along) as he went. "Oh," said copperhead snake, "This covering of mine is extremely good. (4) Take the fire. I give it to you." Now when panther took the fire, then he built a fire, and he made a big blaze. And all those good (upperclass) people were warming themselves at the fire there. The people who were not very good (were not upperclass), they did not warm up. Now coyote was going there also (with those poorer people). (5) And they were saying to one another, "What shall we do now? We cannot warm up. Let us look for pitchwood." So they went, they looked for pitchwood, they found pitchwood, they took a lot of pitchwood, and they split it up. Now they said to one another, "We

yi'kun u'yu'wan." lau'ṁḁə' gus-anhu''ts gum'ni'cdni, "dɛga'wi-du'pɛə' gus-aŋɔ'wə'." wi'nac-wi' pu'l'yu giŋga'wi gus-aŋɔ'wə' du'pɛə', lau'ṁḁə' wi'nac-wi' guc-ampɛə' gint'i'-wa'la, gintyi'.

9. lau'ṁḁə' guc-ami'm' gini'na'k, "dɛ'-lau'-tcinduhu''yu? 'uwa''-ama'." lau'ṁḁə' ant'sa'utsqɫaq gum'nak, "tci''-G'wampi' hɛ'ci' ama'. mɔgu's G'wi'yɛ' dɛmbu''ts, G'wadik'wɛ'ni guc-ama'." lau'ṁḁə' guc-anhu''tc gum'na'k, "tsum'ya'ndɛ gus-ama'. (2) tsumdi'duB ta'u'nɛ-ambɛ'cug'wə. Gu'c-din'ɛ'wi namfu'i'ni." ant'sa'utsqɫaq gum'nak, "dɛ''-tsumhɔ'wu." lau'ṁḁə' anhu''tc gint'k'wə' guc-amu'ki dɛmbɔ'g'ɔ, mɛ'nfan gumsu', gum'ɪmu''q. lau'ṁḁə' ant'sa'utsqɫaq gum'na'k, "u' tsumhu'li pu'nuk nɛ'-utsa'ɔalɔ-wi'." lau'ṁḁə' guc-an'u'ihɪ gum'nak, "ɛ'n'hɛ". tsumpi'ni pɛ'-anhu'i. la'u'-tsu'wu'." (3) lau'ṁḁə' gint'i', gint'wu'', lau'ṁḁə' gumawu'ci. lau'ṁḁə' guc-ampɔ'g'ɔ nɛ'-Gumtsa'ɔalɔ-wi'. lau'ṁḁə' ant'sa'utsqɫaq gum'fu'i. lau'ṁḁə' Gidi'i' du'plu'', wi'nas-wi' gum'na'ga't xa'xaxaxxx... Gidi'i'. "u''," ant'sa'utsqɫaq gum'na'ga't, "hac-mɛ'nfan umsu' dɛmbɛ'sug'wə. (4) dɛdg'wə' gus-ama'. tsumdi'duB." lau'ṁḁə' Gidi'dɔ'wə' guc-ama' guc-anhu''tc, lau'ṁḁə' Giditu''q ama', lau'ṁḁə' Giditu''q ubɛ'la-ama'. lau'ṁḁə' ma'dfan guc-usu'-ami'm' Giniyɛ'nab'f'id guc-du'ma'. guc-wa''mɛ'nfan usu'-ami'm', wa''-lau'-Gidɛdiniyɛ'ni.B. lau'ṁḁə' Gu'ci-yu' acni' guman'i'did. (5) lau'ṁḁə' Gidi'ni'ni'tch'wida, "dɛ'-lau'-tsinduhu''yu? wa''-lau'-Gidɛduyɛ'niB. tcindi'u'fu'-aŋɔ'la'." lau'ṁḁə' Gini'i', Gini'u'fu'-aŋɔ'la', GiniDa''ts-aŋɔ'la', GiniG'wi'n lu'i'-aŋɔ'la', lau'ṁḁə' Ginipla'qpla't. lau'ṁḁə' Gini'ni'tch'wida, "tcindubu'ni-

will use this pitchwood as our (dance) feathers (to be held in the hand), and then we will go, and we will stand up to our dance (we will dance). (6) And then those people will watch us when we stand to our dance (when we dance). Now then when we all pass before the fire, we will poke at the fire with this pitchwood of ours, and when this pitchwood catches on fire, we will all run. Some of it will burn, we will build a fire there. (7) And when we do like that, then we will have a lot of fire." Now sure enough they stood to their dance (they danced), they kept up the dance. And the good (upperclass) people watched on at them as they stood at their dance (as they danced). And those that had the pitchwood passed by (up and down the dance floor) in front (of the fire), and now then they poked at the fire with the pitchwood ("feathers" or dance wands). (8) And the pitchwood caught on fire, and then when they (the lowerclass people) ran, the (upperclass) people wanted to catch them to take the fire away from them. Some of them went by here (in this one direction), they ran on in every direction. When they saw a dried stump, they built a fire in it there, and it burned to be sure (because it retains fire a long time). Now those poor (lowerclass) people had their fire.

10. Now I have told you about the copperhead snake who took the fire. It was that that burned his mouth, long long ago when he had the fire, when it burned his mouth. That is how the people used to relate it long ago in that myth of theirs.

6. Coyote trades anuses

1. It is said coyote was going along, and he reached one house that was standing (there). Coyote got to there, and he entered. One person was staying

du·ḍo·'leBa hēc-aṅḍla'', di·'s-dindi'i', lau'ṁḍe di·s-dindi'ya·'tse du·ye'l'wa. (6) lau'ṁḍe di·'s gus-ami'm' gandima'ndets'wō· dumidu·ya·'du-du·ye'l'wa. lau'ṁḍe ma'dfan dindihe·'k tci'ma-du·ma·', hēc-duḍla' dindidut·sō'lt'sni-ama·', hēc-aṅḍla' lau'ṁḍe gamiq'w'a'ḥ-hēs-aṅḍla', ma'dfan dindumi'tcis. wi'nhe-gandnitu''q, hēc-sḍō·-dinḍu·tu''q. (7) lau'ṁḍe pe'c-dumidu·na', lau'ṁḍe dindupi·'ni lu'i'-ama·'." lau'ṁḍe wi·'nac-wi·' giniya·'tse-dini'ye'l'wa, gini'ye'l'wafi't. lau'ṁḍe guc-usu'fa't ami'm' ginima'ndēdi gidi·niya·'du-dini'ye'l'wa. lau'ṁḍe guc-g'wi'ni'ganig'wē·na-aṅḍla' ginihe·'k tci'ma, lau'ṁḍe gindnit·sō'lt'sa'dini ama·' gus-aṅḍla'. (8) lau'ṁḍe gus-aṅḍla' giṅq'w'a'ḥ, lau'ṁḍe gidi·nimi'tcis, guc-ami'm' ginihu'li dumi-nig'wi'n dumi·niye·'hini gus-ama·'. wi'nhe hēc''-gindiniḡa'n, ma'dfan-tcu' gindnimitcis. dēdi-nihō·'du utca'ḡalō·-andō·'n'wa, guc-dēndinitu''q, wi·'nac-wi·' giṅq'w'a'ḥ. la'u'-guc-niha'ibintcau·'ami'm' gumti·-dinima·'-lau'.

10. la'u'-tsumhe·'letswadumbui' gus-ant'sa'utsqalq guṅk'wē·'ni-ama·'. mēgu'c gaye·'mi dumbu''ts, gidig'wē·'ni-ama·' tcii'pgam, gidiyē·'-dumbu''ts. pe'c-gini'na'k-wid gus-ganihemi'm' tcii'pgam gu'c-gindiniye·'di.

6.

1. acni' gum'i·'did-wa't, lau'ṁḍe' gidiwu''k ta'u'ne-ama·' gumya·'du. guc-acni' guc gindēwu''k, lau'ṁḍe gumla·'mō. guc-ta'u'ne-ami'm' gumantē'cḍu.

there. Every time he moved his anus sounded $q^w/a'x$.⁶ When he fixed the fire his anus sounded. (2) Now then coyote said in his heart, "Oh. It would be extremely good if I had this that the man possesses. If I had it I would go to there where many people are gathered, there I would stand at my (dream power) dance (I would dance), I would go up in front, there my anus would make $q^w!$ " So then he said to that person, "Let us trade anuses." The person said, "Oh it would not be good for you to have this anus. (3) Your body would die (you would starve to death) if you had this. It sounds continually" (thus scaring away game when you hunt). "Oh," coyote said, "I want to take it along to where there are a lot of people assembled. There I will stand at my dance (I will dance)." So then they exchanged anuses. Now coyote himself put on his (that man's) anus. Then he said to the man, "Observe me now! Now I will stand at my dance!" (4) So coyote stood at his dance. When he leaped (in his dancing), it sounded $q^w/\varepsilon'q^w/\varepsilon'q$, when he jumped up high. And the man laughed. Then coyote said to him, "Now do you see me at my dancing? That is how I will be when I get to where there are lots of people." So he went on.

2. As he was going along his anus sounded continually $q^w/\varepsilon'q^w/\varepsilon'q$, his anus (did). Then when his body was dying (when he was hungry), and when he wanted to kill a gopher, then he slowly (stealthily) advanced upon a gopher. He got close to there where the gopher came out, and when coyote leaped, his anus sounded $q^w/\varepsilon'q$, and the gopher went down below. (2) Coyote could not catch the gopher. That is how he did (he failed to catch gophers because of his noisy

din'e'wi dɛdi'i'lisdnə dem'nə'k q^w!a'x⁶ dint'sli'. dɛdisu'ni-ama' dint'sli' dem-yu'wi. (2) lau'ɲdɛ' acni' gum'nə'k dinhu'bna, "u'·. hɛc-mɛ'nfan umsu'tci'·-gi-pi'ni-hɛ'c guc-an'u'ihɪ u'pi'ni. tci'·-gi-pi'ni gum'i' tcu-du-hɛlu'i-ami'm' u'gɛ'wufi't, guc-guma'ya'·tɛs-dɛ'yɛ'l'wa, gi-hɛ'k tci'ma, guc-gumaŋq^w!a'x⁶q^wadi⁶ dant'sli'." lau'ɲdɛ gidɪ'ni'cdini guc-ami'm', "tcindilu'bfwida· du't'sli'." guc-ami'm' gum'nə'k, "u' wa'·-ɲdɛcu' ma' gi-pi'ni hɛ'c-ant'sli'". (3) nam'a'la-aŋka'pyi' ma'·-namipi'ni-hɛc. din'e'wi um'yu'ni." "ū·," acni' gum'nak, "tcumhu'li-dumik'wa' hɛc-tcu' gumihɛlu'i-ami'm' du-niɛ'wufid. guc-duma'ya'·-tɛs-dɛ'yɛ'l'wa." lau'ɲdɛ' ginilu'bfwida· dinit'sli'. lau'ɲdɛ' acni' g^wa'u'k guc-dint'sli' gintmu'i. lau'ɲdɛ' gidɪ'ni'cdini guc-an'u'ihɪ, "la'u'·-dɛma'ndɛ'tcaf! la'u'·-tsum'ya'·tɛs-dɛ'yɛ'l'wa." (4) lau'ɲdɛ guc-acni' gum'ya'·tɛs-di'yɛ'l'wa. guc-gidi'·duba't, gum'nə'ga't q^w!ɛ'q^w!ɛ'q,⁶ gidɪ'·duba't tɛɛ'miyaŋk. lau'ɲdɛ guc-an'u'ihɪ dɛnli'·t. lau'ɲdɛ' guc-acni' gum'ni'cdni, "tcumhɔ'·dŋ-yɛ la'u'·-dɛ'yɛ'l'wa? pɛ'c-dumanti' dumi't'wu'k guc-du-hɛlu'i-ami'm'." lau'ɲdɛ' gidɪ·dhe'k.

2. guc-gidi'·i'·did din'e'wi dint'sli' gum'nə'ga't q^w!ɛ'q^w!ɛ'q, dint'sli'. lau'ɲdɛ' gidɪ'·a'la-aŋka'pyi', lau'ɲdɛ' gidihu'li-dumida'hai afbi', lau'ɲdɛ' dem'ɛ'·sgad afbi'. dɛnt'wu'k guc-tci'le guc-afbi' guc-du-tcumi'nufid, lau'ɲdɛ' guc-acni' dɛdi-ti'·di·B, dem'nə'k dint'sli' q^w!ɛ'q, la'u'·-guc-afbi' dɛnti'·wa'le. (2) guc-acni' wa'·-lau'·-gidɛdg^wi'n guc-afbi'. pɛ'c-guma'na'hai. lau'ɲdɛ' mɛ'nfan gum'a'la-

⁶ $q^w!$ is employed to represent a sound more strictured and much more noisily exploded than any regional q^w sound. The contrast with the unusually weak and inaudibly exploded q^w of all the Kalapuya dialects is of special interest.

anus). Now his body died extremely (he became desperately hungry), and so he said in his heart, "Oh I will return this anus. I could never kill anything. At just that time this anus always makes a sound." So then coyote went back. (3) He got to the house where he had gotten the anus. He told the man, "I have brought this anus back. My body is very dead (of hunger). I have been unable to get anything (to eat). This anus sounds continually." Then the man said to him, "I told you beforehand that it would be like that." Now coyote got his own anus back.

3. Then when he went on again, he went along, and he looked for gopher, sure enough he saw a gopher coming out from where its hole was. Then coyote went, he stepped lightly (stealthily approached it), he got close to where the gopher came out. (2) Coyote waited for it, sure enough when the gopher came a little out, coyote leaped to get it. He killed the gopher. Now he ate up the gopher. And then he said, "Oh now that is fine! That is how I will always do it when my body is dying (of hunger). I will kill a gopher."

7. Grizzly and bear each have five daughters

1. Grizzly and brown bear were staying there, they say. They each had a house, (one) house was brown bear's, and the other house likewise was grizzly's house. Grizzly had five children, they were girls. Brown bear herself had five children, they were girls too. (2) Each had five children. Grizzly would go away to dig camas. And then brown bear herself also went away to another place to dig camas. She was afraid of grizzly.

aŋka'pyi', lau'ŋpɛ gum'na'k dinhu'ʔna, "u' tɛuwi"li hɛ'c-ant'sli". wa"-lau' ni'ke' tsi"-gidɛda'hai. hɛs-ant'sli" la'u'fan umyu'i'ni din'ɛ'wi." lau'ŋpɛ guc-acni' gidi'tyi'. (3) gint'wu"ŋk guc-du'ma' guc-gidu'hɛyɛ'mbi guc-ant'sli". gum'ni'ɔni guc-an'u'ihɪ, "ɔwamawi"li hɛc-ant'sli". mɛ'nfan tsum'a'la-aŋka'pyi'. wa"-lau' ni'ke'-gidɛdg'wi'n. hɛc-ant'sli" din'ɛ'wi umyu'i'ni." lau'ŋpɛ guc-an'u'ihɪ gum'ni'ɔni, "tɛi"-mɛ'ni-gum'ni'tcubu pɛ'c-gamanhu'i." lau'ŋpɛ guc-acni' guwi"li dint'sli".

3. lau'ŋpɛ gidi'dhɛ'k-yu, gumandiɛ'k, lau'ŋpɛ gum'u'fu afbi", wi'nac-wi' gumhɔ'ɔu-afbi" gumami'nufid guc-du'hɛwa'tsa't. lau'ŋpɛ acni' gum'i', gum'ɛ'cgad, gint'wu"ŋk guc-tɛ'lɛ guc-afbi" gidu'tcumi'nufid. (2) guc-acni' gumayu'wadi, wi'nac-wi' guc-afbi' gidi'mami'nɔ pu'nuk, guc-acni' ginti'dɛɔg'wi't. ginɔda'hai guc-afbi". lau'ŋpɛ gidi'hu'k guc-afbi". lau'ŋpɛ gum'nak, "u' la'u'-umsu'! pɛ'c-tɛuma'na'hai din'ɛ'wi dɛɔdi'a'la-aŋka'pyi'. dɛmɔda'hai afbi".

7.

1. aca'yum nau-a'nu'itɛ ginida'tsid-wad. ginita'u'nɛdint ta'u'nɛ-ama', gumihɪ'nu'itɛ du'ma', ta'u'nɛ-yu-ama' gum'aca'yum-du'ma'. aca'yum gu-wa'n-dici'wa, ginibi'netstɛ't. a'nu'itɛ ɔ'wa'u'k guwa'n' duwa'i, ginibi'netstɛ't-yu-ɔ'wini"ŋk. (2) guwa'nditɛ't dinici'wa. guc-aca'yum gum'i'did dindɛ'haiba. lau'ŋpɛ' guc-a'nu'itɛ ɔ'wa'u'g-yu-dɛm'i' wa"na-anu'wa dindɛ'haiba. gum'nu'ihɪn guc-aca'yum.

2. Now then one day brown bear said to her children, "Who is the stronger when you wrestle with the grizzly's children?" Now the (bear) children said, "We are strong" (stronger than the grizzlies). Then brown bear woman said, "Tomorrow perhaps grizzly may kill me. (2) She is continually seeking me out. I hide from her all the time. I will place this small basket of mine up above. I will put it up. When it falls down you will know she has killed me then." That is what she told her children.

3. Now then grizzly herself said to her own children, "Who is strong (the stronger) when you are playing (wrestling) together here?" The grizzly's children said in reply, "We are strong" (stronger than they). (2) "Tomorrow," the grizzly said, "Tomorrow I will kill the brown bear (woman). Now tomorrow you will wrestle with the children of brown bear, you will kill brown bear's children. Then you will roast all the brown bear's children."

4. Now then when the grizzly went away, the brown bear went too. Then the grizzly looked to find her, and now she saw the brown bear. Then grizzly went, she got to where brown bear was digging camas. Now brown bear knew (realized) in her heart, "Now the grizzly will kill me." (2) Then the grizzly said, "Oh I want us to look for our head lice." Then the grizzly said to bear, "Hunt for my head lice first. I will look for your head lice after." (3) So sure enough the bear looked for grizzly's head lice. Then the bear said, "You have no head lice. I see only bark in your hair." Then grizzly said, "Oh now I will look for your head lice." So the grizzly looked for the bear's head lice, and then she said, "Oh you have no head lice. (4) You have only a lot of nits. Now I will crack

2. lau'ṃḍe' ta-'fō-ampya'n' guc-a'nu'ite Gum'ni'cdini' du-'wa'i', "ye'-umda'lq hēc-ma'ti. dēdi-dubma'ntc'wīdai guc-aca'yum du-'wa'i'?" lau'ṃḍe' guc-aci'wa gini'na'k, "sḍō'-tcinduda'lq." lau'ṃḍe' Gum'na'k guc-a'nu'ite awa'qtse't, "yi-'kun ma'itcu' aca'yum gamda'ha'nēfa'. (2) Din'ε-'wi um'ω-'detsh'an. tci''-cdē-din'ε-'wi-tcum'i'plibint. hē's-tcumdē'ηGi Gu'c-hē'c-u-'i'sdu dēntsi'da'k. tsumdē'ηGi. gami-hi-'ts nēndubyu'kun la'u' umda'ha'nēfa'." pē'c-gini'ni'cdini' du-'wa'i'.

3. lau'ṃḍe' G'wa'u'k aca'yum Gum'ni'cdini' G'wa'u'k du-'wa'i', "ye'-umda'lq hēc-ma'ti. dēdi-dubla'k'wīd?" guc-aca'yum-du-'wa'i' ginima'na'k, "sḍō'-tcindudē'lq." (2) "ma'itcu'," guc-aca'yum Gum'na'k, "ma'itcu' dumda'hai'-guc-a'nu'ite. lau'ṃḍe' ma'itcu' ma'ti. guc-a'nu'ite disī'wa nandubma'ntch'wīda, nandubda'hai' gus-a'nu'ite' du-'wa'i'. lau'ṃḍe' nandub'a'ib ma'dfan guc-a'nu'ite'-du-'wa'i'."

4. lau'ṃḍe' Gidi-'i' guc-aca'yum, guc-a'nu'ite-yu' Gum'i'. lau'ṃḍe' guc-aca'yum gum'u'dni-G'wan, lau'ṃḍe' Ginthō-'du guc-a'nu'ite. lau'ṃḍe'aca'yum gintī', gint'wu'k guc-a'nu'ite gidu'hēndē'haidint. lau'ṃḍe' gus-a'nu'ite Gum'yu'ku du-dinhu-'bna, "la'u'-gus-aca'yum umda'ha'nēfa'." (2) lau'ṃḍe' guc-aca'yum gum'na'k, "u' tsumhu'li Gi-du-'u-fu'-du-du'i." lau'ṃḍe' guc-aca'yum guma'ni'cni-nu'ite, "dē'u'fu' dēndu'i-mē-ni. tci''-dum'u'fu' budu'i hu'pun." (3) wi-'nac-wi' kus-a'nu'ite Gum'u'fu' dindu'i gus-aca'yum. lau'ṃḍe' gum'na'k gus-a'nu'ite, "uwa''-budu'i. ye'le-tsumhō-'dṃ anda'kil' du-buḡ'wa'." lau'ṃḍe'aca'yum gum'nak, "u' la'u'-tci''-tsum'u'fu' budu'i." lau'ṃḍe' gus-aca'yum gintū'di-dindu'i gus-

and kill your nits with my teeth." Then to be sure she cracked and killed them with her teeth, and now she bit her in the nape of the neck, she thereupon broke her neck (snapped the bone), she killed her. And there at once now she ate up the bear.

5. Then those children at the house yonder were wrestling together, and grizzly's children were killed. Then the bear's children took the grizzly's children, they roasted them all. (2) Now the bear's five children took five sticks of rotten wood, they cast them into the water where there was a small pond. They told the sticks of rotten wood, "Be swimming around here all the time." Now those five (bear) girls went a long distance away.

6. Now sure enough the grizzly got back. When she came back she saw five children swimming around in the water. She saw only five. She said in her heart, "They are my own children who are swimming." Now when she entered the house she saw that the five children were roasted. (2) She said in her heart, "These are bear's children. I will eat them now. Let the (grizzly) children (of mine) keep on swimming yonder!" So sure enough grizzly ate them. Now when she had eaten up one, then she said, "This food is extremely fine." She took another, and she began to eat it too. (3) Now when she also had finished eating it, she again said, "Oh this food is fine!" She took another, she ate it too, she ate it up. She got another again, she ate it also. Now she took the one that was the last one, and while she was eating it blowfly passed by (and cried out), "You are eating your child!" (4) Then grizzly slapped at him, she said, "Get away

a'nu'ite, lau'ṁḍe gum'na'k, "u'· uwa' budu'i. (4) ye'le-umlu'i buḍle'ntc. la'u'-tsumt'ce'kt'ci'ni'-di" Gus-buḍle'ntc." lau'ṁḍe' wi'nac-wi' Gint'ce'kt'ci'ni'-di", lau'ṁḍe Gidi-tyi'ḡi-D Dumbu''q, Guci' Gindenti'p Dumbu''q, Ginda'hai'. Guci'-la'u' Gindenhu'k Guc-a'nu'ite.

5. lau'ṁḍe' he'-du·ma' Guc-G'wini''k-aci''wa Gini'ma'ntch'wida, lau'ṁḍe Guc-aca'yum-du·wa'i' Giniḍu'le'yw'q. lau'ṁḍe Gus-a'nu'ite du·wa'i' Giniḡi'n Guc-aca'yum-du·wa'i', ma'dfan-Gindiniba'i'p. (2) lau'ṁḍe Guc-wa'n' a'nu'ite' du·wa'i' Giniḡi'n wa'n'-antbu'la'q, Gindiniga'wi du·BGe'' Guc-Gumanti' i'sdu-ampa'ḡ. Gini'ni'cdini Guc-antbu'la'q a'wa''da'k, "he'c-ma'ti-nandubtsa'ḡqtse'fid Din'e'wi." lau'ṁḍe G'wini''k Guc-wa'n'-ambi'netse't Gindinihe'k la'ḡayu'.

6. lau'ṁḍe wi'nac-wi' Guc-aca'yum Guwu''k. Gidi-mawu''k Gumho'ḍḡ wa'n' aci''wa Ginitsa'ḡqtse'fid Gu'c-du·BGe''. ye'le-wa'n' Gumho'ḍḡ. Gum'na'k-dinhu'Ḃna, "tci'-ḡḍe'wa'i' Guc-ni-tsa'ḡqtse'fid." lau'ṁḍe' Gidi·D.la'mo· du·duma' Gintho'ḍu Guc-wa'n'-aci''wa GiniḂa'i'Byetse'. (2) Gum'na'k-dinhu'Ḃna, "he's-a'nu'ite du·wa'i'. la'u'-tci''-tcumhu'k. Guci' Guc-aci''wa Ginitsa'ḡqtse'fid!" lau'ṁḍe-wi'nac-wi' Gumk'wa'neḂfu' asa'yum. lau'ṁḍe-ta'u'ne Dentma'm, lau'ṁḍe' dem'na'k, "me'nfan umsu'' hes-aḡk'wa'neḂfin." ta'u'ne-yu· Dentwu', lau'ṁḍe demandik'wa'nefu-yu. (3) lau'ṁḍe' dentma'm-yu, demandi'na'k-yu, "u' he'c-umsu' aḡk'wa'neḂfin!" demandidu'wu''-yu' ta'u'ne, demandihu'k-yu, dentma'm. ta'u'ne-yu· Dentwu', demandihu'k-yu. lau'ṁḍe Guc-ta'u'ne gantwu'' Guc-indu·me'Ḃufne, lau'ṁḍe Gidi·hu'kni aci'ne' gumag'a'n, "hu'kni-buwa'ḡye!"

from here! So it seems you (also) want this meat!" Now grizzly was eating up her meat. Then blowfly went by again, he said, "You are eating your child!" Now when grizzly listened, she then examined the meat she was eating. And now she recognized its hand. (5) She said, "Oh but this must be my own child's hand instead" (of bear's child)! So then she ceased her repast, and she said in her heart, "Now I will go, I will kill the bear's children. Guess it is they who are swimming there." Now she reached the water, and she spoke to those persons who were swimming there. "Come out of the water at once now!" (6) And when they came, then she killed them, and she threw them to the rear. Now she had killed them all, and then she seized them, and she saw they were rotten wood, they were not bear's children. Then she sought their tracks where they had gone along. Sure enough she found their tracks. Now she pursued them, and the grizzly kept going steadily on.

7. Now the bear's children got to water, and the crane there stretched his leg over the water, and the girl children of bear went across. Now they went on, they told the crane, "Grizzly is pursuing us." So then they went on. (2) And now grizzly herself reached the water there, and she wanted to cross. So she said to crane, "I want to cross." Crane said, "All right." He stretched his leg across the water. He told grizzly, "Take care. Do not step on my knee." (3) Grizzly said, "No. I will not step on it." Then when grizzly came along, and she stepped

(4) lau'ɲdɛ-aca'yum ginla'BDiniyi, gum'na'k, "la'ɟayu dɛɟa'n! ma'-nefu'-tcumandihu'li hes-amu'ki!" lau'ɲdɛ' aca'yum gumhu'kni du-mu'ki. lau'ɲdɛ' aci'ne' gumandi-ɟa'n-yu, gum'na'ga't, "tcumhu'kni-buwa'pyɛ!" lau'ɲdɛ-aca'yum gidi-dɟa'BDU, lau'ɲdɛ-cuma'nda't guc-amu'ki' genhu'kni. lau'ɲdɛ' ginda'idɟwani di'la'ɟwa. (5) gum'na'k, "u' he'c-tɛ' tci'-indɛwa'pyɛ dɛ'la'ɟwa hec!" lau'ɲdɛ gidi-dpɛ'clau' duŋkwa'nefin, lau'ɲdɛ' gidi'na'k-dinhu'bna, "la'u'-tcum'i, tcum-da'hai' guc-a'nu'ite-du'wa'i. mɛɟw'i'ni'k-nak guc-nitsa'ŋqtss-fit." lau'ɲdɛ gidi-twu'k guc-du'pɟɛ', lau'ɲdɛ gum'ni'cni guc-ami'm' guc-ganitsa'ŋqtss-fit. "dumahe'ma'-lau' li'ph'an!" (6) lau'ɲdɛ gidi-nima'i, lau'ɲdɛ dɛnda'hai, lau'ɲdɛ dɛntga'wi he'ntci'. lau'ɲdɛ ma'dfan ginida'hai, lau'ɲdɛ gidi-dɟw'i'n, lau'ɲdɛ gumhɔ'du ginihitbu'la'q, wa'-gidɛni'nu'ite' du'wa'i. lau'ɲdɛ gidi'u'fu' diniga'uni' tsu'-gidu'ni-ɟa'n. wi'nac-wi' gumda'ts guc-diniga'uni'. lau'ɲdɛ gidi-niyu'wa, lau'ɲdɛ ginti'di'din'e'wi guc-aca'yum.

7. lau'ɲdɛ guc-a'nu'ite' du'wa'i' gindiniwu'k guc-du-Bɟɛ', lau'ɲdɛ gus-aŋq'as'ɟw'as gumawɔ'swa guc-du-Bɟɛ', lau'ɲdɛ gu'c-ginika'ne guc-ambi'netse't gus-a'nu'ite' du'wa'i'. lau'ɲdɛ gindinihe'k, gindini'ni'cni guc-q'wa'ɟw'as, "aca'yum umyu'wafɔ." lau'ɲdɛ gidi-dnihe'k. (2) lau'ɲdɛ ɟw'a'u'k gus-aca'yum gumawu'k guc-du-Bɟɛ', lau'ɲdɛ gumhu'li-dumika'ne. lau'ɲdɛ gum'ni'cni q'wa'ɟw'as, "tsumhu'li dumika'ne." aŋq'as'ɟw'as gum'nak, "ɟɛ'tc." gumawɔ'swa tɛ'hau du-Bɟɛ'. gum'ni'cni ca'yum, "namle'dɟw'atɛ. wa'-nɛndɛta'Ba't guc-dɛnti'na." (3) gum'nak ca'yum, "wa'." wa'-dinɛta'Ba't." lau'ɲdɛ guc-aca'yum gidi'ma'i',

on crane's knee, then it hurt crane's knee, his leg twisted around, and the grizzly tumbled into the water.

8. Now then I do not know the rest of that myth.

8. The woodpeckers and grizzlies kill each other

1. Five large woodpeckers lived in one house, and five grizzlies likewise were living there, they also had one house which was their house. They say that there were two houses, one of the houses was the grizzlies' house, and that other house, similarly, the woodpeckers were likewise there (in it). (2) Now all five grizzlies went to hunt, and also the five woodpeckers. Then the next day they went away to hunt, one grizzly did not go, only four grizzlies went. Now the woodpeckers said, "Where can that other one be? He is not to be seen." "Oh," said the grizzlies, "He stayed at home." So while they were hunting they were standing there, and the one grizzly appeared. (3) Now he came in a fury, he killed one of the woodpeckers. Then they went back. And when it had become dark, that one of the grizzlies who had killed a woodpecker arrived at the house. And he put on (and wore) woodpecker's (red scalp) feathers, and he stood to his dance (using his new dance feathers) in the grizzlies' house.

2. Now another grizzly went to sleep, he got angry, he did not eat. And the next day they (all) went off (to hunt), then that other (one) grizzly similarly did not go, he too remained (at home). Now the woodpeckers said, "Where is he—that other one is gone." (2) Then the grizzlies said, "Oh he stayed at the house."

lau'ṁḁe gumt'a'ba't guc-aṁq̄w'a'c̄q̄wac dinti'na, lau'ṁḁe guc-aṁq̄w'a'c̄q̄wac guma'yē'c-
'yow dinti'na, gumat'clī'bdinifu', lau'ṁḁe guc-aca'yum ginti'tc dupge'.

8. lau'ṁḁe wa''-cdēyu''kun guc-wi'nhē guc-aye'di.

8.

1. wa'n' a'lu''ginida'tsid ta'u'ne-ama', nau-wa'n'-yu' asa'yum ginida'tsid, ta'u'ne-dinima'-yu' gindinima'. Giṁge's-mi-wa't-ama', ta'u'ne-ama' gindini'a-sa'yum gindnima', na'u-guc-ta'u'ne-yu'-ama', a'lu''q Gwi'ni-k-yu' ginida'tsit. (2) lau'ṁḁe' gini'i'fid diniyu''wel ma'dfan wa'n' asa'yum, nau-wa'n'-a'lu''q. lau'ṁḁe' du-ma'itcu' gumandini'i'-diniyu''wel, ta'u'ne-asa'yum wa''-gidē'i', yēle-ta'ba-asa'yum gini'i'. lau'ṁḁe' gus-a'lu''q gini'na'k, "mōtcu'-tē guc-ta'u'ne? wa''-hu'tci." "u'," aca'yum gini'nak, "Gwam'tē'cdu' du-ma'." lau'ṁḁe gidi'niyu''welfid gus-ginida'bf'wid, lau'ṁḁe-ta'u'ne-aca'yum gumami'nō. (3) lau'ṁḁe guma'i' dilē'lēgwa, gumba'hai ta'u'ne guc-a'lu''q. lau'ṁḁe-gidi'niyi'. lau'ṁḁe-gidihu'yu, guc-ta'u'ne-aca'yum guc-gamba'hai a'lu''q guwu'k du-du-ma'. lau'ṁḁe cumla''B guc-a'lu''q dindō'lēba, lau'ṁḁe gumya'tsi-diyē'l'wa guc-du-sa'yum-duma'.

2. lau'ṁḁe' ta'u'ne-yu'-asa'yum gu-wa'i, gumlē'lēkya, wa''-gidēkwa'nēbfu'. lau'ṁḁe' ma'itcu' gumandini'i', lau'ṁḁe guc-ta'u'ne-yu'-aca'yum wa''-gidē'i', gumtē'cdu-yu'. lau'ṁḁe'-guc-a'lu''q ginina'k'wid, "mōtcu'-tē—gu-ta'u'ne-la'u'-uwa'." (2) lau'ṁḁe'-guc-aca'yum gini'nak, "u' Gwam'tē'cdu-du-ma'." lau'ṁḁe'

So they went hunting. Again one grizzly appeared, angry. Forthwith he too killed one woodpecker. Then they went back. Now when it had become dark, the other grizzly came back. When he came inside he put on his (new red woodpecker scalp) feathers, and he stood at his dance.

3. One more went to bed, he got mad, and then the next day they went away, that one grizzly remained. Now they were going along hunting. A woodpecker said, "Where is the other one again who is missing?" And the grizzlies said, "He is staying at home." (2) So they went along. And when they got to where they hunted, then that one (absent) grizzly again appeared, he was extremely angry. He killed another woodpecker. And then they went back. When they got back, and when it had become dark, that other grizzly arrived, and he put on his (red woodpecker scalp) feathers, and he stood to his dance in the house.

4. Another one became angry then. He went to bed, he did not eat. Now in the morning they again went hunting. Now that other grizzly too was missing then. And the woodpecker said, "Where is he too? that other one is missing now." "Oh," the grizzlies said, "Oh. He stayed at home." (2) Then the woodpecker said, "Let us hunt here now. Something or other will shortly appear" (saying this in suspicion). And to be sure a grizzly did appear, mad. It killed the woodpecker. Now they went back. And when they arrived, then that other grizzly arrived, and he put on his (new scalp) feathers, and he stood to his dance.

5. Then another grizzly also became mad. He went to sleep. Now four of the grizzlies had (woodpecker scalp dance) feathers. Then they said to that one

gindni'i' diniyu'wel. G^wε'li-yu' ta'u'ne-aca'yum gumandimami'no, le'lekyant. gumandida'hai-yu' ta'u'ne-a'lu''q. lau'npde gumandiniyi'. lau'npde'-gidithu'yu', guc-ta'u'ne-aca'yum gumandiwu''k. Gidi-mala'mo- Gumtε'B dindω'leba, lau'npde gumya'tse-diyε'l'wa.

3. ta'u'ne-yu' gumandiwa'i, gumle'lekyā, lau'npde'-ma'itcu' gumandni'i', guc-ta'u'ne-aca'yum gumtε'cdu. lau'npde'-gindni'i'fi'diniyu'wel. Gus-a'lu''q gum'na'k, "gumtcu'-ti' ta'u'ne-yu''-uwa?" lau'npde-guc-aca'yum gini'na'k, "umtε'cdu-du-ma'." (2) lau'npde-gini'i'fid. lau'npde gindniwa'le guc-gidu-ni-yu'welfid, lau'npde-aca'yum gumandimami'no-yu' ta'u'ne, me'nfan gumle'lekyand. ginda'hai' ta'u'ne-yu' a'lu''q. lau'npde giniyi'. Gidi-dniwa'le, lau'npde-guc-gidi-hu'yu, guc-ta'u'ne-aca'yum gumandiwu''k, lau'npde gint.la'B dindω'leba, lau'npde gintya'du-di'yε'l'wa guc-du-ma'.

4. ta'u'ne-yu' gumandile'lekyā. Gu-wa'i, wa''-gidεk'wa'nεbfu. lau'npde'-dugu'dguma gumandini'i'-yu' diniyu'wel. lau'npde-ta'u'ne-yu'-aca'yum gumandiwa'". lau'npde guc-a'lu''q gum'nak, "mōtcu'-yu'? guc-ta'u'ne la'u' mandiya'." "ū·," aca'yum gini'na'k, "u'. G^wamτε'cdu-du-ma'." (2) lau'npde' guc-a'lu''q gum'nak, "he'ci- la'u' tcindu'yu'wel. ni'ke-nafu-di's-gamandimami'no'." la'u'npde'-wi'nac-wi' aca'yum gumandimami'no, le'lekyand. ginda'hai guc-a'lu''q. lau'npde-giniyi'. lau'npde' gidi-niwa'le, lau'npde guc-ta'u'ne-aca'yum gu-wu''k, lau'npde gumla'B dindω'leba, lau'npde gumya'tse-diyε'l'wa.

5. lau'npde ta'u'ne-yu' guc-aca'yum gumandile'lekyā. Gu-wa'i. lau'npde guc-ta'ba' aca'yum gumt'i' dindω'leba. lau'npde gini'ni'c'ni guc-ta'u'ne-aca'yum,

(last) grizzly, "Oh you should not become mad (now)! Eat! Tomorrow you will kill that one (remaining) woodpecker." (2) So now that woodpecker was left quite alone, and he was left with his brother sapsucker, who always remained at home (when the five big woodpeckers hunted). Now then (big) woodpecker had a bad (a guardian spirit power) dream, in his dream it told him, "It is grizzly who has been killing you (plural). If you want to kill grizzly, go see rattlesnake. (3) If they (the rattlesnakes) help you, perhaps you can kill the grizzlies." So woodpecker said to his brother sapsucker, "I will go now. I will leave you. I had a bad dream (a guardian spirit dream). All these brothers of mine have been killed. It is these grizzlies who killed them." (4) Then the woodpecker when he went, he went along, he got to where the rattlesnakes were (to the rattlesnakes' village). Then the woodpecker said (to the oldest rattlesnake there, a woman), "Grandma! I have come to visit you. All of my brothers have been killed. The grizzlies killed them." The old woman (rattlesnake) said, "Oh I will give you five arrows. (5) Take good care of those arrows. These arrows I will give you are very bad (very powerful because poisoned with rattlesnake power). Shoot one arrow (at each grizzly). Take care with your (scalp) feathers—fasten them tightly on a tree stump. If you do it like that, you can kill them all." And sure enough the woodpecker man went back, and he reached his home, and he told his brother sapsucker, "Let us go together now. Let us try to kill the grizzlies. (6) There where I stand, you stand at a distance across." Sapsucker said, "All right. My own bow is fine."⁷ So when the grizzlies went away, then the man (woodpecker) said, "Where has that other one vanished again?" Then the

"u' wa'-nenɔle'lekyand! dekw'a-nɛbfu! ma'itcu' namda'hai guc-ta'u-ne-a'lu''q." (2) lau'ɔpɔe guc-a'lu''q ye'le-ta'u-nɛbfan gumhu'ibud, nau-dinku'ni-ti''c cinihu'ib-fwid, din'e'wi g'wa'u'gumtɛ'cdu·du·ma'. lau'ɔpɔe' Gus-a'lu''q caŋqa'sqayow·du·wa', du·du·wa' gum'ni'c'ni, "məsa'yum guc-udu'le'nafi. namihu'li-dumida'hai gus-asa'yum, deɣa'wad antqe'. (3) g'wi'ni'gaminiɣa'm'yɛtcub, yi'kun-ma' nanidu'li guc-asa'yum." lau'ɔpɔe' Gus-a'lu''q gum'ni'cɔni dinku'ni-ti''c, "tcum'i'-lau'. tcumhe'g'w'atcuf. aŋqa'c'qayow·de'wa'. hec-ma'dfan-dɛnku'ni nida'hai'yo'q. hec-g'wi'ni'g-asa'yum-nida'hai." (4) lau'ɔpɔe-guc-a'lu''q gidi'i', gum'i', gintwu''k guc-antqe' gidu'nida'tsid. lau'ɔpɔe Gus-a'lu''q gum'na'k, "Gɛ'ndi! tcumaya'-nɛtcubu. ma'dfan g'wi-dɛŋku'ni g'amdu'le'yo'q. asa'yum-nidu'li." Gus-ayu'-huyu-awa'qtsa't gum'na'k, "u' tcumdi'dub wa'n' anta'usa'k. (5) gu's-namle'd-g'wane guc-anta'usa'k. hec-anta'usa'k tsɛndi'dub me'nfan-aŋqa'sqa'. ta'u-ne-anta'usak nampla'tsni'. namle'dg'w'atɛɛ guc-budow'le'ba—nenɛna'bdniyi' antow'n'wa. pɛ'c-namihe'na'hai, ma'dfan-nenidu'li." wi'nac-wi' guc-anu'ih i a'lu''q gumyi', lau'ɔpɔe gintwu''k du·duma', lau'ɔpɔe' gum'ni'cɔni ku'ni-ti''c, "tcindihu'ide-lau'. de'-tcindu·ma''nd guc-dumiduda'hai guc-aca'yum. (6) gu'c-tei'-du·du·hɛnda'-bad, ma'-namda''b la'ɣai'fan tɛ'hau." ti''c gum'nak, "Gɛ'ts. tci''dɛntci'tcil-umsu'." lau'ɔpɔe' gidi'ni'i' ma'dfan guc-aca'yum, lau'ɔpɔe' guc-an'u'ih i gum'na'k,

⁷Actually, Mr. Hudson pointed out, sapsucker had only "just common" arrows—unpoisoned. The Indian auditors in a native setting probably understood, from the context and the manner of delivery of the myth, that sapsucker was a braggart.

grizzlies said, "He is staying home." (7) So now the man (woodpecker) said, "Let us hunt here now. Something or other will turn up here shortly." And to be sure, a grizzly (the fifth one) appeared. Now the woodpecker wedged his (scalp) feathers on a tree stump, and then the grizzly came, and the sapsucker shot at the grizzly, he hit the grizzly. (8) Now that grizzly kept coming, and so woodpecker shot him with the bad (poisoned with rattlesnake poison power) arrow, he hit the grizzly. Then when the grizzly went close by his brothers, he said, "Brothers! They are killing me!" They said (to their dying brother), "He (woodpecker) is standing there! Kill him!" Now that grizzly fell right there at the stump (upon which he had been advancing). (9) Now sapsucker ran (to the dead grizzly), he said, "Here is the hole where I hit him."⁸ Now the sapsucker said to the (four) grizzlies, "Do you want this meat?" They said, "We do not eat this (sort of) meat!" So then they (all) went back. Sapsucker had gone on ahead, when they got back to their homes.

6. Now the next day they went away hunting again. And there were only three grizzlies (who went off to hunt). Then the man (woodpecker) said, "Why is it that there are only three of you now? Where are the other two who are absent?" "Oh," said a grizzly. "They are staying at home." (2) Now when they got to where they were hunting, then the man stood (stopped) at where he had stood (the previous day), and sapsucker himself stood a little beyond. Then to be sure a grizzly appeared, and woodpecker put his (scalp) feathers on the stump. (3) Now the grizzly was coming along, and then the man (woodpecker) shot at him, he hit

"mætcu'-yu'-guc-ta'u'nə-uwa-'?" lau'mpɛ' aca'yum Gini'nak, "umtɛ'cdu-du-ma-'." (7) lau'mpɛ'-gum'nak guc-an'u'ihī, "dɛ'-lau' hɛ'c-tcindu'yu'wɛl. ni'kɛ-nafu-di'-s-gamandimami'nɔ'." lau'mpɛ'-wi'-nac-wi-', aca'yum-gumami'nɔ'. lau'mpɛ'-guc-a'lu'q gintsak'dni dindɔ'leba gus-antɔ'n'wa, lau'mpɛ' gus-asa'yum guma'i', lau'mpɛ' gus-anti's gumpla'tsa't gus-aca'yum, gumtwa'ni guc-asa'yum. (8) lau'mpɛ' guc-asa'yum guma'i'-did, lau'mpɛ' guc-a'lu'q gintpla'tsni gus-uqa'sqa-ant'a'usak, gintwa'ni guc-asa'yum. lau'mpɛ' guc-asa'yum gidi-ɕa'n tci'le du-duŋku'ni, gum'na'k, "ku'ne! nida'ha'nafa!" Gini'nak, "gu'c-uda'bad! dɛda'hai!" lau'mpɛ' gus-asa'yum gus-gindenhi'ts gus-du-tɔ'n'wa. (9) lau'mpɛ' ti'c Gumi'tcis, gum'na'k, "hɛ'c-uwa'tsad tci'-gʷandɛntwa'ni." lau'mpɛ' gus-anti'c Gini'ni'cdni guc-aca'yum, "tcindubhu'li-ya-hɛs-amu'ki'?" Gini'na'k, "wa'-cdɛdihu'kɔ' hɛc-amu'ki'!" lau'mpɛ' Giniyi'. anti'c Ginti'-did tci'ma, gidi-dniwa'le du-dinima'.

6. lau'mpɛ' ma'itcu' gumandinima'i'-yu' diniyu'wɛl. lau'mpɛ' ye'le ginipsi'n'-asa'yum. lau'mpɛ' guc-an'u'ihī gum'na'k, "dɛ'-mandiyɛ'le tcɛndipsi'n'-lau'? tcu'-tɛ' guc-gʷini'gɛ'mi niwa'?" "u'," asa'yum gum'na'k. "nitɛ'cdu-du-ma-'." (2) lau'mpɛ' gidi-dniwa'le guc-gidu'niyu'wɛlfid, lau'mpɛ' guc-an'u'ihī Ginda'B guc-gidu'hɛnda'bad, lau'mpɛ'-anti'c gʷau'ginda'B pɛ'lakwan. lau'mpɛ' wi'-nac-wi'-guc-aca'yum gumandimami'nɔ', lau'mpɛ' guc-a'lu'q gintpi' guc-dindɔ'leba du-tɔ'n'wa. (3) lau'mpɛ' guma'i'-did guc-asa'yum, lau'mpɛ' guc-an'u'ihī gintpla'-

⁸More bragging by sapsucker. Grizzly felt only the poisoned arrow; it caused him to tell his brothers that he was about to die. Sapsucker plays the role of noisy, talkative companion to woodpecker.

him. And sapsucker also shot him. Then the grizzly came along, he went right by where his brothers were. He said, "Brothers! I am going to die now." They said, "Get that one (that woodpecker) who is standing there!" So the grizzly got to it (to the stump with the feathers), he fell (dead) there. (4) Now sapsucker ran, he got to where the grizzly had fallen. He said, "Here is the hole where I hit him!" (bragging). Then he said to the grizzlies, "Do you want this meat?" They said, "We do not want the meat." So then sapsucker said, "What is the matter—this is fine meat!" So they went back, and now then they got back.

7. The next day they went away again. Now only two (grizzlies went). And the man (the living fifth woodpecker) said, "What is the matter with you? Each time another one is lacking!" And the (two) grizzlies said (lying), "Oh they are staying there" (at home). (2) Now when they went on to where they had been hunting, then to be sure a grizzly appeared again. And the woodpecker placed his (scalp) feathers on the tree stump, and sapsucker himself stood in front. Now the man (woodpecker) shot at the grizzly. (3) Now the grizzly went close by his brothers, he said, "Brothers! I am going to die now!" They said, "The one who is standing there—get him!" Now the grizzly fell at the stump. And sapsucker ran to where the grizzly was lying, and he got to it, he said, "Here is the hole where I hit him!" (4) And he said (to the two grizzlies), "Do you not want the meat?" They said, "We do not want this meat." So now they went back again. Only two grizzlies were left now.

tsa't, gintwa'ni. lau'mpe ti'c-yu' gumpla'tsa't. lau'mpe guc-aca'yum guma-i'did, gumaŋga'n tci'le-guc-du'dinku'ni. gum'nak, "ku'ni! la'u-tsum'a'la'." gini'nak, "guc-uda'ba'deŋwi'n!" lau'mpe guc-aca'yum gintwu'k, guc-ginɛnhi'ts. (4) lau'mpe anti'c gumit'cis, gintwu'k guc-aca'yum gidu-henhi'ts. gum'na'ga't, "hec-u-wa'tca't hec-tci'-g'adu-hentwa'ni!" lau'mpe' gini'ni'cni aca'yum, "tcindubhu'li-ya hec-amu'ki'?" gini'nak, "wa'-cɛhu'li-amu'ki'." lau'mpe' anti'c gum'na'k, "de'-manti—hec-umsu'-amu'ki'!" lau'mpe gidiniyi', lau'mpe gididniwa'le.

7. ma'itcu' gumandini'i'. lau'mpe ye'le ge'mi. lau'mpe guc-an'u'ihhi gum'nak, "ye'-de'-tcindi-bhu'yu? din'e-wi ta'u'ne-dewa'!" lau'mpe guc-aca'yum gini'nak, "u' nida'tsid." (2) lau'mpe' gidini'i' guc-gidu-niyu'welfid, lau'mpe' wi'nac-wi' aca'yum gumandimami'nɔ. lau'mpe guc-a'lu'q gintpi' dindɔ'leba du-tɔ'n'wa, lau'mpe ti'c g'wa'u'gu-ginda'B tci'ma. lau'mpe' guc-an'u'ihhi ginpla'tse't guc-aca'yum, lau'mpe ti'c-yu' gumpla'tse't guc-aca'yum. (3) lau'mpe guc-aca'yum gidibe'k tci'le du-duŋku'ni, gum'na'k, "ku'ne! la'u-tsum'a'la'!" gini'nak, "guc-u-da'ba't—deŋwi'n!" lau'mpe guc-aca'yum guc-dɛndɛnhi'tc guc-du-tɔ'n'wa. lau'mpe ti'c demit'cis gus-asa'yum dɛhɛmpi'did, lau'mpe dɛnt'wu'k, dem'na'k, "he'c-u-wa'tce't tci'-g'amantwa'ni!" (4) lau'mpe dem'na'k, "wa'-ye-cɛdubhu'li-amu'ki'?" deni'na'k, "wa'-cɛdubhu'li hec-amu'ki'." lau'mpe' deniyi'-yu'. ye'le-ge'mi asa'yum lau' ginihu'ibh'ɔ.

8. And so the next day they went away to hunt again. Only one grizzly got there now. Then that man (woodpecker) said, "Where could those others have gone to?" "Oh they did not want to go away," said the (lone) grizzly. They then went along, they got to where they had been hunting. (2) Now the woodpecker again (stood) there where he had each time stood, and the sapsucker himself went out in front, he stood there. Now the (next to the last) grizzly came into view, and he was mad as he came on. Then the man (woodpecker) placed his feathers there on the stump, and now he shot at the grizzly, and sapsucker also shot the grizzly. (3) And the grizzly as he went close by where his brother was, said to him, "Do stay! brother! They are killing me now!" That grizzly said (to his dying brother), "There he is! kill him!" Now that grizzly fell at the stump. And again sapsucker ran to there where the grizzly had fallen, he said (proudly), "Here is the hole where I hit him!" (4) So now he said to the one (last) grizzly, "Do you want this meat?" That grizzly said, "I do not want this meat." Now sapsucker took blood (from the dead grizzly), and he threw it close to where that (last) grizzly was. Now they went back. Sapsucker went on in the lead, grizzly went along behind (him—and woodpecker was last). (5) Then when they went back, now grizzly stepped on sapsucker's foot. And sapsucker said (threateningly), "What is the matter with you! Do you not know that I myself killed grizzly?"⁹ The grizzly said nothing. Now they got back, grizzly went along to his own house, all alone now. Then it became dark, they went to sleep.

8. lau'ŋdɛ' ma'itcu' gumandini'i' dinyu'wel. yɛ'lɛ-ta'u'nɛ asa'yum lau'guwu'k. lau'ŋdɛ-gus-an'u'ihɪ gum'nak, "tcu'-tɛ-guc-wi'nɛ-giniɕa'n?" "u'wa'-ŋdɛnihu'li-dumi-ni'i'," gus-aca'yum gum'nak. lau'ŋdɛ gindni'i'fid, gindniwa'lɛ guc-gidu-niyu'wɛlfid. (2) lau'ŋdɛ' guc-a'lu'q guc-yu. din'ɛ'wi du-dɛnda'bad, lau'ŋdɛ gus-anti'c gʷa'u'ginthɛ'k tci'ma, guc-gindɛnda'b. lau'ŋdɛ guc-aca'yum gumandimami'nɔ, lau'ŋdɛ gumalɛ'lɛkya gidi-ma'i'. lau'ŋdɛ guc-an'u'ihɪ gintpi'-dindɔ'lɛba guc-du-tɔ'n'wa, lau'ŋdɛ gintpla'tsɛ't guc-aca'yum, lau'ŋdɛ' ti'c-yu' gumpla'tsɛ't guc-aca'yum. (3) lau'ŋdɛ guc-aca'yum gidiga'n tci'lɛ guc-du-dinku'ni, gum'ni'ɕni, "tɛ'ɕdu-wi! ku'nɛ! la'u'nida'ha'nafa!" guc-aca'yum gum'nak, "gu'c-uda'bad! dɛda'hai!" lau'ŋdɛ' guc-aca'yum ginthi'ts guc-du-tɔ'n'wa. lau'ŋdɛ' gus-anti'c gumandidimi'tcis guc-gidu-dɛnhi'ts asa'yum, gum'nak, "hɛ'c-uwa'tsɛ't tci'-guc-gʷandɛntwa'ni!" (4) lau'ŋdɛ' gidi'ni'ɕni guc-ta'u'nɛ-aca'yum, "tsumhu'li-yɛ hɛs-amu'ki?" guc-aca'yum gum'nak, "wa'-ɕɛhu'li hɛc-amu'ki." lau'ŋdɛ guc-anti'c dɛntgʷi'n a'yu', lau'ŋdɛ dɛntga'wi guc-tci'lɛ guc-du-ca'yum. lau'ŋdɛ giniyi'. ti'c ginti'did tci'ma, asa'yum ginti'did hu'pun. (5) lau'ŋdɛ gidi-niyi', lau'ŋdɛ' aca'yum gumta'badidufa'anti'c. lau'ŋdɛ ti'c gum'nak, "dɛ'-ŋtɕumanti'! wa'-yɛ-ɕɛyu'kun tci'-tɕumda'hai-aca'yum?" guc-aca'yum wa'-ni'kɛ gidɛ'na'ga't. lau'ŋdɛ gindniwa'lɛ, aca'yum ginthɛ'k du-duma', ta'u'nɛɕfan-lau'. lau'ŋdɛ' gidihu'yu, giniwa'i.

⁹Sapsucker implies, You better be careful! I am strong!

9. Now the next day, now they went away, and (that last) grizzly did not come (to the hunt). Then woodpecker and sapsucker went on, and they got to there where they had killed the grizzlies. Now then they were standing there, and the (last) grizzly came in sight. Then the man (woodpecker) placed his feathers on the stump, and now he shot the grizzly. (2) And sapsucker shot him too. Then that grizzly came on, and now he too fell. Then sapsucker got to there where the grizzly lay, and now that man, woodpecker, said to him, "Sapsucker. Let us pull out these arrows. I got them from far away. (3) Tomorrow I will return rattlesnake's arrows, with which we killed the grizzlies." And indeed they found all those five arrows. Now when they got back to their house, then the next day the woodpecker returned the arrows. He got to where the old rattlesnake woman stayed at her house. (4) Woodpecker said, "Grandma! Here I bring you back these arrows." Then the old rattlesnake (woman) said, "Did you kill them?" The man said, "Yes. I killed them all." The rattlesnake said, "These arrows are very bad (have fatal poison power). They will kill everything. (5) When you arrive back now, get those feathers of your brothers, throw them into the water, their (your brothers') hearts will come to." So sure enough that man woodpecker when he got back, then he threw the feathers of those four brothers of his into the water. Now to be sure their hearts came to they say (the brothers came to life again).

9. Flint boy kills his grizzly father

1. This one myth I do not know well. Long long ago when they used to relate this myth, they said that one man lived across the river. That man had

9. lau'ṃḍe ma'itcu', lau'ṃḍe gini'i', lau'ṃḍe' aca'yum wa''-gidəwu''k. lau'ṃḍe'-lu''q nau-anti''c gini'i', lau'ṃḍe ginḍniwa'lə guc-gidu-nida'hai asa'yum. lau'ṃḍe' guc-ginida'bf'wid, lau'ṃḍe guc-aca'yum gumanḍimami'nō. lau'ṃḍe guc-an'u'ihī gintpi' guc-ḍinḍō'ləba guc-du'ṭō'n'wa, lau'ṃḍe' gintpla'tse't guc-aca'yum. (2) lau'ṃḍe' anti''c gintpla'tse't-yu'. lau'ṃḍe' guc-aca'yum guma'i'-ḍid, lau'ṃḍe gu'c-ginḍenhi'ts-yu'. lau'ṃḍe anti''c cu'c-ginḍəwu''k gus-asa'yum ginḍhemp'i'-ḍid, lau'ṃḍe' guc-an'u'ihī, a'lu''q, gum'ni'cḍni, "ti''c. tcinḍufi'dfa't hēc-anta'usak. la'ga'yu tci''-gumaye'mbi. (3) ma'itcu' du'wi''li' guc-mitqə' ḍinta'usak, tsenḍu-da'handni asa'yum." wi'nac-wi' ginida'ts guc-ma'dfan anta'usak wa'n'. lau'ṃḍe gidi'ḍniwa'lə du'ḍinima', lau'ṃḍe ma'itcu' guc-a'lu''q gu-wi''li' guc-anta'usak. gintwu'gi' guc-du'ayu'huyu-antqə' gidu'hentə'cdu-du'ḍuma'. (4) a'lu''q gum'nak, "sga'ndi! hēc-gumawi''li'yub hēs-anta'usak." lau'ṃḍe gus-uyu'huyu-antqə' gum'nak, "ganidu'li-yə?" gus-an'u'ihī gum'nak, "e'he". gwaniḍu'li ma'dfan." gus-antqə' gum'na'k, "hēc-anta'usak mē'nfan aḡqa'sqa'. ma'dfan ni'kē umḍa'hai. (5) namitwu''k-lau', nawu'' guc-buku'ne guc-ḍiniḍō'ləba, nentga'wi du'pge'', ganimaḷu'k'wa-ḍinihu'ḍna." wi'nac-wi' guc-an'u'ihī a'lu''q gidiwu''k, lau'ṃḍe guc-ta'ba' ḍinku'ne ḍiniḍō'ləba gintga'wi du'pge''. lau'ṃḍe wi'nac-wi'-wa't ginimaḷu'k'wa-ḍinihu'ḍna.

9.

1. guc-ta'u'ne guc-aye'di wa''-mē'nfan-sḍe'yu''kun. tcii'pḡam gidi-nihe'lən-tswan guc-aye'di, gini'na'k'wit ta'u'ne-an'u'ihī gumṭe'cdu tce'hau du'pge''. gumṭi'

his mother and his wife. Now one day grizzly went away, he killed that man. And the house of grizzly himself was across the stream. (2) Then he took away the woman (the wife of the murdered man), he took her to his house, and he kept her at his house. Now then grizzly said to the woman, "Why are you full of (covered with) blood? Did you give birth?" And the woman said, "No I was only menstruating." When the grizzly had taken the woman along, now at that time she had first (just previously) given birth, and afterwards grizzly had gotten her.

2. Now then the old woman (the baby's father's mother) had herself kept the tiny baby, she took care of it all the time. And to be sure it did become big. Now he said to her, "Grandma! Did I not have my own people (relatives of my own)?" And the old woman said, "You have no people (relatives), grandchild. Do not play at a distance. (2) Grizzly might see you. Grizzly killed your father. And grizzly took away your mother when you were small." Now the little boy had a bad dream (had an informative spirit power dream). His dream told him, "If you want to kill that grizzly, it will be well to go far away toward the sunrise to the big mountain. (3) Flint and snow are at the mountain there. Go to there. When you go there fill up (your body) with flint. And when you come back, you will then kill the grizzly." To be sure indeed the boy did like that (he did go away to the mountains and do those things). Now when he came back (he is now Flint Boy) to the house of his grandmother, he went to bed then. Early the next morning he went swimming. (4) Now the old woman fixed him up, she combed his hair. And when she finished combing his hair, the boy then (said),

din'ε'-num na'u-duwa'gi cuc-an'u'ihī. lau'ṁdε' ta'fō'-ampyε'n' guc-aca'yum gum'i', gumba'hai guc-an'u'ihī. lau'ṁdε' g'wa'u'guc-aca'yum du-ma' gumtε'hau du-pge'. (2) lau'ṁdε' gidik'wa' guc-awa'i'wa, guṁk'wa' du-duma', lau'ṁdε' gumpi'ni du-duma'. lau'ṁdε' aca'yum gum'ni'cdni guc-awa'i'wa, "de'-mant'i' tεampu'yude'yū'?' gu'wa'yεk-yε'?" lau'ṁdε' guc-awa'i'wa gum'na'ga't, "wa'-kō'nfan tsum'yū'mud." guc-aca'yum gidik'wa' guc-awa'i'wa, la'u'-gu'ci' gu'wa'yεk mε'ni, lau'ṁdε' hu'pun aca'yum gumawu'.

2. lau'ṁdε' guc-ayu'huyu' awa'qtsa't g'wa'u'gumpi'ni guc-i'sdu-awa'p'ye, din'ε'wi gumle' DGwane'. wi'nac-wi' gumbε'la'yū. lau'ṁdε' demni'cdni, "gε'gε'! guwa"-ye-tci'-de'mi'm'?" lau'ṁdε' guc-uyu'huyu' awa'qtsa't dem'na'k, "uwa'-bumi'm', gε'fu. wa'-nandela'gu't la'ga'yū. (2) laga-aca'yum gamhō'dutsuf. asa'yum gumba'hai guc-bu'ε'fam. lau'ṁdε' guc-bu'ε'-num' aca'yum guṁk'wa' ma'-gidi'i'sdu'." lau'ṁdε' guc-ayi'watsa't gaṁqa'cqa'yū duwa'. duwa' gum'ni'cna, "ma'-namihu'li-dumida'hai guc-aca'yum, umsu' de'i'-la'qa'yū' du-ma'itcidint guc-ubε'la'-amε'fu'. (3) guc-aṁṁu'la nau-ayu'ba'q du-mε'fu'. gu'c-di'i'. gu'c-namεhen'i' nami-dbu'ts aṁṁu'la. lau'ṁdε' namayi', lau'ṁdε' namda'hai guc-aca'yum." wi'nac-wi' guc-ayi'watsa't pε'c-guma'na'. lau'ṁdε' gidi-wu'q du-dingε'gε' du-ma', lau'ṁdε' guwa'i. ma'itcu' du-gu'DGumu gum'i'-dintsa'ṁqtεs'ba. (4) lau'ṁdε' guc-ayu'huyu' awa'qtsa't gumsu'ni, guwa'di-duṁk'wa'. lau'ṁdε' gidi-du'gi duwa'di-duṁk'wa', lau'ṁdε' guc-ayi'watsa't, 'la'u'-

"I will go now to get my mother. I am going now. Pretty soon I will kill that grizzly." Now the old woman said to him, "Take care. That grizzly is extremely bad." "Oh," he said, "I do want to go anyway." Then he went off, he crossed the stream, and he was going along.

3. Now the grizzly saw him, and grizzly said (to the stolen woman), "Who is it who is coming there? You yourself said long ago that you had not given birth. Now I will go kill that person." So then he went, and he got to where that person was coming along. (2) Now they fought one another. Grizzly said, "I killed that father of yours. Now I will kill you too." And the boy (said), "Your own heart! (that is up to you!) But you could never kill me!" Now then the boy shot at him (with bow and arrows). (3) And when grizzly got to him, he (grizzly) butted against him with one side of his body (to knock down the boy). His (grizzly's) body was (in consequence) cut all over (by the boy's flint covering). Now he hit him (the boy) with his whole body, and then the grizzly fell (mortally cut). Now then the boy killed him right there. And so he went away to the house where his mother was staying. (4) And he went inside. "Oh," the woman said. "Oh my child! So you have come?" And the boy said, "Yes. I have come. Well let us go back now." So then the two children of grizzly lived (there).

4. I do not know what he did to those children. Maybe he killed them, or perhaps he did not kill them. I do not know this myth well.

tsum'i' tsuwu'-den'e'nim'. la'u'-tsum'i'. di-'s-dumda'hai gus-asa'yum." lau'ṁḁe guc-ayu'huyu awa-'qtsa't gum'ni'cḁni, "namle-'DG'atce. guc-aca'yum me'nfan-aṅqa'sqa." "u'-," gum'nak, "tsumhu'li-dumi'i'-wi'." lau'ṁḁe gidi-ti', gintke'na-guc-du'pge', lau'ṁḁe ginti'-did.

3. lau'ṁḁe guc-aca'yum gumhō-'du, lau'ṁḁe gum'nak gus-aca'yum, "mə'yē'-guc-u'tciye'he? ma'-gum'na'ga't tci'p'gam wa''-gidē'wa'yək. la'u'-tcum'i' tcumada'hai guc-ami'm'." lau'ṁḁe gidi-ti', lau'ṁḁe gint'wu'k guc-ami'm' gidu'tci'i'-did. (2) lau'ṁḁe gidi'niye'cnaḁda. gus-aca'yum gum'nak, "tsi'-gumda'hai guc-bu'e'fam'. la'u'-yu'-tcumda'hai'yufub-ma'." lau'ṁḁe guc-ayi'-watsa't, "ma''-buhu'bna! wa''-lau'-tci''-deḁa'ha'nafa'!" lau'ṁḁe guc-ayi'-watsa't gumpla't'ssya't. (3) lau'ṁḁe guc-aca'yum gidi't'wu'k, gint'wa'yēdubdi q'a'tcēfan diṅka'byē. ma'dfan guc-daṅka'pyē gintku'bu. lau'ṁḁe gidi'twa'yadini ma'dfan daṅka'pyē, lau'ṁḁe guc-aca'yum ginthi'tc. lau'ṁḁe guc-ayi'-watsa't gu'si-gumanda'hai. lau'ṁḁe ginthe'k guc-din'e'num gidu'hentē'cdu guc-ama'. (4) lau'ṁḁe ginla'mō. "u'-," guc-awa'i'wa gum'na'k. "u' dēwa'pyē! tsuwu'k-yē?" lau'ṁḁe guc-ayi'-watsa't gum'nak, "ē'he'. tsuwu'k. tsi'dē-lau'tsindiya'." la'u' guc-gē'mi-awa'pyē ginida'tsit asa'yum du'wa'i'.

4. gu'c wa''-cde'yu''kun de'-guma'na' guc-aci''wa. yi'kun gumda'hai, yi'kun tē-wa''-gidēda'hai. wa''-me'nfan sde'yu''kun he'c-aye's'di.

10. The wolves, wren, and the elk monster

1. Wolf had a house, and (there) he had the old wolf (his father), he (old wolf) had his brother wren. Now he (old wolf) had one son, the old wolf was a big (strong) man. The wolf's son was continually hunting, he killed deer. (2) When it became dark he would return with his pack of meat, and he would share a little of it with wren. And he would share it with old wolf too. Now when they finished eating, when it had become dark, the old wolf would go outside, and he would cry out, "wu'..... wu'... it is not the kind of meat I used to eat long ago." (3) Now the man (young wolf) would go away again the next morning to hunt, he would again come back with his pack of meat, and he would share it again with them, with wren and the old wolf. And they ate, and then the old wolf would go outside again, he would howl again, he would say, "wu'..... it is not the kind that I always used to eat."

2. Then the man said to his father, "What did you eat? Long ago, you have been saying continually, It is not the kind I used to eat." So the old one said, "Now I will tell you what I always used to eat long ago." (2) So he told his son. "I would go to there where the big lake is, wherever it would emerge, it is a big one just like an elk. They (such elk monsters) would go up above to where the trees stand. It (an elk monster) would go up, it ate its leaves (on the higher branches). Then I would shoot it, and it would fall there. (3) That was the kind (of animal) I always used to eat long ago." So then the (young) man said, "I will go tomorrow to see. I will kill it shortly." And the old one said, "Do go.

10.

1. guc-amu'lind gumya·du-du·ma', lau'ṁḁe' gumpi'ni guc-ayu'hu-amu'lind, gumpi'ni ant'cu't'cu'q diṁku'nε. lau'ṁḁe' gumta'u'nε-din'ε'Bi', uBe'la'-an'u'ihī guc-ayu'huyu· amu'lind. guc-amu'lind din'ε'Bi' din'ε'wi gumyu'wla't, gumda'hai-amu'ki'. (2) guc-ḁεdihu'yū ḁεwu'Gi-duṁk'a'fa-amu'ki', lau'ṁḁe ḁεm'u'ki pu'nuk ant'cu't'cu'q. lau'ṁḁe guc-ayu'huyu· amu'lind ḁεm'u'ki-yu. lau'ṁḁe' guc-ḁεdi·nima'mfu', ḁεdihu'yū', guc-ayu'huyu· amu'lind ḁεm'i'-he'lum, lau'ṁḁe' ḁεmta'q, ḁεm'na'ga't, "wu'..... wu'... wa''-pεc-anhu'i-amu'ki tcii'pgam Giḁshu'Gni." (3) lau'ṁḁe ma'itcu' G'ε'l-yu· guc-an'u'ihī ḁεm'i' di'yū'wεl, ḁεwu'Gi-yu· ḁaṁk'a'fa amu'ki, lau'ṁḁe ḁεni'u'ki-yu· G'wi'ni·k, guc-ant'cu't'cu'q nau-guc-ayu'huyu· amu'lind. lau'ṁḁe' ḁεniḁ'a'nεBfu', lau'ṁḁe guc-ayu'hu-amu'lind ḁεmandi'i' he'lum-yu, ḁεmandita'q-yu, ḁεm'na'k, "wu'..... wa''-pa'-anhu'i tcii'pgam Giḁshu'Gni."

2. lau'ṁḁe guc-an'u'ihī gum'ni'cdni din'ε'fam, "ni'ke'-ma''-guc-ganhu'Gni? tcii'pgam, din'ε'wi-tcε'na'Gad, wa''-pε's-Ginḁehu'i tci''-ganhu'kni." lau'ṁḁe guc-ayu'hu gum'na'Gad, "la'u'-tcum'ni'cdumbui ni'ke· tcii'pgam tci''-ganhu'kni din'ε'wi." (2) lau'ṁḁe' Gidi'ni'cdni din'ε'Bi'. "he''-danḁen'i' guc-du·Be'la'-ampa'ḁ, Gu'c-ani'ke· ḁεmami'nw, uBe'la pa''-anhu'i-nε-antqa". ḁεni'i' tcε'miyaṁk guc-a'wa'da'k duhaya·du. ḁεm'i' tcε'miyaṁk, ḁεmhu'k guc-duṁq'a'ik. lau'ṁḁe tci' ḁεmamp'la'tsa't, lau'ṁḁe guc-ḁεmanhi'ts. (3) Gu's-pe''-anhui tcii'pgam tci'' din'ε'wi gumhu'kni." lau'ṁḁe guc-an'u'ihī gum'na'k, "ma'itcu dum'i' dumihw'·du. di's-Dumda'hai." lau'ṁḁe guc-ayu'hu gum'na'k, "Gε''tc-nam'i'. namit'wu'k

When you get to the lake, you wait for it there. And when it comes out (of the water), wait till it gets up above (and is feeding on the higher leaves). Then shoot it. And when it falls, then come back."

3. To be sure the next day the (young) man went, he got to where the big lake (was). There he waited, there he remained. Now in a little while the water began to stir, and out came the one that was big just like an elk, it emerged from the water, and it went up above, and there it ate on the leaves. (2) Sure enough the (young) man shot it. Now the thing that was just like an elk fell. The man went back home. Now when he got back, he told his father, "Go tomorrow. I killed what you have been continually crying about." "Oh," said the old one. "Oh. My brother wren and I will go tomorrow. We will stay there to eat it up, and then we will come back."

4. So indeed the next morning wren and the old wolf went, they arrived at where they were going to, sure enough the big elk was lying there.¹⁰ Now then they cut (into him), and they entered him, and they made a fire (inside him), and it (the fire) started to burn. (2) Then they wanted to prepare food (inside the monster then). Now the fire went out. So then the old one said to wren, "Go look outside (to see) what is the matter with this fire. It is going out." So wren went outside. When he emerged, (he saw that) now the water was coming high up (which was what had quenched the fire). (3) So when he went back (inside), he told the old fellow, "Let us get out. The water is coming high up."

gu'c-du-p'a'f, gu'c-namayu'wadi. lau'npde gamimami'nw, namyu'wadi gamit'-wu''k tce'miyaŋk. lau'npde nampla'tsa't. lau'npde gamit'i'ts, lau'npde namayi'."

3. wi'nac-wi' ma'itcu' guc-an'u'ihl gint'i', gint'wu''k guc-du'hambɛ'la-ampa'f. gu's-gindɛyu'wadi, gu's-gumantɛ'cdu. lau'npde pu'nukf'an guc-ampɛɛ' guma'i'-lisna, lau'npde guc-ubɛ'la'-nɛ-antqa''-wi gumami'nw, gumami'nw guc-du-pɛɛ', lau'npde gint'i' tce'miyaŋk, lau'npde gu'c-gumanhu'kni guc-aŋq'a'ik. (2) wi'nac-wi' guc-an'u'ihl gint'pla'tsa't. la'u' guc-pa''-anhui-nɛ-antqa'' gumahi'ts. guc-an'u'ihl gint'yi' du-ma'. lau'npde gidi-t'wu''k, gum'ni'cdni din'ɛ'fam, "ma'itcu' nandub'i'. gwamda'hai guc-ma''-din'ɛ'wi tɛan'i'wadi." "u'," guc-ayu'hu gum'na'k. "u'. ma'itcu' dindi'i' tci''-ku'ni t'cu't'cu'q. gu'c-dindu-da'tsit dumidu-ma'm, lau'npde dindu-mayi'."

4. wi'nac-wi' ma'itcu' ant'cu't'cu'q nau-guc-ayu'hu-amu''lind gini'i', gindniwa'la guc-gidu'ni'i', wi'nac-wi' guc-u-bɛ'la'-antqa'' gumpi'did. lau'npde gidi-niku'p, lau'npde ginila'mw, lau'npde gidi-nitu''q, lau'npde gidiq'a'f. (2) lau'npde ginihu'li-dumi-nibu'ni-k'a'nefin. lau'npde guc-ama' gintfu'wa'yu. lau'npde guc-ayu'hu gum'ni'cdni t'cu't'cu'q, "dɛga'wad hɛ'lum dɛ''mandi' hec-ama'. ufuwadint." lau'npde guc-ant'cu't'cu'q gintmi'nw. gidi-tmi'nw, lau'npde guc-ampɛɛ' guma'i' tce'miyaŋk. (3) lau'npde gidi-t'yi', gum'ni'cdni guc-ayu'hu,

¹⁰At this point in the translation work, Mr. Hudson remarked that the remainder of the plot was not so certain in his memory. But he felt fairly sure, at least, that wren and old wolf entered the big elk and made a fire inside him.

So then they did go out. When they went outside there was a lot of water out there. And so they went a long distance away.

5. Now the old one began to howl, he said, "wu'... wu'..." And his son heard his father crying out. Then he said in his heart, "Wonder what has happened to them now? I will go see them." Sure enough he went, when he got to there they were right there. When the water went down, that big whatever-it-was was gone, that big elk. (2) Now they went back to their house. And when they got back, then the next day the (young) man went away to hunt (again). And when he got back, he then shared the meat with them. Now he told his father, "Shortly now when you have finished eating, go outside, howl!"¹¹ Now then the old one did not howl (any more).

6. That is the (only) way that I know it. I do not know the rest of it.

11. Pheasant whips her grandson coon

1. Coon and pheasant lived there constantly. Coon was pheasant's grandchild. Now pheasant sent coon away to go fetch water, and then coon went, he got water. When he reached the water he found a crawfish and a periwinkle. He ate it and the crawfish. (2) Then the old woman called to her grandchild, she said, "Where is the water you went to fetch? I want water." The old woman took a stick, she said in her heart, "Soon when he gets here I will whip him." And sure enough coon got there, the woman said, "What have you been doing?"

"tsindumi'nō. guc-ampgε' ma'i' tce'miyank." lau'npde' wi'nac-wi' ginimi'nō. gidi-nimi'nō gumlu'i'-ampgε' guc-he'lum. lau'npde' gindni'i' la'gai'fan.

5. lau'npde' guc-ayu'hu gumandita'q, gum'nak, "wu'... wu'..." lau'npde' guc-din'e-'bi' gaŋga'βdu din'e-'fam gumta'qdit. lau'npde' gum'na'k dinhu'bna, "de'-nak-la'u nihu'yu? tcuma'i' tciniŋa'wad." wi'nac-wi' ginti', gidi-d'wu'k gu'si' g'wini'gu'c-ginida'tsit. guc-ampgε' gidi-ti'-we'la, guwa'-guc-gambε'la-ni'ke, gus-ubε'la'-antqε'. (2) lau'npde' gidi-niyi' du-dinima'. lau'npde' gidi-dniwu'k, lau'npde' ma'itcu' guc-an'u'ihī gumandi'i' di'yu'wel. lau'npde' gidiwu'k, lau'npde' gini'u'ki' amu'ki. lau'npde' gum'ni'cni din'e-'fam, "di-'s-la'u namima'mfu', nami'nō he'lum, namandita'q!" lau'npde' guc-ayu'hu wa'-gideta'q.

6. Gu'si' pε''lau'-tsɛyu''kun. wi'nhε wa''-cβɛyu''kun.

11.

1. aŋk'wi'n nau-antma't ginida'tsid din'e-'wi. guc-antma't gindinke'fu aŋk'wi'n. lau'npde' guc-antma't gum'u'mha'ni aŋk'wi'n gi'i' gi-wu''-ampgε'', lau'npde' aŋk'wi'n gum'i', guwu''-ampgε''. gidi-t'wu'q du'pge' gumda'ts antsi'faq nau-afpi'l'. gus-gumhu-'kni nau-antsi'faq. (2) lau'npde' gus-anyu'hu'yu-awa'q-tsa't gumle'le'wanε diŋgε'fu, gum'na'ga't, "møtcu'-guc-ampgε' c'wi-wu''? tsum-hu'li-ampgε'." guc-ayu'hu'yu' awa'qtsa't guŋg'wi'n a'wa'da'k, gum'na'k-dinhu'bna, "di-'s-gamiwu'q di-'s-dumla'mp." wi'nac-wi' k'wi'n guwu'q, guc-awa'qtsa't gum'na'k, "ni'ke' tciŋgε'eni? tsum'a'la'-ampgε'." (3) lau'npde'

¹¹By this retort he jestingly "threw it up" to his defeated father.

I am dying for water (I am thirsty)." (3) And she hit coon with the stick, she knocked him down, and she kept hitting him all over his body with the stick, on his nose, his tail, she kept hitting him all over his body. And she seized him, she threw him outside. Then she said in her heart, "Let him die there! He is really extremely lazy." (4) And now the old woman remained alone in the house there. Then when it was early morning she went outside, she looked for her grandchild. But now her grandchild was not there. And the woman said, "Wonder where my grandchild went?" Then the old woman did not feel good at heart about it. And it became dark, she went to bed.

2. Now early the next morning arrived, he came inside. "Oh grandma! are you really still here?" And pheasant said, "Yes, I am here. Where did you come from?" Then coon said, "I was eating crabapples. There were quantities there where I was eating them." (2) Now the old woman (said), "Why did you not bring some along? I want to eat them." "Oh," coon said in his heart, "I will kill her now.—Oh let us go, grandma! I will climb up, and then I will give them to you. You stay below on the ground." So sure enough they went away, they got to where the crabapple tree stood. (3) Then coon climbed it. And when he picked the crabapples, he then told his grandmother, pheasant, "Open your mouth. I will throw them into it." Indeed the woman opened her mouth, and then coon tossed them into her mouth, and she swallowed them. (4) Now coon took the crabapple thorns, and he stuck them into the ripe crabapples. Now he said to her, "Grandma! Open your mouth. All of these now are quite ripe.

gidi·dt'sma'qpini-a'wa'da'k he'c-aŋk'w'i'n, gintys'e'dad, lau'ɲdɛ gidi·t'sma'qtsmini a'wa'ta'k diŋka'pye' ma'dfan-tsu, diŋo'na, dintqu', ma'dfan diŋka'pye' gumt'sma'qtsmini. lau'ɲdɛ gidi·dg'w'i'n, gintga'wi-he'lum. lau'ɲdɛ' gum'na'k diŋhu'bna, "gu'ci-gi'a'la! wi'nac umhu'nɛba'yɛk." (4) lau'ɲdɛ guc-uyu'huyu a'wa'qtsa't ta'u'nɛbfan gumtɛ'cdu guc-du-ma'. lau'ɲdɛ gidi-gu'dguma ginti' he'lum, gintga'wa'dinke'fu. la'u-guwa' guc-diŋke'fu. lau'ɲdɛ guc-a'wa'qtsa't gum'na'k, "tcu'-na'gamaŋga'n guc-dɛŋke'fu?" lau'ɲdɛ' guc-uyu'huyu awa'qtsa't wa'-gidɛsu-diŋhu'bna. lau'ɲdɛ' gumhu''yu', guwa'i.

2. lau'ɲdɛ ma'itcu' duGu'dguma k'w'i'n guwu''q, gumala'mo. "u'· ɟɛ'ɟɛ! tcumtɛ'cdu-yɛ-wi?" lau'ɲdɛ guc-antma't gum'na'k, "ɛ'n'hɛn' tcumtɛ'cdu. tcu'-ma' tcumantciyɛ'mp?" lau'ɲdɛ' aŋk'w'i'n gum'na'k, "G'wamhu'gni aŋqa'yɛ'la'q. G'wamlu'i' guc-G'waduhenhu'gni." (2) lau'ɲdɛ guc-uyu'huyu awa'qtsa't, "dɛ''-wa-gitci'k'wɛ'ni. tci''-tcumhu'li-dumihu'k." "ü," aŋk'w'i'n gum'na'k-diŋhu'bna, "la'u'-tsumda'hai.—u' tcindi'i', ɟɛ'ɟa! tci''-dumhu'ila tɛ'miyank, lau'ɲdɛ di's-duma'u'kuBU. ma''-namda'ba't-wa'la-du'plu'." wi'nac-wi' gini'i', gindniwa'la guc-gidu'ha'ya'du aŋga'yɛ'la'q. (3) lau'ɲdɛ aŋk'w'i'n gumdɛ'ntc'wa. lau'ɲdɛ gidihu'i' guc-aŋga'yɛ'la'q, lau'ɲdɛ gum'ni'cdni guc-diŋɟɛ'ɟa, antma't, "dɛwa'tci BUBU''ts. guc-tci'ndɛŋga'wi." wi'nac-wi' guc-awa'qtsa't guwɛ'tci DUMBUBU''ts, lau'ɲdɛ guc-aŋk'w'i'n dɛntga'wi du-DUMBUBU''ts, lau'ɲdɛ dɛntmi'lq. (4) lau'ɲdɛ' aŋk'w'i'n guŋG'w'i'n guc-aŋga'yɛ'la'q dinyi'sbɛl, lau'ɲdɛ gumt'cmi'lqini guc-ubɛ'ha aŋga'yɛ'la'q. la'u' gum'ni'cdni, "ɟɛ'ɟa! dɛwa'tci BUBU''ts. mɛ'nfan-

I will give them to you." Sure enough she opened her mouth, and when coon threw them into her mouth, the old woman then swallowed them. (5) But she was unable to swallow them, she got choked on the crabapple thorn, it stuck in her throat. The old woman died there. Now coon had killed his grandmother. Then coon descended, he said, "Well now I have killed this grandmother of mine. Now I will eat her. She herself wanted to kill me in the first place. She did like this all over my body. She hit and hit me with a stick."

3. The people always used to say that. "Pheasant whipped her grandchild. She herself whipped and whipped him with a stick. That is why coon now has black (tail stripes and face) on his body."

12. Mosquito and thunder

Mosquito was always telling it¹² to thunder, (when) the thunder said to him, "Where have you gotten this blood?" Then mosquito would say, "Oh I get it from this white fir tree. That is where I get this blood. There is a lot of blood in this white fir tree."

13. Pine squirrel criticizes deer

It is said that once upon a time deer and pine squirrel were quarreling (arguing). Pine squirrel said to deer, "You are very much (always) afraid. You

lau' hɛc-ma'dfan umbɛ'ha'. tɛndandi'dUB." wi'nac-wi' guwa'tci dumbu'ts, lau'ɲdɛ' G'wi'n-gidi-DGa'wi du-dumbu'ts, lau'ɲdɛ' guc-uyu'huyu awa'qtsa't gidi-tmi'lq. (5) wa''-la'u' gidetmi'lq, gint.lu'm guc-aŋɣa'yɛ'la'q diyisbɛl, gintwa'tubdi dumbu'k. guc-guman'a'la guc-uyu'huyu a'wa'qtsa't. la'u' k'wi'n gumda'hai diŋɛ'ɣa. la'u' gumahow'le aŋk'wi'n, gum'na'k, "la'u'-tci" tɛmda'hai' hɛc-daŋɣɛ'ɣa. di's-dumhu'k. G'wa'u'k mɛ'ni gumhu'li-dumidɛ'ha'-nafa'. hɛc-ma'dfan dɛŋka'pyɛ G'wa'u'k pɛ'c guma'na'. gumt'sma'qt'sminfai'-a'wa''da'k."

3. Guc-din'ɛ'wi ami'm' dɛni'na'k'wit. "antma't gumla'mp dinkɛ'fu. G'wa'u'k gumt'sma'qtsmini a'wa''da'k. hɛc-la'u' umu' dŋka'pyɛ aŋk'wi'n."

12.

Mosquito din'ɛ'wi dɛm'ni'cdni ampɣwa", guc-ampɣwa" dɛm'ni'cdni, "tcu'-ma-hɛc-ayu" tcumayɛ'mbi?" lau'ɲdɛ *mosquito* dɛm'na'k, "ũ· tsumyɛ'mbi hɛc-du'ma'i-a'wa''da'k. Gu'c tcumayɛ'mbi hɛc-ayu". umlu'i-a'yu" hɛc-du'ma'i-a'wa''da'k."

13.

ta'fow'-wad amu'ki' nau-ambu''yaq ginihi'mfida-wad. ambu''yaq gum'ni'c-dini amu'ki', "ma''-mɛ'nfan tsumya'qla'. tsumbɛ'la sɛ'ya'qla'. ni'kɛ'-guc-

¹²Mosquito, who got blood from persons, deceived thunder by telling him that it was white fir trees that had blood in them and that that was where he got his supply of blood. Thunder believed mosquito and so thunder always strikes white fir trees, thinking that they have blood.

are big (and still) you are afraid. Whatever you hear, you never go look, you get up and you run to hide yourself, you run far away. (1) You never stop (stand) in order to look back, to see what has scared you. On the other hand when I myself am frightened, I climb high up on a tree. Then I come back to examine, to see what has scared me. I do not always run (away). (2) When you run, you keep running all the time, you never see what has scared you. I myself am small. (But) I always in that manner want to see what has frightened me."¹³

14. Penis and clitoris race

Penis and clitoris raced each other. Now then they were running, and penis passed clitoris by. Now then penis looked back, and he saw clitoris, his mouth began to spread (he grinned in amusement at his rival's gait), and then penis laughed laughed laughed! His bone (tumescence and strength) vanished. Now then clitoris indeed came right by him as they went along, and clitoris kept running on in the lead, she went by penis (and won the race).¹⁴

DƏDİ'GƏ'BDU, wə''-lau'-mə''-GİDƏDĞƏ'wAD, DƏŋÇŌ'DĞə lau'ŋDƏ Dəmi'tcis buhə'ihī'nə, DƏntmī'tcis la'ğəyū'. (1) wə''-lau'-GİDƏmə'də'ə' B Dumiwi'yəBGwə, Gi-hŏ'ə' Dū mənī'kə· unu'IDZGəfub. tci''-tə· Dədiya'qlə', DəməDə'ntcwa-tcə'miyəŋk Dū'wə'də'k. lau'ŋDƏ- Dəməyi' Dəməka'lhingwə, Dəmhŏ'ə' Dū nī'kə· Guc-unu'IDZGəbfə'. wə''-Dəndəmi'tcis Dīn'ə'wī. (2) mə'ti'-Dəndubmī'tcis, Dəntmī'tcis Dīn'ə'wī, wə''-lau'-mə''-GİDƏDhŏ'ə' Dū Guc-nī'kə· unu'IDZGəbfub. tci''-tcum'i'ə'sDū'. pə''-Dīn'ə'wī tcumhu'li-Dūmihŏ'ə' Dū Guc-nī'kə·-unu'itsGəbfə'."

14.

əŋğə'l nau-əmpsi''s Gīnīmā'nthwīdā·. la'u'ŋDƏ' Gīnīmī'tcis, la'u'ŋDƏ' əŋğə'l Gūmhə'ə'GwəD əmpsi''s. la'u'ŋDƏ' əŋğə'l Gūwī'yəBGwə, la'u'ŋDƏ' umhŏ'ə' Dū əmpsi''s, Gūmawī'tcītcū Dūmbŏ'ə'ts, la'u'ŋDƏ' əŋğə'l Gūmlī''l Gūmlī''l Gūmlī''l! Gūwə''yū- Dīnt'sī'. la'u'ŋDƏ' əmpsi''s Gūməŋğə'n-wī Gīdī-dīnīhə'k, la'u'-əmpsi''s Gīndīmī'- tcīsdīnt tci'mə, Gūmhə'ə'GwəD GūS-əŋğə'l.

¹³When people happened to be commenting on the antics of a pine squirrel, they might launch into this short corroborative myth of what pine squirrel once said to deer.

¹⁴The victory of clitoris in the race is why a man must now ask for sexual intercourse, and a woman, being victor, may grant or withhold the favor.

SANTIAM MYTH TEXTS WITH TUALATIN TRANSLATIONS

1. Coyote releases water dammed up by the frogs

Coyote was going along. A small deer had died, and coyote found it, and then he ate it all. He set aside one small rib, and he made a money bead (dentalium) of the little rib of the deer. (1) Now the frogs (at that time) kept the water. They stood guard over the water all the time. The people always bought it (from them). Now then coyote said, "I am going to go drink water, the frogs' water." (2) Now then he arrived, and he said to the frogs, "I want to drink water. I have a large money bead (a valuable dentalium). I want to drink a lot of water." Then they said to him, "Do that! drink! We will hold your head." (3) Then indeed coyote drank. And he put one hand down in, and then he drank. Now he put his hand in the water where it was dammed off. (4) And when he ceased drinking water,

1.

(*Santiam*) asni' gum'i-'did. i-'sdu-amu-'ki' gum'a'la', la'u'ṛṛḍe' acni' gumda''ts, la'u'ṛṛḍe' gumhu-'k ma-'dfan. ta'u'ne i-'sdu-di'na gumpi-', la'u'ṛṛḍe' giṇḡe''ts anḡa'wetsad guc-i-'sdu-di'na' amu-'ki'. (1) la'u'ṛṛḍe' antḡ'a'ḡ'a g'wini'k giniṇi-'ne ambḡe''. din'a-'wi gini'le-'dḡ'ane ambḡe''. ami'm' giniya'ndan din'ε-'wi. la'u'ṛṛḍe' acni' gum'nag, "tcum'i-'tcumk'wi't ambḡe'' Gus-antḡ'a'ḡ'a-diniḡe'." (2) la'u'ṛṛḍe' ginth'u'q, la'u' gum'ni'cdini antḡ'a'ḡ'a, "tcumhu'li-dumik'wi'd ambḡe''. tsumpi-'ne ubε'la' aṇḡa'wetsεd. tsumhu'li-dumik'wi't lu'i-ambḡe'." la'u'ṛṛḍe' gidi-ni'ni'cdini, "ḡe''ts! dek'wi'd! tcindug'wi'ndubu buḡ'a'." (3) la'u'ṛṛḍe' wi-'nεc-wi' gindik'wi'd acni'. la'u'ṛṛḍe' gintmu'i ta'u'ne-dila'ḡ'a, la'u'ṛṛḍe' gidik'wi'd. la'u'ṛṛḍe' gintmu'i dila'ḡ'a guc-ambḡe'' gidehefu'ḡetce. (4) la'u'ṛṛḍe'

1.

(*Tualatin*) e'icin gut'i-'d. di-'dzaq-ada'l-im gutfu''u, pe''ma e'icin gumḍe'cdit, pe''ma gutk'wi-'hin bu'gulfan. wa''an adi-'dzaq du'n-i gut.lu''un, pe''ma gutbu'n aḡa'udzin guca-di-'dzaq du'n-i gu'ca-ada'l-im. (1) pe''ma atḡ'a-'ḡ' gi'n-u'k guniṇi-'n ama'mpga. . . .¹⁵ gunilu'ḡlinfui ama'mpga. a'm-im gudiniya'nd pe''ma e'icin pe'ca-utmi'ut, "tci'i diti-'d dumya'ḡk'wi't ama'mpga, guca-tḡ'a-'ḡ' din-ima'mpga." (2) pe''ma gutwu-'g, pe''ma gutni'ct tceḡ'a-'ḡ', "tci'i tci'ta'mḡju dumya'ḡk'wi't ama'mpga. tci'i tciṇi-'n uba'l aḡa'udzin. tci'ta'mḡju dumya'ḡk'wi't ha'l-u ama'mpga." pe''ma gi'n-uk pa'-udnimi'ut, "cgu'cwi! ci'k'wi't! su'd-u tciḡ'wi'nhin ma'ha buda'm-il." (3) pe''ma gu'cwi gu'mḡidini'k'wi't e'icin. pe''ma gutgu-' wa''an di'la'q'w, pe''ma gudi'tk'wi't. pe''ma gutgu-' di'la'q'w gu'ca-ama'mpga

¹⁵Mr. Kenoyer did not recall the Tualatin word for Sant. *Din'a'wi*, 'always.'

and when he arose, he scooped the dirt away to one side (he channeled an egress for the dammed up water), he cast it aside. Now then the water went on through and out. And coyote said, "There will be water everywhere for all time."

2. Rabbit and deadfall trap

When rabbit came along on his trail, and he saw deadfall trap, then he said to deadfall trap, "What are you waiting for?" "Oh," the deadfall trap said, "I am waiting for you when you pass along here." (1) "Oh," the rabbit said. "Oh I can go right past there! You could never catch me." Then the deadfall trap said, "Well pass by then like that, to go by there (if you can)!" "I will cut the blackberry rope" (the blackberry vine rope which held up the deadfall). (2) Then the deadfall trap said, "If you cut that blackberry rope, I will get you directly." Now then the rabbit said, "You could not ever catch me! I can go right along there."

gidip'e'clau' duŋk'wi'tyε-BGε', la'u'ŋpɛ' gidig'w'dɔga, giŋga'wi guc-amplu' q'w'a'tcfan, giŋga'wi. la'u'ŋpɛ' ambGε' giNɛŋga'n. la'u'ŋpɛ' acni' gum'na'G, "din'ε'wi ambGε' gamti' ma'tfantcu."

2.

(*Santiam*) gus-ambu'n dɛdima'i' guc-duDing'a'uni', la'u'ŋpɛ' guc-dɛmhw'ɔdu anta'da, la'u'ŋpɛ' dɛm'ni'cdni anta'da, "ni'kε-ma't-tcumyu'wadi?" "u'," gus-anta'da dɛm'na'k, "tcumyu'wacubu-ma't hε'c-namihanga'n." (1) "u'," gus-ambu'n dɛm'na'k. "u' tci'-guc-gindaŋga'n-wi! wa'-lau'-ma't GɛmaG'wi'n-fa'." la'u'ŋpɛ' guc-anta'da dɛm'na'k, "tε'-Ba-dεga'n, gu'c-dumidaŋga'n!" "dintqu'p guc-antk'wi'lilek dumu't'sel." (2) la'u'ŋpɛ' guc-anta'da dɛm'na'k, "namitqu'p gus-antk'wi'lilek dumu't'sel, di's-duŋG'wi'nfub." la'u'ŋpɛ' gus-ambu'n dɛm'na'k, "wa'-lau'-ma't-GɛdG'wi'nfa'! gu's-gindεŋga'n-wi. gintqu'p guc-

gudit.la'm'uf. (4) pε'ma gut'u'G'i dumya'ŋk'it ama'mpga, pε'ma gutbu'klai, gutgu' guca-ha'ŋklu'p ha'i'fan, gutgu'. pε'ma ama'mpga gudit'i'd. pε'ma e'icin gutna'cit, ". . . ama'mpga gutbi'nd bu'gulfan ha'la'."

2.

(*Tualatin*) gu'ca-ama'mpun gudit'i'd tɛεgu'ca-duDigu'n, pε'ma guthw'ɔd gu'ca-ata'd, pε'ma gutni'c'in ata'd, "a'G-a-ma'ha-tcumyu'w'ut?" "u'," gu'ca-ata'd pa'-umi'ut, "tci'i tciyu'w'upfun ma'ha hε'c-a ma'ha gudit'i'd." (1) "u'," gu'ca-ama'mpun pa'-umi'ut. "u' tci'i guti'd gu'cabe'd! wa'ŋq-lu'f ma'ha guditG'wi'nfu." pε'ma gu'ca-ata'd pa'-utmi'ut, "hi'n'a tɛɛditi'd, gu'cabe'd gudit'i'd!" "tci'i di'ku'pfan gu'ca-a'ntG'wil dila'l." (2) pε'ma guca-ata'd pa'-utmi'ut, "ma'ha gutku'ban guca-a'mpg'wil dila'l, tci'i di's gud'i'tε'in ma'ha." pε'ma guca-ama'mpun pa'-utmi'ut, "wa'ŋq-lu'f ma'ha gut.si'G'wi'n testci'i! tci'i

I will cut the blackberry rope." "Well then do that!" (3) Sure enough the rabbit jumped, with his teeth he ripped through the blackberry rope, and then the deadfall fell down on top of rabbit, and it killed that rabbit. The rabbit squealed when the deadfall fell on him.

3. The origin of death

1. Coyote and his brother (either wild cat or wolf) were living together.¹⁶ Each had a child. One day his brother's child became ill, and then it died. (2) Now then he went to his brother (coyote), and he said, "My child died. How is your heart? (What do you think about the proposition) that my child may come back (to life) on the fifth day (after its death)?" Then he (coyote) said, "If they (people) die, they will die for all time. (3) They will not (ever) come back. If they should return, this land would become (too) full of people." Now then the old man (the bereaved brother of coyote) went back home. He said, "That is how it shall be (in all future time)."

antk^{wi}'lilek dumu't'sel." "t'e'-BA-DeGe'tc!" (3) wi'nac-wi' guc-ambu'n ginti'dip, intqa'-dini'di' guc-antk^{wi}'lilek dumu't'sel, la'u'-gus-anta'de denti'ts tce'miyaŋk du'bu'n, la'u'ŋpde' denDa'hai guc-ambu'n. Gus-ambu'n Denta'q Gus-anta'da DeDimahi'ts.

3.

(Santiam) 1. acii' nau-diŋku-'ni ginida'tsid. ginita'u'neDint dini'wa'i'. ta'u'ne ampya'n' diŋku-'ni du'wa'pye gumhe-'lip, la'u'ŋpde' gum'a'la'. (2) la'u'ŋpde' gum'i' du'binu-'ni, la'u'ŋpde' gum'ni'cni, "de'wa'pye g'am'a'la'. de'-manhu'i buhu'bna? de'wa'pye gi-mayi' duduwa'nfu-ampya'n'?" la'u'ŋpde' gum'na'g, "gami-ni'a'la', din'e'wi gani'a'la'. (3) wa'-cidenimayi'. gami-nimayi'fid, gambu'tci ami'm' hec-anu'wa." la'u'ŋpde' guc-ayu'hu gumayi'. gum'na'g, "pe'ci-gamanhu'i."

gu'saBe'D guditi'd. tci'i gutku'b'an gu'sa-a'ntc^{wil} dila'l." "hi'n'a ma'ha pe's-a de'thi'u'nan!" (3) gu'cwi gu'sa-hu'mpun gut'i'd'ap, gutk^we'ihan guca-a'ntc^{wil} dila'l, pe'ma guca-ata'd gudje'g-u djeha'lbam a'mpun, pe'ma gud'a'hai guca-a'mpun. guca-a'mpun gud-i'sdaq guca-ata'd gudidje'g-u.

3.

(Tualatin) 1. e'icin nau diku'n'a gunida'fdzut. wa'an gudinidu'wai. wa'an a'mpyan diku'n'a Dewa'pi gut'i'lfud, pe'ma gutfu'u. (2) pe'ma guti'd tce'diku'n-i, pe'ma pa'-utmi'ut, "Dewa'pi gutfu'u. a'mhiut ma'ha bumu'pin? tci'i Dewa'pi gumditme'yu hu'wan a'mpyan?" pe'ma pa'-umi'ut, "G'w'a'mdidin-fu'u, guditfu'u. (3) wa'ŋq-lu'f gu'mdidinme'yu. me'yufut, gambu'dj-i a'm-im he'ca-wei-a'n-u. pe'ma guca-ayu'hu'yu gumacme'yu. pa'-umi'ut, "pe'ca-guditmi'ut."

¹⁶This myth was first recorded by Dr. L. J. Frachtenberg in 1914 from the same informant, Mr. Hudson. It is the only recording Dr. Frachtenberg made in the Santiam dialect. Mr. Hudson went over the Frachtenberg manuscript copy of it with me in 1928 and made a few slight changes and additions.

2. And then coyote's child became ill, and it died. Now coyote went to his brother, he said, "How is your heart? (What do you think of the proposition) that they (people) come back (from death) on the fifth day (after death), that if they die they may return?" (2) "You yourself said that they should not come back when they die. It is well that it be thus when they die. They should not return. That is how it should be. They are not to come back when they die."

4. Moon and sun

Moon and sun (Sant. they say long ago) quarreled, moon and sun. Moon said, "When I am full moon I help all the people, (such as) when they go to the mountains in the darkness to seek spirit power. (1) And then there they obtain their spirit power when they go to the mountain, (to) spirit mountain (near Grand Ronde), in the night time." Now then the sun said, "I help the people when I come out in the early morning. (2) Then all the people go (away), the men go to

2. la'u'ɪpɔɛ' acni' du'wa'p̄yɛ Gumhɛ'lib, la'u'ɪpɔɛ' Gum'a'la'. la'u'ɪpɔɛ' acni' Gum'i' dudiŋku'ni, Gum'ni'cni, "Dɛ'-manhu'i Buhu'vna? Ginimayi-' duduwanfupya'n', Gami-ni'a'la' ginimayi-'?" (2) "ma'-Gum'na'ga't wa'-Gidɛnimayi-' Gami-ni'a'la'. umsu' pɛ'si-gamanhu'i Gami-ni'a'la'. wa'-Gidɛnimayi'. pɛ'c-lau'-gamanhu'i. wa'-Gidɛnimayi-' Gami-ni'a'la'."

4.

(Santiam) andɔ'bi nau-ampya'n' tcii'pgam-wa't ginihɛ'mfida, ampya'n' nau-andɔ'bi. andɔ'bi Gum'na'gad, "tcii'-DɛDibu'ts andɔ'bi tcii'ga'm'yad uma'dfan Guc-ami'm', Dɛni'i' Dumɛ'fu' duhu''yu' Dɛni'u'did-niyu'ɪma. (1) lau'ɪpɔɛ Gu'c Dɛniya'mbi Diniyu'ɪma Dɛni'i'fidu' Dumɛ'fu, andu'tcuba, duhu''yu'." lau'ɪpɔɛ ampya'n' Gum'na'k, "tcii'-tcini'ga'm'yadi ami'm' tcii'-DɛDi-mami'no' dugu'dguma. (2) ma'dfan ami'm' Dɛni'i', an'u'ihitca't Dɛni'i' Diniyu'wɛl, lau'ɪpɔɛ

2. pɛ'ma e'icin duwa'pi gut'ɪlfut, pɛ'ma gutfu'u. pɛ'ma e'icin gud'i't tɛɔuku'n-a, pa'-umi'ut, "a'mhiut vumu'pin? Gu'mdidinme'yu tcahu'wan a'mpyan? Gu'mdidinfu'u Gumnime'yu?" (2) "ma'ha pa'c-gumhi'ut wa'ŋq Dumdidinme'yu Gu'mdidinfu'u. tɛ'n-a Gu'cwi Gu'mdidinfu'u. wa'ŋq Gu'mdidinme'yu. pɛ'ca-gutmi'ut. wa'ŋq Giminime'yu Gu'mdidinfu'u."

4.

(Tualatin) Dɔ'w'ɔ' nau-a'mpyan hɛ't'af [. . .] Ginihi'mfidi, Dɔ'w'ɔ' nau-a'mpyan. Dɔ'w'ɔ' gudna'git, "tcii' diDbu'y-u adɔ'w'ɔ' tcii' gudgɛ'm'yad bu'gulfan guca-a'm-im, DɛDin id'i't tɛɛmɛ'f-u dihu'wi gudini'd ayu'ɪmei. (1) pɛ'ma Gu'ca Gini'di'tɛ'ɪn diyu'ɪmei Gini'di'f tɛɛmɛ'f-u, adu'djib, dihu'wi." pɛ'ma a'mpyan gudna'g, "tcii' tcinigɛ'm'yad a'm-im tcii'-DɛDidmi'n-a tɛsha'ɪwan. (2) Bu'gulfan a'm-im

hunt, and the women go to dig camas. Some of them go for (Tual. to pick) berries. They all go to look for food when the sun is standing (above)." (3) Now then the moon said, "I help them when they find spirit power." And the sun said, "Oh you only know (you are only good for) those young fellows who are looking for women in the night time, when it is full moon. That is all that you know!" (that is all you are good for!) That is what the sun said.

5. Skunk and grey fox

1. Skunk and grey fox had a house, they had one house, they lived there. Now one day people were coming together, and so they went too to there where the people were meeting together. (2) And when they reached there, skunk was placed on this side, and grey fox sat down over on this side (over there). Now the people were met together. Then they went back home, grey fox and skunk, they went back to their house. And now they got back to their house. (3) When

awa'qtca't deni'i' hu'ηk-andi'β. wi'nhε dεni'i' diniça'yε'na. ma'dfan dεni'u'di-dini-k'wa'nefin dεdi'ya'du-ampya'n'." (3) lau'ηdε dω'βi gum'nag, "tci'-tciniga'm'yadεdinida'ts ayu'lma." lau'ηdε' ampya'n' gum'na'k, "ω'· yε'lε-ma'-tcumyu''kun gu'c-anyi''watsε't gini'u'fu'-awa'i'watsa't duhu''yu', dεdibu'ts-andω'βi. gu'ci'-yε'lε-ma'-tca'yu''kun!" pε'c-gum'na'k ampya'n'.

5.

(*Santiam*) 1. Gus-antgu'β nau-gus-asgε'nau gumya'du-dinima', gumta'u'ne-dinima', guc-ginida'tsid. lau'ηdε' ta'u'ne-ampya'n' ami'm' ginige'wufid, lau'ηdε g'wi'ni''k gini'i'-yu. guc-gidu'hεηgε'wufid ami'm'. (2) lau'ηdε gidi-diniwa'le, hε''-gumampi''yω'q antgu'β, lau'ηdε guc-acgε'nau hε''-g'wa'u'gumayu'. lau'ηdε guc-ami'm' guc-ginige'wufida. lau'ηdε gidi-niyi' g'wi'ni''k, cge'na'nau-antgu'β, giniyi' du-dinima'. lau'ηdε gindiniwu''k du-dinima'.

denid'i'f, a'mu'itcεd denid'i'f tcεdiyu''wal, pε''ma bu'mik denid'i'f hu'ηcla'd ama'm is. ku'βfan denid'i'f dumk'w'δk'wa't aça'y'a'η. bu'gulfan gini'u'dnig'wan k'wε'inafan gudidya'd a'mpyan." (3) pε''ma dω'β gudna'git, tci''i-didga'mya'd dumnidε'sdεs ayu'lmi'." pε''ma a'mpyan gudna'g, "u'· yε'lεfan-ma'ha-tci'yu'g un guca-a'tu'idin gini'u'd abu'mik tcεhu'wi, gumidbu'wite-aδω'β. gu'sa-yε'lεfan ma'ha tci'yu'g-un!" pε'ca-umi'ut a'mpyan.

5.

(*Tualatin*) 1. gu'sa-ma'ntçup nau-gu'sa-acqi'm'an gutya'd-dinidu'mi, gutwa'an dinidu'mi, gu'cabε'd gunida'ts. pε''ma wa'an-a'mpyan a'm-im gunige'w-u, pε''ma gi'n-uk gunid'i'-d-yu. gu'ca gudige'w-u a'm-im. (2) pε''ma gud-iniwa'l, hε'ca gumapi'y-uk ma'ntçup, pε''ma gusa-acqi'm'an hε'ca gω'k gudid.s'i'y-u. pε''ma gu'ca-a'm-im gu'ca-gunige'w-ufut. pε''ma gudinidi'tyi gi'n-uk, acqi'm'an nau-ma'ntçup, gunidi'tyi tcεd-inidu'mi. pε''ma gud-iniwa'l

it became night they were (seated) there. Now skunk said to grey fox, "Where were you (seated)? I did not see you there where I was (sitting). I was in the middle of the people. (4) They were all good (wealthy and upper class) people where I was." Now grey fox (replied), "I was across from there. There where I was sitting were all the good (wealthy and upper class) people. But there where you were sitting all the people stank. (5) The (upper class) people were afraid of smelling (you), so they placed (all of) you there where the wind would go by (blow away from them)." Now skunk became angry. Then grey fox went to bed. But skunk did not go to bed, he grunted (snorted) continually. (6) Now fox was lying asleep. Then he (awakened and) looked at skunk, and he saw skunk was wanting to (was about to) discharge at ('break wind at') him. So then grey fox arose, he struck him with a stick, he knocked skunk senseless. (7) Then grey fox said in his heart (to himself), "Now I will go far away. I will leave this skunk." And so then he went away.

(3) gidihu·'yu ginida·'tsid. lau'ɲɲɛ guc-antgu·'B gum'ni'cdini guc-asɣɛ'nan, "tcu·'ma'-gamantɛ'cdu·? wa''-tci''-Gʷandihw·'tsubu guc-tci''-Gʷaduhentɛ'cdu·. Gʷantɛ'cdu· wi'lfɪ guc-du·'mi'm'. (4) ma'dfan guc-Gʷanisɪ' guc-ami'm' guc-Gʷadu·hentɛ'cdu·." lau'ɲɲɛ guc-an'acɣɛ'nan, "tci''-Gʷamɛ'cdu· guc-tɛ'·'hau. gu-tci''-Gʷadu·heyu·' ma'dfan Gʷanisɪ'-ami'm'. guc-tɛ'·-ma'-Gʷadu·ɲɛyu·' ma'dfan-am'im' niqla'isu. (5) guc-ami'm' Gʷani'nu'ihin ginihu'icwi, guc-ma'ti·Gʷandinipi·'yɔq guc-ayi·'twa Gʷadu·ɲɛɣa'nda't." lau'ɲɲɛ-tgu·'B gumlɛ'lekya. lau'ɲɲɛ guc-acɣɛ'nan gu-wa'i. lau'ɲɲɛ guc-antgu·'B wa''-gidɛwa'i, gumtu'ɣɣɛ-wa'n-din'ɛ·'wi. (6) lau'ɲɲɛ guc-acɣɛ'nan guwa'idid. lau'ɲɲɛ guma'ndad guc-antgu·'B, lau'ɲɲɛ guc-antgu·'B gumhw·'du guc-antgu·'B gumhu'li-dumihu'isad. lau'ɲɲɛ guc-acɣɛ'nan Giŋɣw·'dɣai, gumtwa'yadini' a'wa''da'k, gintya·'dad guc-antgu·'B. (7) lau'ɲɲɛ asɣɛ'nan gum'na'k dinhu·'Bna, "la'u·-tsum'i' la'ɣa'yū'. tsumhɛ·'Gʷad hɛc-antgu·'B." lau'ɲɲɛ gidi'i·'did.

tcɛɖ·inidu'm·i. (3) gudithu·'wi gun·ida'fan. pe''ma guca-ma'ntɣup gudna'git guca-acqi'm'an, "ha'l·a ma'ha gumabi'nd? wa'ŋq tci'i gudidhw·'dɣup gu'ca tci'i gudidbi'nd. gudbi'nd wi'lfɪ tcɛgu'ca-a'm·im. (4) bu'gulfan gu'ca gunitɛ'n·a gu'ca-a'm·im gu'ca tci'i gudidbi'nd." pe''ma guca-acqi'm'an, "tci'i gudidbi'nd gu'ca-dju'hu. ha'l·a-tci''i-gudid·si'y·u bu'gulfan gunitɛ'n·a-a'm·im. gu'cabɛ·'d ma'ha gudid·si'y·u bu'gulfan a'm·im gun·iqla'is. (5) gu'ca-a'm·im gudinidni'uhin dihu'ic, gu'ca mi'd·i gud·inidpi'yuk guca-wɛ'ib gud·idɣa'ndid." pe''ma-ma'ntɣup gudwa'qanya. pe''ma guca-acqi'm'an gud·i'twi. pe''ma gu'ca-ma'ntɣup wa'ŋq gud·i'twi, umtu'ɣɣɔɣu e'idnu·. (6) pe''ma guca-acqi'm'an gumwɛ'idid. pe''ma gut·'ci'blu't gu'ca-ma'ntɣup, pe''ma gu'ca-ma'ntɣup guthw·'d gu'ca-ma'ntɣup gut·a'mdju dumhu'isit. pe''ma gu'ca-acqi'm'an gudbu'glai, gut·wa'an tcɛ'wa'dik, gudya'd·a't guca-ma'ntɣup. (7) pe''ma acqi'm'an gudna'git dihu·'pin, "pe''ma tci''i-didi't la'ɣ·ai. tcihɛ'ɣ·u't hɛ'ca-ma'ntɣup." pe''ma gudid·i·'d.

2. Now skunk's heart revived (he came to), and he said, "Wonder where he has gone? I will search for him." Sure enough he saw his tracks. "Oh I suppose here is where he has gone by." (2) So then he went along, he kept watching his tracks, he followed him. Sure enough he saw him going along ahead. Now when he had nearly gotten to him grey fox saw skunk coming towards him now. (3) Then he climbed up a tree. Now skunk arrived, he said, "What are you doing staying up there? Come down! Pretty soon I will shoot you (discharge at you) if you do not come down." Then grey fox said, "I do not want to descend." (4) So then skunk discharged at ('broke wind at') him, there on one side of the tree all the tree limbs broke, they all fell down. The skunk said, "Come down now! If you do not come down I will pretty soon break them all on this other side also." (5) So then grey fox came down, and when he got to the ground, then skunk seized his mouth and nose, he split off (peeled, stripped off) his skin, he

2. lau'ɲɲɛ antgu'ʙ gumlu'gʷa-dinhu'ʙna, lau'ɲɲɛ gum'na'k, "tcu'-na'gaman'i? tsum'u'fu." wi'nac-wi' gumhω'du diŋga'uni. "u' he'c-nag-a-maŋga'n." (2) lau'ɲɲɛ gid'i', gumle'ɟgʷanɛ guc-diŋga'uni, gintyu'wan. wi'nac-wi' ginhω'du ginti'did tci'ma. lau'ɲɲɛ ye'tci giditwu'k, lau'ɲɲɛ guc-asɟɛ'nan gumhω'du antgu'ʙ gumaye'he. (3) lau'ɲɲɛ gumde'ntcwa tce'miyaŋk du'wa'da'k. lau'ɲɲɛ tgu'ʙ guwu'k, gum'na'k, "ni'ke-tciŋge'eni guc-tce'miyaŋk tcent'e'cdu? mahω'la! di's-dumpla'tsetsuf wa'-nemimahω'la." lau'ɲɲɛ guc-acɟɛ'nan gum'nak, "wa'-cɲɛhu'li-dumihω'la." (4) lau'ɲɲɛ guc-antgu'ʙ ginthu'isa't, guc-qʷa'tcɛfan guc-a'wa'da'k ma'dfan guc-a'wa'da'k dintgwi' gumatci'btci'bu'yu, ma'dfan gumahi'ts wa'le. guc-antgu'ʙ gum'nak, "mahω'la-lau'! wa'-nemimahω'la di's-hes-qʷa'tcɛfan-yu ma'dfan dumtci'ʙ-tce't." (5) lau'ɲɲɛ-guc-acɟɛ'nan gumahω'la, lau'ɲɲɛ gidiwu'k du'plu', lau'ɲɲɛ tgu'ʙ gintgwi'n dumbu'ts nau-dinω'na, ma'dfan gintpla'q guc-dumpqa'q,

2. pe''ma ma'ntɟup gud.lu'g'wi dihu'pin, pe''ma gudna'g, "ha'la yu'fan gudid'i't? tci'u'fum." wi'nu:c gudhω'd digu'n. "u' he'ca yu'fan gud'i'dɟan." (2) pe''ma gud'i'd, gud.lu'ɟgʷun gu'ca-digu'n, gudyu'wan. wi'nu:c gudhω'd gudid'i'd dji'm'ei. pe''ma ye'dj gudwu'g-u't pe''ma guca-acɟi'm'an gudhω'd ma'ntɟup gudme'y-u. (3) pe''ma gud'i'tcu ha'lbam tce'wa'dik. pe''ma ma'ntɟup gutmu'g, gudna'git, "a'g-a tci'mi'u'nan gu'ca-ha'lbam tcidit.si'y-u? shu'l'ai! di's ditwa'nifup wa'ŋq dam ihu'l'ai." pe''ma guca-acɟi'm'an gudna'git, "wa'ŋq tcit'a'mɟju dumhu'l'ai." (4) pe''ma guca-ma'ntɟup guthu'is, guca-la'qfan tcegu'ca-a'wa'dik bu'gulfan guca-a'wa'dik du'ntgwi gut'ci'bt'ci'bu'i, bu'gulfan gud.jɛ'g-u wa'l. guca-ma'ntɟup gudna'git, "shu'l'ai tci'd'a! wa'ŋq dam ihu'l'ai di's he'ca la'qfan-yu bu'gulfan dit'ci'bt'cu't." (5) pe''ma-guca-acɟi'm'an gumahu'l'ai, pe''ma gud'i'dwuk tceha'ŋklu:p pe''ma ma'ntɟup gud'i'tgwin da'mbutc nau-dinω'n, bu'gulfan gudplu'qpla't gu'ca-

took away (tore off) his entire hide. (6) And then he took him (his skinned body), (and) he threw him there where a log was lying, there he threw him. Now skunk went on. "Now I will go far away," he said. "When I reach there I will make this hide of grey fox into my feathers."¹⁷ And so then he went on.

3. One person found grey fox where he was lying. I do not know what his name (was). That man pursued skunk, and when he found skunk he killed skunk. (2) Then he took the hide of grey fox, and he brought it back, and he gave it to grey fox. Then grey fox put his skin back on, and he became well.

4. That is the way I know that story. Some of it (the rest of it) I do not know now, I have forgotten it.

lau'ɲɔɔ ma'dfan gintye'hini guc-dumpqa''q. (6) lau'ɲɔɔ gidi-dɔw'i'n, guc-gintga'wi guc-ali'fa giduhemp'i'did, gus-gindɛŋga'wi. lau'ɲɔɔ guc-tɔu'B la'u' gumhe'k. "la'u' tsum'i' la'ga'yu," gum'na'ga't. "he'c dumpqa''q sɔɛ'nan tɔu'-dumidɛwu''k dumbu'ni dɛndɔw'leba." lau'ɲɔɔ' gidi'i'did.

3. guc-ta'u'ne-ami'm ganda''ts sɔɛ'nan giduhemp'i'did. wa''-cdɛyu''kun ni'ke. ginduŋq'a''t. gwa'u'guc-an'u'ihigumyu''wa guc-antɔu'B, lau'ɲɔɔ' gidi-da''ts guc-antɔu'B gumda'hai guc-antɔu'B. (2) lau'ɲɔɔ gɔŋgwi'n guc-asɔɛ'nan dumpqa''q, lau'ɲɔɔ gumawi''li, lau'ɲɔɔ gumdi''t sɔɛ'nan. lau'ɲɔɔ sɔɛ'nan gufu'i guc-dumpqa''q, lau'ɲɔɔ gumsu''yu.

4. gu'si-pe''-lau' tse'yu''kun guc-aye'di. wi'nhe wa''-cdɛyu''kun-lau', gumha'idubdi.

du'mpɔaɔ, pe''ma bu'gulfan gud-i'dɔw'in gu'ca-du'mpɔaɔ. (6) pe''ma gud-i'dɔw'in, gu'cabɛ'd gudgu' tɛɛgu'ca-ali'f gudidpi'n, gu'ca gudidgu'. pe''ma gu'ca-ma'ntɔup pe''ma gudhe'gɔ. "pe''ma teitcu''um la'g'ai," gudna'git. "he'ca du'mpɔaɔ acqi'm'an ha'l'a dumdidwu'g tci''i-didbu'n dɛdɔw'lib." pe''ma gudid'i'd.

3. gu'ca wa''an a'm'im gud-ɛ'cdɛc acqi'm'an gudidpi'd. wa'ŋq tci'yu'g-un a'g'a gididu'ŋk'wit. gɔ'k-gu'ca-a'mui gutyu''wan gu'ca-ama'ntɔup, pe''ma gudidɛ'cdɛc gu'ca-ama'ntɔup gud'a'hai gu'ca-ama'ntɔup. (2) pe''ma gud-i'tɔw'in guca-acqi'm'an du'mpɔaɔ, pe''ma gumawi''il, pe''ma gud-i'st cqi'm'an. pe''ma cqi'm'an gudbu'n gu'ca-du'mpɔaɔ, pe''ma gut-ɛ'n'ayu.

4. gu'sa pa'slu' tci''i tci'yu'g-un tɛɛgu'sa-aye'd. ku'bfan wa'ŋq tci''i gudidyu'g-un, gumhe'y-ugnifai.

¹⁷Feathers' possibly implies any monetarily 'valuable dress clothes' or dance regalia.

PART III
KALAPUYA TEXTS

By

ALBERT S. GATSCHET,
LEO J. FRACHTENBERG,
and MELVILLE JACOBS

PREFACE

This collection of texts in some of the Kalapuya dialects was originally recorded in western Oregon by two linguists attached to the United States government. The Tualatin texts of the monograph were obtained in 1877 by Dr. Albert Samuel Gatschet at the Grand Ronde Reservation. The other texts were recorded and translated by Dr. Leo J. Frachtenberg in 1914, either at Grand Ronde or at the Chemawa Indian Training School. Dr. Frachtenberg had with him the notebooks of Dr. Gatschet. After checking through them with a Tualatin, Mr. Louis Kenoyer, Dr. Frachtenberg typed them in tentative preparation for publication.

In 1936 I checked through all the Frachtenberg manuscripts and a few of the Gatschet texts, with surviving natives. Dr. Frachtenberg's texts in Mary's River and McKenzie River were repeated, retranslated, and furnished with interlinear Santiam cognates, with the assistance of my excellent Santiam informant-interpreter, Mr. John B. Hudson. Some of Dr. Gatschet's Tualatin texts and the one text in the Yamhill dialect recorded by Dr. Frachtenberg were gone over with Mr. Louis Kenoyer, who also gave a complete Tualatin translation of the one Yamhill text. Mr. Kenoyer died some months later, before the entire section of Tualatin texts by Dr. Gatschet could be corrected.

By the 19th century the Kalapuya languages of the Willamette valley had differentiated into three mutually almost unintelligible dialects. I have commented upon this matter in a publication of texts from the Santiam dialect.¹

The northern group of Kalapuya speakers is represented in this monograph by Tualatin texts recorded in 1877 by Dr. Gatschet and by one Yamhill fragment written in 1914 by Dr. Frachtenberg. The latter text is supplemented with an interlinear Tualatin translation which I secured with Mr. Kenoyer in 1936. This northern group, Tualatin-Yamhill, is extinct, following Mr. Kenoyer's recent death.

The second and central Willamette group consisted of eight to a dozen or more dialects that varied only minutely one from another. Each dialect was localized in a cluster of villages situated on some one creek or stream flowing into the Willamette or in some very small area near the Willamette. Each village cluster was identified by the natives themselves as a dialectic, economic, cultural, and political unit, and was given a name. I have provided a map indicating the native names, locations, and relations of the known Kalapuya village groups, from fragmentary suggestions made by Mr. Hudson, and supplemented by data noted by Drs. Gatschet and Frachtenberg. Today only two of the village clusters, called McKenzie River and Santiam in English, count survivors who can speak their native dialect or who can proffer some scraps of ethnologic information. The entire central Willamette group is represented for linguistic purposes quite fully and I think with fair accuracy in my own publications of Santiam texts, and in the present joint monograph with its good Mary's River texts recorded in 1914 by Dr. Frachtenberg. Also included here is a small set of extremely poorly dictated McKenzie River myth texts, taken down also in 1914 by Dr. Frachtenberg.

¹*Santiam Kalapuya Ethnologic Texts*, Part I of this volume, p. 5.

The third and southerly Kalapuya dialect group, several clusters of villages now lumped under the term Yonkalla, is not represented by texts. It survives only in fairly adequate manuscript grammatical and lexicographic notations by Dr. Frachtenberg and myself, material in my possession. The only person living who knows the dialect from childhood is perhaps unable to give connected myth text dictations at present. There is slight hope of securing Yonkalla ethnologic data, in text or otherwise, beyond a handful of items.

The copying of the Bureau of Ethnology's texts by Dr. Frachtenberg (in Yamhill, Mary's River, and McKenzie River) was arranged for and financed by Professor Franz Boas and Columbia University in 1928, upon my solicitation. At that time Professor Boas also gave me the linguistic cards, containing grammar and lexicography, written in the three main Kalapuya languages in the field by Dr. Frachtenberg in 1914. In 1936 the Bureau loaned me Dr. Gatschet's Tualatin notebooks of 1877. I am grateful to both the Bureau and to Professor Boas for their cooperation in arranging to have me work over and edit all the earlier work in the Kalapuya dialects.

The quality and trustworthiness of the texts and translations vary widely. In addition to my rôle, the following should be considered: the informants and interpreters were of varying competence; there were unequally competent jobs of recording and translating; there may have been some dulling due to time; the Mary's River and Yamhill dialects had vanished before my entry upon the scene; Mr. Hudson, a Santiam, was employed in the check up of non-Santiam dialects. In a preface to each section will be found an estimate in further detail of the probable linguistic worth of the materials of that section, in view of the problems that had to be solved when securing and editing those materials.

The factors involving error in the Gatschet-Frachtenberg manuscript notebooks can be controlled to a considerable extent. At least some of the more striking inadequacies in those recordings should be commented upon and generalized here. (1) Neither scholar recognized the existence of an "intermediate" series of consonants (*b, d, g, dj*, etc.). Dr. Gatschet did employ sonants (*b, d, g*, etc.) very often for phonemes that should be categorized as intermediates. When copying out Dr. Gatschet's texts for publication, Dr. Frachtenberg changed many such sonant symbols to surd symbols, obscuring even more the jumbled evidence for a true intermediate series. Unless I heard morphemes and their component phonemes pronounced by my own informants, I find it rather difficult to be sure in Tualatin of the presence of a true intermediate rather than a glottalized consonant; it so happens that numbers of Mary's River-Santiam glottalized consonants occur as intermediates in their Tualatin cognates. The inconsistent symbolization of Drs. Gatschet and Frachtenberg in this respect, especially in their writing of Tualatin, makes it often impossible to clarify the matter except in the case of forms which I heard myself. (2) While in 1877 Dr. Gatschet did not recognize the existence of glottalized consonants at all, or of glottal stop phonemes, or of glottal pause-closures, Dr. Frachtenberg sometimes did and sometimes did not record glottalized consonants, and like Dr. Gatschet he invariably neglected the other phenomena involving glottal closure, except for the CV'C₁ type of syllable of the

central group of dialects. (3) Dr. Frachtenberg interpreted cases of phonemic *y* following a palatal consonant (*k*, *c*) as cases of anterior *k*, *g* phonemes—these indeed occur in Oregon coast languages such as Coos and Alsea (languages with which Dr. Frachtenberg had worked) but are definitely absent in the Kalapuya dialects. (4) Both scholars treated proclitics, enclitics, and sometimes prefixes as if they were independent words because of their semantic clarity and the manner in which natives do set them apart in very slow speech for dictational purposes. (5) Dr. Frachtenberg lengthened a great many short vowel phonemes and short diphthongs—long diphthongs are perhaps rarely if ever found in Kalapuya. The reason he may have found for such indication of lengthening of vowels I have not been able to learn. These are, I think, the principal or more frequent deficiencies in the original Gatschet-Frachtenberg phonetic record.

The ethnographic student should note that the texts contain trait items that serve valuably in the corroboration and supplementation of Kalapuya ethnographic data that have been obtained at other times. There are scattered items, noted in English, in the Gatschet and Frachtenberg notebooks. Both myth and ethnographic texts dictated to me in Santiam by Mr. Hudson are printed in the preceding monographs; there are scattered Santiam trait items noted in English in my notebooks. There are two unpublished lists of Santiam and Tualatin culture traits which I obtained for Dr. A. L. Kroeber, with University of California funds, in 1936. All the ethnographic items from the Kalapuya speaking bands should eventually be pieced together, to comprise an ethnographic sketch of the Kalapuya speaking area.

Abstracts of all the known Kalapuya myths and tales are included in the section at the end of this monograph. There is also a section which notes all ethnologic references made in all the Kalapuya texts now published.

All words that are directly from English or Chinook Jargon are printed in italics. Jargon words are given in phonetic transcription and listed in a group in the appendix. English words are also in italics but are noted in conventional English script and accompanied by (E.). The title ascribed each text is my own phrasing and was not suggested by a native. Punctuation, paragraphing, and all numberings are my own additions to the raw material of recording-translation; they serve as means to render the English translation more comfortable to English speaking readers and to permit convenient correlation of English with Indian. I have made extensive additions to the translation within parentheses, where explanations seemed fitting without resort to footnotes.

MELVILLE JACOBS

Seattle, Washington, June 1937

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PHONETICS

The transcription employed is the standard Americanist system described in Publication 2415, Smithsonian Miscellaneous Collections, 1916. An introductory sketch of Santiam phonemes has been included in another monograph.² Phonemes and their variants differ very little from one to another Kalapuya dialect. The following list of phonemes and their variants—not all the latter are noted—may be considered to hold roughly for all the dialects noted in this monograph, excepting a group of phonemes found only in Tualatin.

B, D, G, G^w, Ğ, Ğ^w, DJ, are “intermediates,” sounds whose range of variation is from unaspirate surd (*p, t, k*, etc.) to a sonancy of very brief duration.

p, t, ts, tc, k, k^w, q, q^w, are surd phonemes, characterized by less accompanying aspiration than in English, varying towards unaspirated and even “intermediate” quality as in the group above.

ḑ, ṭ, ṭ's, ṭ'c, ḳ, ḳ^w, q̣, q̣^w, are a group of glottalized consonants which, together with a similar series in the Alsea language on the central Oregon coast immediately west of the central Kalapuya bands, are uniquely uttered for this region. All other regional languages display glottalized consonants with more or less explosive oral and slightly delayed glottal release. The Alsea and Kalapuya glottalized consonants, while varying from speaker to speaker and varying in the usage of each speaker, are on the average given the least energetic, the weakest of oral release; acoustically there is no crackle, no explosion, no bite or vibration to the oral release; and the glottal release is usually coterminous with the feeble oral release. The texts are full of inconsistent recordings of *D* for a phonemic *ṭ*, *G* for a phonemic *ḳ*, because the manner of articulation or at least the acoustic effect of the articulation of a glottalized consonant is so little different from the articulation of an “intermediate” stop.

m, n, ŋ, l, h, are as in the transcription and as in English.

s and *c* are merely variants of one phoneme; the same holds for the symbols *ts* and *tc*, which are only variants of one phoneme; the same holds for *ṭ's* and *ṭ'c*. The articulation is intermediate, on the average, between English *s* and *c*. The striking thing about this series is the wide acoustic range of the variants, from *s* to *c*, *ts* to *tc*, *ṭ's* to *ṭ'c*.

w and *y* are as in the transcription and as in English.

D, t, ṭ are made at an alveolar point of contact as in English.

G, G^w, k, k^w, ḳ, ḳ^w vary in point of tongue-palate contact-release from mid-palate as in English *go, cow*, to a near velar point of contact.

Ğ, Ğ^w, q, qw, q̣, q̣^w vary through I think almost the same range of palatal contact, with average utterance a near velar point of contact but usually not at all as retracted as in other Oregon-Washington languages; in a “pattern” sense this is a velar series, but not in a physiologic or acoustic sense. It is very difficult at times to distinguish between the mid-to-back-palatal series above (*Ğ, k*, etc.)

²*Santiam Kalapuya Ethnologic Texts*, p. 13.

and the near-velar series (*g*, *q*, etc.). The texts suffer from inconsistencies due to uncertain audition of these series, where no other language in the northwest states would justify such uncertainty.

ɫ is the familiar transcriptional and regional phoneme.

x, *x^w*, and *ɣ*, *ɣ^w*, are infrequent in the Kalapuya dialects.

f and a rare *f^w* are bilabial and very mildly vibrated. There is possibly a phonemic identity with, as well as a similar acoustic effect for *f^w* and *h^w*; the rounding is weak.

In final position all unglottalized stops and affricatives are characterized by slightly delayed oral release. In this list are found *B*, *D*, *G*, *G^w*, *ɕ*, *ɕ^w*, *p*, *t*, *ts*, *tc*, *k*, *k^w*, *q*, *q^w*. The oral release is even more notably delayed when the final consonant is preceded by a very brief glottal closure. Examples: *anhu'ʔtc*, *gum'na'ca't*, *giniku'p*.

The glottal stop, ' , is a phoneme, except for glottal stop pause-closures and the brief glottal catches which are abbreviations of syllable sonority, such as those mentioned in the paragraph above.

Syllabic forms of *m* and *n* occur.

There is some evidence for the presence of phonemic aspiration, ʔ. Example: *tcu'ʔ*. It is extremely weak, barely audible.

a, *aʔ* are as in the transcription and as in English.

i, *iʔ* are the familiar Oregon-Washington vowels which vary from *ɪ* (English *sit*) to *i* (French *fini*), sometimes veering slightly towards *e* (French *été*). Tualatin has a related vowel *e*, *eʔ*, similar to French *été*.

ɛ, *ɛʔ* are the familiar Oregon-Washington vowels which vary from *ā* (English *sat*) to *ɛ* (English *set*). However, in Kalapuya they also lean distinctly towards *ɪ* (English *sit*), unlike all other regional languages.

u, *uʔ* are the familiar Oregon-Washington vowels which vary from *ʊ* (English *put*) to a sound intermediate between *o* (German *so*) and *u* (German *gut*) but closer to *u*.

ω, *ωʔ* are as in the transcription and as in English *pawn*. The symbol *ɔ* might be used alternatively.

au, *iʊ*, *ui*, *ɛw*, *ɛu*, partake of the qualities of their indicated components, as described above. *ei* may be a Tualatin variant of *e*.

Stress accent is weak though definite, and is always one with slightly higher pitch—a tonal interval rarely more than a second or a third higher than the base tone for the word.

Dashes separate proclitics and enclitics from words to which they attach. The dash implies an articulatory pause which may or may not be correlated with a very light glottal closure. If the dash stands between vowels or vowels and sonorant continuants (Examples. *vɛʔ'-manhu'i*, *ɕ^wɛʔ'li-yu-wiʔ*), and in some other cases (such as *wiʔ'-nas-wiʔ*) the dash may definitely be read as a light, barely audible glottal pause-closure. In cases where words cluster (such as *gum'iʔ'-vinha'ihina*), the dash which separates the word components of the cluster is to

be interpreted acoustically in the same way. Drs. Gatschet and Frachtenberg have in all probability failed to indicate the large numbers of word clusters that are characteristic of Kalapuya phrase-sentences, clusters which I have been at pains to indicate where I was certain of their occurrence in normal speech. One of the weaker aspects of the phonetic rendering is the omission, in the manuscripts of the texts edited here, of indication of such clustering, and my own uncertainty in many instances as to whether or not it would be best to supply it.

Geminated or lengthened consonants are especially characteristic of Tualatin. The degree of or duration of lengthening varies considerably, however, and is a matter not of truly long consonant phonemes as such but rather one of phoneme variants determined by syllable weighting. All consonants may be so treated in Tualatin, giving more or less lengthened phoneme variants such as *t̄*, *d̄*, *j̄*, *w̄*.

TUALATIN TEXTS

The Tualatin or Wappato Lake dialect of the Kalapuya language has been exposed to the examination of linguists somewhat longer and more often than most American Indian dialects. There lies in the safe of the Bureau of American Ethnology a bound volume of eight manuscript field notebooks, written in ink, in the handwriting of Dr. Albert S. Gatschet, with a title page phrased by him as follows: "Texts, sentences and vocables of the Atfa'lati dialect of the Kalapuya language of Willa'met Valley, Northwestern Oregon. Collected upon the Grand Ronde Reservation in November and December 1877 from Peter Kinai and Yatchkawa, two pure-blood Ind^s, by Albert S. Gatschet." Notations in the manuscript indicate, however, that other Tualatin informants also worked with Dr. Gatschet; they were Emmy, Enimdi, Kemkid, and possibly others. The Gatschet notebooks total about four hundred longhand pages; in themselves they might provide a basis for an almost exhaustive portrayal of the morphology and vocabulary of the dialect were their phonetic accuracy and translations better than they are. Here and there in the bound manuscript are to be found texts, translated sometimes not literally and sometimes in flowery or stilted English phrasings which obscure native semantics. These texts, first recorded by Dr. Gatschet, partially revised by Dr. Leo J. Frachtenberg in 1914 and still later (1936) by me, comprise this section of the monograph.

When Dr. Frachtenberg employed the Gatschet notebooks in the field in 1914, he took the liberty of writing in their pages, using his own distinctive handwriting, in red ink, making occasional corrections, changes, and additions. His informant-interpreter was the son of Dr. Gatschet's Peter Kinai. This son, named Louis Kenoyer, Indian name *baɣawa'tas*, was also employed at my suggestion by Mr. Jaime de Angulo and L. S. Freeland of Berkeley, California, in the winter of 1928-1929. Mr. Kenoyer again served in 1936 as my informant-interpreter. By my own experience with him I can report that he was an adequate and sometimes excellent interpreter, providing accurate phonetic renderings, close translations, and correct grammatical data. Dr. Frachtenberg made no attempt to obtain fresh Tualatin texts from Mr. Kenoyer. In 1936 Mr. Kenoyer commenced a narration in Tualatin, recounting the story of his childhood life, continuing an initial broaching (1928) of such an autobiographic text with Mr. de Angulo as scribe. It is extremely regrettable that in 1877 Dr. Gatschet recorded so few myths in Tualatin, with so many informants available, because when Dr. Frachtenberg and the rest of us tried our hand at Tualatin, there was only Louis Kenoyer left, and he seemed quite unable to give us myth motifs. All that we will ever have of Tualatin mythology will survive in the handful of wretched text dictations in the following pages. Dr. Frachtenberg saw fit to limit his Tualatin research with Mr. Kenoyer to a mere re-examination and partial revision of the Gatschet notebooks and their texts. He made some few phonetic changes—not all of which were fortunate—he cut out repetitions or unintelligible materials from the Gatschet texts—some of his omissions were inadvisable—and then he began the preparation of a Tualatin-Gatschet section of a Kalapuya text monograph such as the present one. The Tualatin section amounted to about a hundred typewritten sheets not at all in final form when they were passed on to me by Professor Boas.

Mr. Kenoyer was born about 1867. Since the period of the World War (1918) he was the only person who could speak Tualatin. The texts he dictated to Mr. de Angulo in 1928-1929 and to me in 1936 are prepared for publication elsewhere. For linguistic purposes they are I believe far more useful than the texts in the present monograph, only the first four of which were carefully rechecked with Mr. Kenoyer in 1936; these four texts are in slightly better phonetic condition than the texts numbered five to eighteen which, in spite of Mr. Kenoyer's untimely death, I have tried to salvage from the original Gatschet pages. Even in the first four texts, however, which Mr. Kenoyer reviewed with me, the lines are cluttered with words, forms, and phrasings that Mr. Kenoyer found uncongenial or incorrect; he could not put them into satisfactory form. I have tried to edit and modernize the Gatschet texts with two views in mind: one, that of providing phonetically somewhat more accurate and modernized renderings; two, that of salvaging those recordings of portions of the dialect which do come out of the Gatschet manuscript with some plausibility and which were only vaguely remembered by or were unfamiliar to Mr. Kenoyer. At best the Gatschet texts are of most inferior linguistic quality, honeycombed with phonetic, grammatical, and translational errors and gauderies, the number of which it has been my vain effort to reduce to a passable minimum. There remain a great many words and forms which neither Mr. Kenoyer nor I could recognize or check in any way. I have printed them just as I found them in the manuscript, without further comment or footnoting. It may be largely unimportant that Dr. Gatschet's notebooks do not always indicate which of his informants dictated and translated each text.

In the Tualatin texts numbered one to four, in brackets after a word I add a plausible or likely alternative form which appears in the first place in Dr. Gatschet's 1877 manuscript; or in the second place and more rarely a form which appears in Dr. Frachtenberg's red ink additions or typed sheets; in the third place the bracketed alternative may supply a form which though not encouraged by Mr. Kenoyer could be considered as probable by inference from other portions of his materials. The dots suggest the alternant word's remainder, which is identical with the corresponding portion of the word preceding.

1a. The Water Being

1. The Water Being used to be in Tualatin valley (Wapato Lake).³ No one saw it. Long ago the people saw it. It was very large, it had four legs, it had a large horn, its body was spotted, it had dogs that were spotted. The Water Being seized two children. (2) Then it came up above, it came to the water (?), that was how the slough appeared where the water was. Then he took them (the children) away. And he put them on his horn, he carried them away to the forked mountain. Three times the ground sank while he carried them away. (3) Now then their older brother ran away (escaped), and when he got back home he dropped exhausted. His body was all spotted (now, from the Water Being). Those two had been carried away, they had been three. (4) Now then he told his father, "Something that was spotted approached us. My younger sister and my younger brother were taken down below. I got away, I was afraid of being swallowed up."

2. Now then the man made ready, and he went away to the forked mountain. Then when he reached it he tried to call to his children. Now the children spoke thus, "(We are) different (now)! different!" (2) Then he returned. "I am tired at heart." The man came back and reached home. His son had already died.

1a.

1. amu'luk^w mɛː'n gumabi'nd [pɣu...] tɛsːtfa'lati. wa'ŋq i'y-a guthw'din. la'q guni'a'm-im [pɣu...] guniħw'd [pɣu...]. mɛː'fan waba'l, ga'ɣdin ta'b dilu'wn, waba'l duwa'i, yɛː'madjai dika'bya, ga'ɣdin wa'yɛː'madjai duma'ntal. amu'luk^w guniɣwi'han [pɣu...] ɣɛː'm asi'wei. (2) pɛː'ma gutma'a [pɣu'm-a, pɣuma'a] ha'lbam, gutma'a tɛsma'mpga, pɛː' adu'n pa'-wɛ'w ama'mpga. pɛː'mi [pɛː'ma] gutni'ku [pɣu...]. pɛː'mi [pɛː'ma] gudniɣja'ŋɣi [pɣu...] tɛsɔduwa'i, tɛsɔwa'laqɕi amɛ'f-u cutni'ku [pɣu...]. psi'nfu gutni'fwai [pɣu...] ha'ŋklu p bi'bdɛdni'ku. (3) pɛː'ma bi'ɣw'ak [nibi'ɣw'ak] gutmi'nagut [pɣu...], na'u bɔadi'dwuk tɛsha'mi ku'ntfu gudjɛ'ɣ-u. bu'ɣulfan [pɣu'fan] bɣudyɛ'midjai dika'pya. ha'da ɣɛː'm bɣutk'w'e'y-uk, bɣuniħu'pcin. (4) pɛː'ma bɣudit'ɛ'f-am guditya'nfɔin, "wagɛ'tɕu a'ɣ-a wa'yɛː'midjai. sdi'dj nu su'd gudinħu'lik. tci'i tɛuma'a, tɛmya'ɕ-il dum'i'lq'an."

2. pɛː'ma bu'itɕwan gu'mui [pɣu...], pɛː'ma ɣuɣu'um [pɣu...] tɛs'wa'laqɕi mɛ'f-u. pɛː'ma ɣud-i'd-uk [pɣu...] ɣud-a'm'wunai [pɣu...] du'wai. pɛː'ma gunisi'wei [pɣu...] pa' guni'na'ɣwit [pɣu...], "di'd-ai! di'd-ai!" (2) pɛː'ma guma'me'y-i [pɣu...]. "ku'f-yu [pɣu...] dɛmħu'pin [dɛmħu']." gi'mu'i ɣud-a'm [pɣu...] ɣu'm-uk. di'l-aq gud'i'twafu [pɣudi'tfu] di'ɛ'bi [pɣadi'ɛ'bi].

³The manuscript of Dr. Frachtenberg says, "According to Kalapuya mythology, *ħu'l-uk* was a monster living in a lake, and habitually stealing young children. The footprints of this monster can be still seen at Gaston, Oregon." Mr. Kenoyer said that the dangerous being described in this myth gave people a sort of briefly possessed wealth spirit-power. This myth may be one of the regional type that provides a portrayal in a sacred and literary garb of how one man of long ago encountered a dream-power. All my Kalapuya informants believed the Water Being was a whale, in spite of the mention of legs for the creature; it was the only water monster they knew of. Dr. Frachtenberg called it the Lake Monster. The text was dictated to Dr. Gatschet by Enimdi.

1b. The Water Being

1. The Water Being lived here long ago at Tualatin (Wapato Lake).⁴ There was no one who saw him. Long ago the people did see him. He was very large, he had four legs, his horn was big, his body was spotted. He had a spotted dog. (2) The Water Being drew down two children. The foam came over them. Then the Water Being appeared on the surface of the water. He was carrying the children, they were mounted on his horn. Now he bore them away to the forked mountain. (3) Three times the earth sank as he carried them away. Then the oldest one ran away (escaped him). And when it reached home it dropped (exhausted). Its body was quite spotted. (4) Now then his father asked him, "What is the matter with you?" Then the child spoke thus, "The Water Being took down my younger brother and my younger sister. I ran away (I escaped)."

2. Now then the man made himself ready, and then he went away to the forked mountain. Now he reached there. Then he saw his children. He signalled with his hand. (2) Then the children spoke thus, "(We are) different! different!" So then he went back home, he was tired at heart. When he got back home his child (there) was already dead.

1b.

1. amu'luk^w me:'i gumabi'nd [pGu...] tce'atfa'lati. wa'ŋq i'y-a gihw'din. la'q guni'a'm-im [pGu...] gunihw'din [pGu...]. me'fan gutba'l [pGuB...], gutga'gdin [pGUGA'...] ta'b dilu'un, gud-w'f duwa'i, ye'midjai dika'bya. gubi'nd [pGu...] wa'an wa'ye'midjai du'ntal. (2) amu'luk^w gunihu'l'i [pGu...] ge'm asi'wei. acu'la ha'lbam gumatcu'u [pGu...]. pe''ma amu'luk^w guma'b'af [pGu...] ha'lbam tcema'mpga. gudini'k'e'hin [pGUDINI'k'in] asi'wei, gudini'dja'ŋgi [pGu...] dje'd-uwa'i. pe''ma gudini'ku [pGu...] djewa'l-aqdji me'f-u. (3) pci'nfu gudni'fwai [pGu...] ha'ŋklu-p gudɛdiniɕa'nd-i [pɔidiniɕa'ndi]. pe''ma gud'i'tfu [pGa'i'tfi] gudmi'nagwit [pGu...]. pe''ma gudi'b-uk [pɔadi'...] tceha'm-i gudje'g-u [pGu...]. pu'f-an gudye'midjai [pGu...] dika'pya. (4) pe''ma di'e'f-am [pGa'e'...] gudya'nfbinfai [pGuya'nfdin], "a'mpgum pe''yu [pe''hiu]?" pe''ma a'wa'p pa'-gudna'git, "amu'luk^w gudithu'l'i su'd nau sdi'dj. tci'i gudmi'n-u't [tci'da tcum'mi'nagwit]."

2. pe''ma gudbu'yutcwa-n [pGu...] gu'a'mu'i, pe''ma gugu'um [pGu...] tce'wa'laqtc'i me'f-u. pe''ma gudi'twuk [pGu...]. pe''ma gudinihw'd [pGu...] du'wai. guda'mpdin [pGu...] di'la'q^w. (2) pe''ma gud'ici'wei [pGu...] pa' gudna'k [pGu...], "di'd'ai! di'd'ai!" pe''ma gumame'yu [pGu...], gutku'f-yu [pGu...] dumu'pin. bde'mama'wuk tceha'm-i pe'-gudiwa'p-i di'l-aq gudidfu'u [pGUDFU'U].

⁴This version was dictated to Dr. Gatschet by *a'kamkit* and corrected for him by Dave *ye'tcGawa*.

1c. The Water Being

1. The Water Being wanted to live at Tualatin (Wapato Lake), but it was too small a place.⁵ So then he left, he found a larger place. Then he made a claim to the place, he remained at that place. Whatever he saw he sucked down. (2) The tree tops stood upside down. Many of different kinds of things all were in the swamp. The legs of the Water Being were tied like a porcupine (?). He had many kinds of dogs. (3) His horn was spotted, and he was large. Children were digging—roots. Now he came out of the ground. The children were speaking. This is what he said, "The horn will belong to me." (4) So then he impaled the children on his horn. One, the oldest, fled. Wherever he put his feet the ground sank. Now he reached home. This is what he said to his father, "Something came to us. My younger brother and my younger sister have been carried away." (5) Now he lay down when he had told of it. His mother and father looked at him and his body was all spotted.

2. Then he (the father) fixed himself up, he dressed. Now he went where his children had been taken down below. Sure enough he saw a hole. He followed the tracks where they had been taken. Then he followed the tracks, he went on the other side of the hollow (canyon). (2) When they came out he saw his children

1c.

1. amu'luk^w gumata'bindju [pguma...]⁶ dumye''yu tce'atfa'lati, na'u gud'i't'cag^win [pgu...]. pe''ma gumha'g-u't [pgu...], guç'u'mdic [pgu...] a'n-u waba'l. pe''ma gubu'n [pgu...] du'n-u, i'dnu· gumabi'nd [pgu...]. pu'f-an a'g-a gudithw'dan [pgahw...] na'u tçud'inhu'l-i. (2) pu'f-an a'wa'd-ik mu' du'ntwa'l. yw'findju wadu'libdin pu'f-an a'gfan tcema'mpa'l. a'mcupdin dilu'un pa''-ayi'ntci amu'luk^w. guyw'findju [pgu...] wadu'libdin dindu't'al dibi'nd [pdi...]. (3) guye'mcidjai [pgu...] duwa'i, na'u humba'l. asi''wei gunihu'ini [pgu...] adza'ts. pe''ma guma'mbaf [pgu...] [pgugu'mbaf] tceha'ηklu-p. asi''wei gunifa'lil [pgunfa'l'u]. pa'' gudna'git [pguna'gu], "detca'kliwai' tci'i." (4) pe''ma [pe''mi] gudinica'ηgi [pgudinca'ηgite] tce'duwa'i asi''wei. wa'an gumi'nagut [pgu...] gu'i'tfu [pca'i'dfi]. ha'l-a guditya't-wan [pdudya'twnai] dω'f ha'ηklu-p guha'fafit [pgu...]. pe''ma gudi'd-uk [pgu...] tceha'm-i. pa'' gudni'c-in [pgu...] ε'f-am, "a'g-a gudwu'gatfu. cu'd nu· sdi'dj gunik'wi'yuk." (5) pe''ma gudi'twi· [pgu...] gidεha'l-abfi [pdaha'l-apfiç^u]. ε'n-um nu· ε'f-am guda'mnitci'plu't [pgu...] nu· gudye'midjai [pgu...] pu'f-an dika'pya.

2. pe''ma gutε'n-atcwu'n [pgu...], gubu'yatcwu'n [pgu...]. pe''ma gudini't dinhu'l-ik [pdi...] du''wai. nu'c guthw'd [pgu...] guwa'djt [pgu...]. cutça'nd-i [pgu...] digu'n gudidiniça'n'yuk [pdi'dinça'n...]. pe''ma cutyu'wi [pgu...] digu'n, gudidi'tyi [pgu...] ye'lqfan a'yu'k'yu. (2) gudiniβε'ifan [pgu...] du''wai

⁵Dr. Gatschet's informant for this version may have been Emmy, who is noted as the informant for a short text on a page immediately preceding in the manuscript.

⁶Mr. Kenoyer insisted on *-lamDJ-* as the root for this verb. It is probable that Dr. Gatschet heard a dialectic alternant root *-labntc-* or *-labntc-*.

⁷Dr. Gatschet's manuscript suggests the form *daDJi'kwiya*.

there. Again they got to the second gully, again they appeared in view. He saw them five times before he reached the forked mountain. He saw there was water. (3) The mist (fog) lifted, he saw his children there at that place on the horn of the Water Being. He motioned with his hand. The children spoke thus, "(We are) different! different! different!" The man wept. He made camp behind (across the river?). (4) The next day the mist lifted again, again the man saw his children. He beckoned with his hand. The children spoke thus, "(We are) different! different! different!" The man wept. He camped five nights. (5) Every day on each day he saw his children. Then finally he saw them no more. So then he went back, he reached home. The man spoke thus, "The Water Being has taken down our children. (6) They live (there), they live at the forked mountain. I saw our children on the horn of the Water Being. All the tree tops (there) are upside down, the trunks of the trees are above."

3. So then again he prepared himself, he made ready, he went to the forked mountain. Perhaps again he dreamed, he seemed to know where his children had been carried. (2) He twisted large hazels, he tied them together, he tied them around his waist, he tied them to a tree. Then he went and swam in the lake. He saw his children on the horn of the Water Being. (3) They were different, they had been changed. Their hair was gone, their bodies were (now) one with two (separate) heads. Then that man (said), "My children! come here!" But

gu'cka gudinih^w'd [pgu...]. G^wε'l-u [G^wε'l-ei] gudiniyu'G [pgu...] wad-u'G'af ayu'k'yu, G^wε'l-u gudiniβe'if'yuk [pgu...]. wa'nfu gut'ci'bilɔnik [pgu...] gudidi'twuk tce'wa'la'qtci mε'f-u. G^w'k guthw^w'd [pgu...] guga'Gdin [pgu...] ma'mpca. (3) Guthi''wei [pgu...] ma'ηqt, Gu'G^wida gu'dinih^w'd [pgu...] du''wai amu'luk^w tce'd-uwa'i. gunga'mpgin [pgu...] di'la'q^w. pa' gu'na'k [pgu...] asi''wei, "di'd'ai! di'd'ai! di'd'ai!" gud-ε'cdaq [pgu...] a'mu'i. gumaha''wei [pgu...] ha'nt'c. (4) me'idj G^wε'l-u guthi''wei ma'ηqt, G^wε'l-u a'mu'i guthw^w'd [pgunhw^w'd] du''wai. gunga'mpgin [pgu...] di'la'q^w. asi''wei pa'a gutna'git [pgu...], "di'd'ai! di'd'ai! di'd'ai!" gudε'cdaq [tgu...] a'mu'i. wa'nfu gumaha''wei [pgu...]. (5) bu'Gulfan a'mpyan di'c-dinwa''an a'mpyan gumhw^w'din [pgunhw^w...] du''wai. pe''ma mu'in'yu wa'ηq gudinh^w'd [pgu...]. pe''ma gum-i'yu [pgu...], gumwu'G [pgu...] tceha'mi. pa' gum-i'ut [pgu...] a'mui, "amu'luk^w ha'nhu'l-i du''wai. (6) dinida'f-utc, tce'wa'la'qtci mε'f-u manida'f-utc. tce'd-uwa'i amu'luk^w humanhw^w'din du''wai. bu'Gulfan a'wa'd-ik mu' ni'ntwaɪ, ha'lBam di'mi'lip a'wa'd-ik."

3. pe''ma nu' gute'n-εtcwu'un [pgu...], gu-bu''yetcwu'un [pgu...], gugu'um tce'wa'la'qtci mε'f-u. nu' e'ikin cutyu'tmei [pgu...], pa'a de'yu'k-in [pde...] ha'l-a yu'f-an gudindink^w'i'yuk [pdin...] du''wai. (2) gugu'mfup [pgu...] ma'mβik wadw^w'f, gut'a'gicnaf [pgutikcnaf], gudi'ptin tce'diça'l, gudi'pda't tce'a'wa'd-ik. pe''ma gud-i't [pgu...] gutk^we'inu [pgu...] tce'ma'mpaɪ. gunhw^w'din [pgun...] du''wai amu'luk^w tce'duwa'i. (3) gunida'i'wan [pgunida'i'wani], gunibu'ntca [pgubu'n...]. du'mpçig guni'm-im [pgu...], gutwa''anyu [pgu...] nika'pya Ge'm ni'm-aɪ. pe''ma gu'ca a'mui, "da''wai! pma'hak [pme'k!]" pa'a gudini'na'git [tgu...], "tci''i

they only said, "I am different! different! different!" (4) So for ten days the man was gone, perhaps dreaming of the Water Being. Early the next day he looked, they were riding on his horn. He dived, he came out of the water.⁸

2. *k'a'm-atc*

1. *DJaqi'lxida* was a Tualatin headman. *DJaqi'lxida*'s son *k'a'm-atc*⁹ was a headman (too). When he became a man he (*DJaqi'lxida*) called the people together (as headman, or in order to discuss the marriage of his son). He went away to *fu'lakin*,¹⁰ he bought (in marriage) the daughter of a headman (there). (2) He paid for her with twenty slaves and ten rifles. Then and there he made his (son's) name good (even higher in class level, through that excellent marriage), his (*k'a'm-atc*'s) name became that of a headman's. He assembled all the *fε'DJ* (the Clackamas Indians), they came to meet together. (3) The (Chinook) salmon were piled high (to give to the Clackamas guests),¹¹ it was brought to where he was (seated), and then he took it, and he spread slices of all of it about. And wherever they arrived they boiled¹² it in the canoes. (4) And now he was a very considerable headman among the Tualatins, his name was great, his name went (far) among the Tualatins. *k'a'm-atc* was a mighty man.

di'D-ai! di'D-ai! di'D-ai!" (4) nu· di-'nfyaf a'mpyan guhu-'fɔit [pɣu...] pɣi-'a-'mui, na'e'ikin gudityu'imi [pɣu...] amu-'luk^w. me'idJ ha'l'wan gudtci'plu-t [tɣudamtc'i...], guca'ηGitcwu'un [tɣu...] tɔɔduwa'i. Gutyu-'G [tɣu...], gutma'b'af [tɣu...].

2.

1. *DJaqi'lxida* *GUd-idJa'mbak atfa'lati*. *DJaqi'lxida* is'ε'β i *k'a'm-atc* *adJa'mbak*. *pε'a* *udbu'ntca* *adJa'ηku* *GUdga'unaf* *abi'yaktcimim*. *GUgu'um* *tcafu'lakin*, *GUDA'l-a-t* *adJa'mbak* *a'n-a*. (2) *GUDA'l-in* *Gε'm-di-'nfya* *a'waq* *nau* *di-'nfya* *asi'q'alala*. *GU'cabε'D* *gumaha'ηG^win* *watε'n-a* *ma'ηk^wit*, *GUbu'ntcε* *da'ηk^wit* *adJa'mbak*. *GUdga'unaf* *BU'gulfan* *afε'DJ*, *Gumanicε'w-u*. (3) *gumGU'fdiyuq* *amu'ya*, *Gumk^wa'dyugdit* *ha'l-a* *GUdIDBi'ND*, *pε''ma* *di'DG^win*, *na'u* *GUdwa'gil* *BU'gulfan*. *na-ha'l-a* *sdi'dniwa'l* *fu'flaf¹²* *ha'mbu*. (4) *nau* *Gw'k* *GumidJa'mbak* *p'u'f-an* *tca'atfa'lati*, *GUdBa'l* *da'ηk^wit*, *GUd'i-i'D* *da'ηk^wit* *tεs'atfa'lati*. *Gumtu'qda'laq* *k'a'm-atc*.

⁸Dr. Frachtenberg notes here: "The story is not finished."

⁹*k'a'm-atc* was the father of Peter Kenoyer, who was probably the informant in this dictation. *k'a'm-atc* was the younger brother of *qa'yaqatc*, the subject of the text following this one. Dr. Gatschet entitled the text, *k'a'm-atc Duwa'fDan*, 'the youth of *k'a'm-atc*.'

¹⁰This is probably The Dalles or rather the Wishram-Wasco villages just east of The Dalles. However, this wife of *k'a'm-atc* may have been a Clackamas. The Tualatins were wont to marry among any of the Chinook speaking peoples from the Clackamas east to the Wishram-Wasco group.

¹¹Dr. Gatschet suggests that the salmon was given for the woman. This is unlikely in an area where the most valuable things such as money dentalia and the finest furs were involved in upperclass marriages with their elaborate exchanges of valuables between families.

¹²Mr. Kenoyer did not recognize this word.

2. If he was told to do something *ka'm-atc* did it. Among the *fε'DJ* (the Clackamas from whom he had taken his wife) was a headman named *gyε'cnu*, he was a great (a wealthy and high class) chief. Now he (this Clackamas headman) sent one good *fε'DJ* (Clackamas) man to tell *ka'm-atc* to kill a shaman man.¹³ (2) Now the (shaman) man was feared, no one could kill the man (because his protecting spirit-power was so strong). So then he (*ka'm-atc*¹⁴) took his lead bullet (or arrow?), and then his father's (*ɔjaqi'lɔida*'s) sister (said to him), "Fix your bullet (or arrow—put some sort of additional and supernatural power or poison on it)." That is what she said to him. (3) And so then he took his bullet (his rifle probably) and he went to the shaman. They met at an oak foot log bridge. He (*ka'm-atc*) said to him, "You proceed (across it) first (ahead of me)." When they got on the water then he (*ka'm-atc*) shot him. (4) Now he cried out (as he fell), "What did you have against me?" "Your sentence (of death) came from *fε'DJ* (from the Clackamas people). I was ordered to whip your heart (to kill you in revenge)." He shot him twice. Then he fixed it (the body) and he came back home. (5) Early the next day he rubbed charcoal on his face, he stood up his *lu'kt*, and he stood up (put on) his feathers, and then he sent out word (of a dance to be given). On the second morning following he went (and) assembled all his tribespeople, they went to where it is named *tcme'w-a*, (to there where) the *fε'DJ* had (already) met (in response to the message he had sent). (6) When he came out into view (from the trail in the woods) they carried his words (sang the song he was singing). When he reached (them) he spoke thus, "I did not just

2. a'g-a gud'u'mppnik ka'm-atc na'u gudbu'n. adja'mbak da'ηk^wt tcεfε'DJ gyε'cnu, waba'l adja'mbak. na'u gud'u'mppin wa'an wats'n-a afε'DJ adja'ηku ka'm-atc dumda'hai apa'laq adja'ηku. (2) na gudni'udigut adja'ηku, wa'ηq e'y-a mugu-da'hai gu'ca-adja'ηku. pε''ma gugu'ηg^win dinu'g, pε''ma gω'k dε'tfat, "ctε'n-an bunu'g." pa' gudni'cin. (3) pε''ma gugu'ηg^win dinu'g gud'i'dug^wit apa'laq. gum-aniba'hantfu tcεme'f abi'l-ηk. pa' gudni'cin, "dji'm-ei cdu'uq." gudiniha'm-i tcεma'mpga pε''ma gut-wa'an. (4) na'u gugu'mtaq, "a'g-a hintci'i'nifai?" "tcεfε'DJ umya'mp buwa'ifin. tci'i him'u'mppnik bumhu'pin dumda'n-aip." gε'f-u gut-wa'an. pε''ma gutε'n-an na'u gume'y-i. (5) me'idj ha'l'wan ha'ndip guyi'fbin dik^wa'l-ak, gu'ya't-un dilu'kt, pε''ma gu'ya't-un didu'l-aip, pε''ma gumcu' du'mha. du'g-af gamime'idj gugu''um guga'unaf bu'gulfan diga'wakil, gudini'yi ha'l-a da'ηk^wit tcεtcε'w-a, gudini'gε'wfut afε'DJ. (6) gudq^wa'lwai nau gudi'tku du'mha.

¹³Dr. Frachtenberg comments: the brother of *gyε'cnu* had died while being cured by this doctor; hence *gyε'cnu* ordered *ka'm-atc* to kill the doctor.

¹⁴Like the Clackamas headman whose brother was supposedly poisoned and murdered by the shaman, *ka'm-atc* was also related as in-law to the deceased; he was therefore one who could be asked by the aggrieved family of the deceased to help in obtaining vengeance against the shaman. It was hoped that *ka'm-atc* had spirit-power strong enough to succeed in shooting the powerful shaman fatally.

kill him (for no good reason), I was told to. The headman named *kɛ'cnu* ordered me to. His heart was sick when his younger brother died" (and so he had demanded my aid in vengeance on the murderer).

3. Now he went everywhere (all over the countryside), he sought slaves (to buy them), and he bought slaves with beaver (hides). He took along money dentalia, he traded what are called money dentalia. At one time he went to *la'qmayuk* (the villages on the Luckiamute River—another tributary of the Willamette) to see his brothers (i.e. his friends there). (2) He took along horses, money dentalia, rifles, blankets, coats, tobacco, powder (gunpowder). He gave them to his brothers (to his Luckiamute River village friends there), he remained five days. His brothers (friends) sought slaves, beavers (their hides), buckskin, tanned hides, otter skins (to give him in return). (3) Then he went back (after) he had disposed (there) of two slaves and many beaver (hides), many buckskins, and tanned hides (and) otter skins. He disposed of (gave in exchange) just as many as his brothers (friends) gave him. He reached his own home. (4) Now this is what he told his brothers (his own people at home), "After so many mornings we will go to *fɛ'dʒ* (to the Clackamas villages) where the headman lives. I will dispose of slaves, beaver hides, buckskins, tanned hides, (and) otter skins. I will get there on the fifth morning. (5) So many will I have for my counting sticks. One boy will be my word (will carry my message). Already they must have assembled." *k'a'm-atc* took five sticks as his counting sticks, early each day the headman (*k'a'm-atc*) threw away one stick, his counting sticks at length were used up.

4. When anyone wanted to obtain a slave, then he (*k'a'm-atc*) would take him. He was not afraid. Should he become angry (presumably at some slave) he would

gudi'twuk pa's gudni'cin, "wa'ŋq ku'nfu gudida'hai. hi'u'mpdnik. kɛ'cnu da'ŋk'wit adja'mbak hu'u'mpdinfai. u-ha'l-afɛ'wit¹⁵ dum-u'pin gupɔ'fɛ'u ta'b'an."

3. na bu'gulfan ha'l:a guma'i'd, gum'u'd a'wa'ɕact, nau ud-a'l:a:t a'wa'ɕact tɕɕe'ipi. gudk'wi'n atci'pin, gudyu'han da'ŋk'wit aɕa'udzan. mi'c gugu'um tɕɕla'qmayuk gudit'ci'blu't diku'nyab. (2) gugu'ŋku *aki'udan*, aɕa'udzan, asi'q'wala, aba'cic'wa, adju'gildjanap, ake'inut, ama'ŋqt. guni'i'd¹⁶ diku'nyab, gubi'nd wa'nfu-a'mpyan. diku'nyab gun'u'd a'wa'ɕa:ct, aɕe'ipi, awi'dji, acdu''lik, ala'tcincan. (3) pɛ''ma gum'e'y:i gumagu' ɕɛ'm-a'wa'ɕa:ct nau ha'l-u aɕe'ipi, ha'l-u awi'dji, nau acdu''lik ala'tcincan. pa'ca hu'l-u gumagu' diku'nyab ganici'd. gugu'm-uk tɕɕdu'm-ai. (4) pɛ''ma pa'c gudni'cin diku'nyap, "pa''-lu'f gam'e'idj dididu'u tɕɕɛ'ɛ'dj dɕɕi'nd adja'mbak. dumgu' a'wa'ɕa:ct, aɕe'ipi, awi'dji, acdu''lik, ala'tcincan. wa'nfu gumime'idj nau didi'd-uk. (5) pa'ca hu'l-u dila'pikiwa. tci'i du'mha wa'an atu'idin. di'l-aq ci'nmadji ɕɛ'wfit." hu'w-an a'wa'd-ik gugu'mku dila'pakiwa k'a'm-atc, bu'gulfan umha'l'wan'yu gudgu'wan wa'an a'wa'd-ik adja'mbak, ɕutwɛ'l-u didila'pakiwa.

4. i'y-a mugu-t'a'bintcwu dumɕɕwi'ndit a'wa'ɕ, na' gud-i'tɕwin. wa'ŋq guya'qladin. di-wa'kanya na gud.la'm-u, gudi'tɕwin a'wa'ɕ, na gudku'bka:t.

¹⁵Dr. Gatschet gives *hu-ha'l-afɛ'wit*.

¹⁶Dr. Gatschet gives *pGuni'di*. Mr. Kenoyer insisted on *GuniDi'tc*.

go inside, take the slave, and cut (slash) him up (at least to produce permanent scars if not to cut off a nose or ears). (2) (Once) he came to *ha'lvam* (to 'up above,' the Santiam River villages), he was seeking slaves, he got to *pi'neifu* (to the Mary's River villages), he sought slaves (there), he got to *alsi'ya* (to villages along the Alsea River on the coastal slope), he was absent for six months. Now they (other peoples) wanted to have them (*ka'm-atc* and his band on this slave party) killed. (3) The strangers (the Siletz Reservation peoples) danced five nights (probably dancing a feud incitement dance). And they (*ka'm-atc* and his people) did not sleep, *ka'm-atc* did not sleep (because on the alert against possible attack). He said to his people thus, "Watch out for yourselves. (Else) pretty soon we may be killed." That is what he said to his brothers (to his comrades). (4) They watched out for themselves (they kept on the lookout). They came back (safely however) from the prairie, they journeyed beside the ocean, here at *dje'l-au* (Grand Ronde) they appeared from the valley. He brought slaves, he brought sea otters, beavers (hides), otter skins. It was August when he got back.

5. *ka'm-atc* had a small body (stature), his older brother *djaçi'lxida*¹⁸ was large of body.

3. *qa'yaqats*

1. He (*qa'yaqats*)¹⁹ was a good man (i.e. he was well-to-do and of upper caste), he had a good heart (he was kindly and hospitable, and so, well thought of). Eagle was his dream-power, and it was not just for nothing (it was not merely a weak and 'common' spirit-power—it was extremely strong).²⁰ He had property, he kept slaves, he kept many horses, he kept numbers of cattle. (2) His wives

(2) *tcha'lvam* *cutwu'g*, *gut'u'd* *a'wa'gact*, *tcepi'neifu* *cutwu'g*, *gut'u'd* *a'wa'gact*, *tca'alsi'ya* *cutwu'g*, *da'fuf* *adw'B* *guhufdit*. *na* *gudinita'mdju* *duminihe''liyuk*. (3) *wa'nfu* *awi'fyu* *gu'ya'd* *aye'l'w* *a'a'uda*. *na* *wa'ηq* *guniwe'if*, *ka'm-atc* *wa'ηq* *guwe'idit*. *pa''* *gunihi'u'nan* *diga'wakil*, "Biyu'dip *dehi'k'wan*. *e'ikin* *di'c* *didihe''liyuk*." *pa''* *gudni'cin* *diku'niyab*. (4) *guniyu'dib* *dinihi'k'wan*. *gudinime'y-i* *tcabila'g'wayu*, *gunila'g* *uni-f* *ami'l'aq*, *he'ska* *tcadje'l-au* *gumanq'wa'lwai*. *gutk'u'hin* *a'wa'gact*, *gutk'u'hin* *ma'ndip*, *age'ipi*, *ala'djincan*. *gudi'kwop*¹⁷ *gudi'dwuk*.

5. *ka'm-atc* *gudi't'saq* *dika'bya*, *bi'k'wak* *djaçi'lxida* *gudba'l* *dika'pya*.

3.

1. *gute'n-a* *adja'ηku*, *gute'n-a* *dumhu'pin*. *at'ci'n-un* *gudyu'imi*, *nau* *gudwa'ηq* *ku'nfu*. *gud'a'gfayap*, *gulu''nan* *a'wa'gact*, *culu''nan* *ha'l-u* *aki'utan*, *gulu''nan* *ha'l-u* *amu'cmuc*. (2) *gudge'm* *dibu'm'ik*. *wa''an* *abu'm'ik* *gud'a'l'in*

¹⁷Dr. Gatschet gives *kwop* as a month about August.

¹⁸This is probably a slip of the tongue, since it is his father's name, not his brother's.

¹⁹He was the only and the older brother of *ka'm-atc*, the father of Peter Kenoyer, who probably dictated this text. Dr. Frachtenberg says that *qa'yaqats* was the last formal headman among the survivors of the Tualatin villages.

²⁰Eagle spirit-power gave good luck, wealth, long life, and ability to find and succeed with almost anything.

were two. One wife he bought for twenty horses and five slaves.²¹ Now when he desired another he bought her with ten horses. And each year he presented additional gifts, perhaps four horses (in all?). (3) (His) father-in-law, and his brother-in-law, and sister-in-law, and his mother-in-law received his gifts.²² As long as he lived at that place he paid for Kemkid's mother (Emmy).²³ And Kemkid's mother cost many horses. (4) Then he had (not as wife) one (other) woman (named *ci'm-ig^walk*, a female relative whom he brought up as if she were his own daughter) who was bought (in marriage) by one good (well-to-do and upper caste) man, a headman. He paid twenty horses for her. Such were his (*qa'yaqatc*'s) circumstances (way of life, actions, troubles?). From that (from the money which he received for his adopted daughter *ci'm-ig^walk*) he became a good (i.e. a well-to-do) man, and he continually obtained horses, slaves, from this one woman (from her several husbands). (5) That woman had gotten very nice (i.e. well-to-do) husbands. She was his relative, (and) he raised (her), *ci'm-ig^walk*. Now the five (successive) husbands (of hers) took ill (they died in turn, perhaps because she had some evil spirit-power which killed them), so that that many were the (putative) brothers-in-law (from the English point of view, sons-in-law) of *qa'yaqatc*. (6) It was no long time after that that *ci'm-ig^walk* (herself) died. They (her deceased husbands' relatives) had all given him (*qa'yaqatc*) horses, (and) slaves. (While) he himself had paid out (to them) money, horses, blankets, (and) rifles (which) he had given to all his (putative) brothers-in-law (and their relatives).

Ge'm-di-nfyaf *aki'udan* nau hu'w'an a'wa'gact. pe''ma wa'an-yu gu'a'bindju gud'a'li:n di-nfyaf *aki'udan*. nau bu'gulfan a'mi't'cu gud'a'lfali:d guheyi didu'nhyi, e'ikin ta'b *aki'udin*. (3) ba'n-ak, nau dime'uf, nau wa'kwak, nau didu'tyu gunic'w'nhin didu'nhyi. pa'c-luf gudidbi'nd tca'a'n-u gud'a'li:n ke'mkid di'e'n-um. na²⁴ hu'l-u *aki'udin* lu'bubdin ake'mkid di'e'n-um. (4) nau go'k guga'djidyugditi wa'an-abu'm-ik wate'n-a adja'ηku, adja'mbak. Ge'm-di-nfyaf *aki'udin* gud'a'li:n. pa'c-guma'nhyu dida'lcubdin. gu'cabε:d²⁵ gumbu'ntca wate'n-a adja'ηku, nau e'idnu gumg'w'nhin *aki'udin*, a'wa'gact, tca'wa'an abu'm-ik. (5) na gu'ca-abu'm-ik gug'w'nhin wawa'ndjadin asba'q'a. ge'd-ak duwa'ndjubdin, gudpo''sin, ci'm-ig^walk. na hu'w'an asba'q'a guni-he'ilantbat, na pa'c hu''lu gudidme'ufyap go'k qa'ya'qadz. (6) na wa'ηq he'tuf gidefu'u ci'mi-g^walk. bu'gulfan gunidi'diti go'k *aki'udin*, a'wa'gact. go'k gudyi'huhun ada'la, *aki'udin*, ap'a'cicg^wa, asi'q'lala bunidi'diti bu'gulfan

²¹Dr. Gatschet notes that his informant Dave *ye'togawa* says that the first payment was five horses, and that later instalments of one or two horses a year were paid. Further, that only one not five slaves were given.

²²Dr. Frachtenberg writes here: "The Atfalati, like the other tribes of this region, were in the habit of making additional presents, each year, to the families of their wives."

²³Apparently Kemkid, who was one of Dr. Gatschet's informants, was a son of *qa'yaqatc*. Mr. Kenoyer could not pronounce this name with assurance.

²⁴*na* may be a dialect alternant for Mr. Kenoyer's *nau*, 'and.' However, where Dr. Gatschet records *na* Mr. Kenoyer prefers *pe''ma*, 'and then.' In a number of instances Mr. Kenoyer so strongly insisted on *pe''ma* that I replaced *na* with it. This may have been an unjustifiable changing from the form used by Dr. Gatschet's informant. It may be that several synonymous connectives were employed by the Tualatins, much as in English where one speaker may use "well," "well then," "so," in places where another speaker uses "and then" more frequently.

²⁵Dr. Gatschet writes *Gu'cabε:Di*, a form which is not used by Mr. Kenoyer.

(7) And too he had liked all his brothers-in-law. They likewise liked him, because *qa'yaqatc* was a good (a very well-to-do and upper caste as well as kindly) man. And he was a big (a very wealthy and upper caste) man, his name was that of a headman.

2. Now when an American wanted his (*qa'yaqatc*'s) place where he was staying, then they contested over it. One American (named McCloud) who was a bad person had built his house where he (*qa'yaqatc*) had named (claimed) his place (land). "It is my own place, McCloud. (2) Your house should not be built (here). It is my own site. Do you not hear (understand me), McCloud? I have not wanted you to build your house (here). Stop it! (Or else) I will tear down your house." Now then the next day he went away. (3) He came back (after two days) with (his friend) *cu'yabi*. This is what he (*qa'yaqatc*) said to him (to his friend). "We will tear down the bad American's house. He does not listen." "All right," so *cu'yabi* said. (4) "Very good. Let us be stingy with this prairie (let us not give it away so cheaply). This hollow (this valley) is good for our horses, for our cattle to eat (to pasture in)." Early the next day *qa'yaqatc* (and) *cu'yabi* went away, they arrived, (and) he (*qa'yaqatc*) said (to McCloud), "McCloud, you are very much lacking in hearing. (5) I told you thus, you are not to make your house (here)!" "Be still! *qa'yaqatc*!" "I shall never be still. I do not fear you. *cu'yabi*! Come! I will tear the house down myself." So then they tore down the log house, he and *cu'yabi* tore down the house. (6) McCloud spoke thus, "Tomorrow you will hear something nice! You will be taken in irons because of tearing down my house." "That will be all right. I do not fear you," replied *qa'yaqats*. Now then *qa'yaqats* and *cu'yabi* tore down his house. (7) They

dime'ufyab. (7) na gunita' bintewu bu'gulfan dime'ufyab. gi'n-uk-yu. gunita'm-dju Gw'k, bu'ntmu qa'yaqadz gute'n'a adja'ηku. na Gw'k gumba'l adja'ηku, adja'mbak guda'ηk^wit.

2. na aba'cdin gididinta' bintewu Gw'k du'n-u ha'l'a gidibi'nd, na guniwa'-qnifla-d. wa'an aba'cdin waga'sg cutya't-un du'm'ai ha'l'a Gw'k gidik'w-u'nin du'n-u. "tc'i'i de'n-u, (E.)McCloud. (2) wa'ηq hi'ndum ya't-un bu'm'ai. tci'i de'n-u. wa'ηq humga'ppin, (E.)McCloud? wa'ηq tci'i git'a'mdju ma'ha hindum ya'twan bu'm'ai. cl'e'l'u! ditwa'twa-t bu'm'ai." pe''ma gudid'i'd du'g'af a'mpyan. (3) gunihu'd-ei cu'yabi. pa'' gutni'cin. "di'cdidwa'twa-t du'm'ai waga'sg aba'cdin. guw-a'' du'ηqda." "Gu'cwi," cu'yabi pa'' gudna'gat. (4) "me'f'an te'n'a. tcidiga'nidi ha'ska ha'l'yu. ha'ska wa'wa't'cit te'n'a diki'udin dimu'cmuc duminik'we'inu." me'idj ha'l'wan na pe''ma gudini'yi qa'yaqats cu'yabi, gudiniwa'l, pa'' gudni'cin, "(E.)McCloud, me'f'an ma'ha wa' bu'qda. (5) tci'i pa'c tcuhi'ufup, wa'ηq hi'ndum bu'n bu'm'ai!" "cyu'm-ui! qa'yaqats!" "wa'ηq-laf tci'i micidyu'm-ui. wa'ηq tci'i gini'udidjuf. cu'yabi! cma'k tci'i-ditwa'twa-t ha'm-i." pe''ma gudiniwa'twa-t ma'n-ip ha'm-i, pe''ma gudiniwa'twa-t ha'm-i cu'yabimak. (6) (E.)McCloud pa'' gudna'git, "me'idj ma'ha daqa'pt wate'n-a-a'g'a! atsg'w'a'funt de'gu'ηg'w'in hi'n-amb wa'twa-t tci'i-daha'm-i." "mu'ηgin da'mbu. wa'ηq gini'udidjuf," gud.la'djiftu qa'yaqats. pe''ma qa'yaqats nau cu'yabi gudiniwa'twa-t du'm'ai. (7) gudiniye'ld-in diqi'sdan.

took away the axe (of McCloud's). So then the American went away, he travelled all night to *du'lik* (Oregon City). He told about it to the (white) headmen (there). He spoke thus, "*qa'yaqats* wanted to kill me, and *cu'yabi* too." (8) Early the next day two (white) headmen came, to take *cu'yabi* and *qa'yaqats*. The two Americans arrived. "Hurry up, *qa'yaqats* and *cu'yabi*! You go back to *cu'nbalyu* (Hillsboro, Oregon)!" "What have I done?" (9) "It is because you wanted to kill McCloud, because you tore down his house. So therefore I was sent (here). No matter what your heart (what you may think of it) and (what) *cu'yabi* (may think), I will take you (away) today." (Said) *qa'yaqats*, "All right. Let us go." (10) *cu'yapi* (said), "My heart is satisfied about it. Let us go." They were taken to *cu'nbalyu* (Hillsboro), they were tried (given a hearing), they were put in the bad house (in the jail). Early the next day they were again tried (the hearing continued). *qa'yaqats* spoke as follows, "He stole my land. And I told him, Do not make your house on my land, McCloud. (11) McCloud did not want to listen, so I did tear down his house." The (white) headman spoke thus, "Let him go. The next time you will get a very strong (big) trial, McCloud! You leave the people (the Indians) alone!" They released them. (12) The (white) headman spoke thus (to *qa'yaqats*), "*qa'yaqats*, you are to pay two hundred dollars." "All right. I will pay four horses." "Very good!" He was released. "Go along! Go back home! (13) McCloud! You watch out! Do not take the people's (the Indians') land. *qa'yaqats* is their headman. Probably (maybe) if you let them alone, the people (the Indians) will never do anything to you. They are all right. They are stingy with their land (they are reluctant to give it away cheaply)."²⁶

pe''ma gudidi'tyi aba'cdin, gudidi'i'd tcadu'lik awi'fya-wi. pa'c-gudni'cin adja'mbaguct. pa'' gudna'gat, "qa'yaqats ta'bindju dumda'n-aif, gu'yabi'ma'gi." (8) me'idj ha'l'wan gunima'a ge'm adja'mbaguct, gun'mu'y-uk gu'yabi qa'yaqatsmak. guniwa'l ge'm aba'cdin. "pcgu'fitcnin, qa'yaqats nau gu'yabi! pcyi-' tcagu'nbalyu!" "a'g-a tci'i gumhi'u'nai?" (9) "ma'ha hi'mpgu ta'bintcwu (E.) McCloud hindumda'hai, himpgu wa'twa-t du'm-ai. na gu'sa tci'i him'u'mpdnik. ma'ha bumu'pin nau gu'yabi, tci'i dumtk'wa'f-i he'ca-wei-a'mpyan." qa'yaqats, "gu'swi. tcid-omega." (10) gu'yapi, "mu'ngin demhu'pin. tcid-omega." gudiniwu'gyuk tcegu'nbalyu, gundinidja'fwayuk, gunmu'yuk daqa'sq ha'm-i. me'idj ha'l'wan gwe'lyu gundinidja'fwayuk. qa'yaqats pa'' gudna'gat, "humla'tswa-t da'n-u. na pa'' humhi'u'nan, wa'ng hi'n-um bu'n bu'm-ai tcada'n-i, (E.) McCloud. (11) McCloud wa'ng ci-ta'bintcwu dumga'pt, pa'' gudwa'twa-t du'm-ai." adja'mbak pa'c gudna'gat, "pm-a'n-i. duga'f-u pu'f-an dabi'bg'in wada'lqdaqu adja'fwan dyuk, McCloud! cnile'fgabni ame'nmi!" gunima'ngi. (12) pa'c gudna'k adja'mbaguct, "qa'yaqats, ge'm-du'mpi aba'la deD-imu'w-alt!" "Gu'cwi. ts'B aki'udin tci'i didwa'lt." "Gu'cwi te'n-a!" gutma'ngi. "pcdja'keda! pcyi'!" (13) (E.) McCloud! cni'u'dnic'wan! wa'ng hi'ndum ni'ye'ldin ame'nmi ni'n-u. qa'yaqats nidja'mbak. e'ikin ma'ha mingin le'fgabni, wa'ng-lu'fu mu'gun hi'u'nanbui ame'nmi. niwa'ndja-f. gi'n-uk ni'n-u dumga'n-id."

²⁶Dr. Gatschet says, "This land of *qa'yaqats* was a prairie north of Wappato Lake, close by its beach."

3. The Americans (troops) arrived.²⁷ They spoke as follows, "qa'yaqats! Now we will give you quantities of money, (and) all sorts of things. So then you will not be poor. All your tribespeople will be just like Americans. (2) You will be given everything (property such as), cattle, horses, wagons, blankets, breeches, hats, coats, overcoats, quantities of flour, sugar, coffee. You will be given food for five years. (3) The Americans will watch over you. They will make your fences. They will plough your land. They will fence your land. They will make your house. They will build a hammer house (a blacksmith shop). A man will come who knows how to make all sorts of things (a blacksmith). (4) He will fix your wagon for you if it should break. He will make the handle of your ground breaker (your plow). He will just fix it (at cost). The great headman (the government of the United States—symbolized in the President) will pay for it. Whatever you may desire, he will make it. (5) A trading house (a store) will be built. You may obtain (there) whatever you wish. An iron house (a blacksmith shop) will be erected, to repair what has gotten spoiled. Whatever sort of iron thing you may want, you will not have to pay for it. There will be erected a paper (book) house (i.e. a school building). (6) Your children will speak (read from) the paper (book). That is the way they will do like Americans. Twenty acres (will be given to) each person (Indian), and as long as you remain on the place, then it will be your own place. The great headman (the United States and its President) will give it to you to be your own place. (7) After twenty years the (last) payment for your place will cease, and then no one will (be necessary to) watch over you. You will take care of your own heart (you will then be no longer a government ward). That is how you will be (then) just like an American." (Now qa'yaqats

3. aba'cdin gunitwa'l. pa'' gunidni'cin, "qa'yaqats! pe''ma tci'didi'd up ha'l'u. ada'la, bu'Gulfan a'Gfan. wa'ηq hi'ndumba'fintcwu. ma'ha bu'Gulfan buga'wakil pa'' ginihi'u pa''wew aba'cdin. (2) bu'Gulfan a'Gfan gumla'm, amu'cmuc, aki'udan, atci'ctcik, aba'cicg^wa, alumalu''un, amhu'yuc, adju'gildjnap, aga'bu, ha'l'u asa'blil, acu'ga, agw'fi. wa'nfu ami't'cu di'u'gyugut. (3) aba'cdin gini'u'dinibug^wan. ginibu'n buya'qdi. giniga'G-in bu'n'u. giniya'qdad bu'n'u. bu'm'ai ginibu'n. gini'ya't di'l'kfunt du'm'ai. gitgu''um adja'ηku wa'yu'k-un bu'Gulfan-a'Gfan gibunhin. (4) gibun'dibub bitci'ktcik gamt'ci'bu. buka'kt ha'ηklu-p du'mpi na'u gibunhin. ku'nfu gibunhin. waba'l adja'mbak gida'bnid. a'G-a ma'ha hinta' bintcwu, nau gibunhin. (5) gi'ya't awu'f-u du'm'ai. ma'ha damwu'hin a'G-a hinta' bintcwu. adi'l'kfunt du'm'ai gima'ya'd, gamte'nyaqut gumaqa'sqadin. a''wew a'G-a atcg^wa'f-unt hinta' bintcwu, nau wa'ηq ma'ha hi'ndum da'bnid. gi'ya'd abi'ba du'm'ai. (6) pu''wai gid-ini'u'duda abi'ba. pa'' ginihi'u bi-aba'cdin. gε'm-di'nfyā (E.)acre wa'nadin a'm-im, nau pa'cku-lu'f hindidbi'nd tεsbu'n-u, nau ma'ha gibun'u. waba'l adja'mbak gidi'd up ma'ha dumpu'n-u. (7) gε'm-di'nfyā ami't'cu nau gitwe'l-u pu'n-u

²⁷Dr. Frachtenberg says, "The incidents related in the following pages took place several years later and refer to the conversations held between Joel Palmer, the Superintendent of Indian Affairs, and the several head-chiefs of the Kalapuya bands relative to the promulgation of a treaty between the United States and these Indians. That treaty was concluded at Dayton, Oregon, in 1855 and proclaimed several months later. qa'yaqats was one of the signers."

said to his Tualatin people,) "Now we are going to throw away (sell, dispose of) our land. What does your heart (what do you think of that?), (my) fellow people?" (8) "The Americans will never leave us alone. Let us not concern our hearts (let us not worry and be in opposition to what they desire of us). Let us throw away (let us dispose of) our land. Let us beg just for the *tcɛ'l-u* (Grand Ronde, Oregon) land. We will take *tcɛ'l-u*. It will be just the same (as what we now have), we will make it our own place. (9) It will be all right for us to throw (dispose of) our (present) land. The *tcɛ'l-u* land is really all right."²⁸ Now then *q̄a'yaq̄ats* spoke thus, this is what he said to General Palmer, "Very well, General Palmer. Now I herewith give you my land." General Palmer spoke thus, "You are to remain on your land here for three (more) years, and then I will take you to *tcɛ'l-u* (to Grand Ronde). (10) That will be your land for all time. For twenty years I will give you cattle, horses, money, rifles, blankets, overcoats, everything (all the personal property) you may desire." "Very well. We will take your word. You are a good man, Palmer. Take care of us!" (11) "Sure! You will receive everything of the things I have told you here." *q̄a'yaq̄ats* said, "Very well. That is how I say it is good. I am pleased at heart. And so I do say that again." *yɛ'tcgawa* (who was interpreter, said,) "Very well. I have nothing (further) to say (to add). (12) I (merely) interpret his words, and so I have (only) to say that his words are all right." *q̄a'yaq̄ats* and *çali'djadaɣ* (and) their tribesfolk were all saying like that, "Very well then!" Then *yɛ'tcgawa* spoke thus, "I (only) translate your words. (13) I can hear (understand) the Americans' words, and I can translate your words (for them). And what you say is to me very good. I stand to the

dilu'β, nau wa'ηq e'y-a gam'u·'dnibuic^wan. ma'ha da'u·'dnig^wan bumhu·'pin. pa'' dama'nhiu pe'i-aba'cdin." "pe''ma tcidigu' tu'n-u. a'm-hiut dim-u·'pin, ga'wakil?" (8) "wa'ηq-lu'f gamnima'nfu aba'cdin. mu'ηgin dumhu·'pin. tci'dɛgu' tu'n-u. tci'dɛ'u'mpa-t tɛtɛɛ'l-u-wi a'n-u. di'cdig^wi'n tɛtɛɛ'l-u. mapu'yu, di'cdibu'n tu'n-u. (9) gu'cwi tci'dɛgu' tu'n-u. humtɛ'n-a tɛtɛɛ'l-u-wi a'n-u." pe''ma pa''-gudna'git q̄a'yaq̄ats, pa'' gudni'cin (E.)General Palmer, "tɛ'n-a, General Palmer. pe''a tci''i di'd-up da'n-u." General Palmer pa'' gudna'git, "pci'nfu ami't'cu. hɛ'ca dambi'nd tɛɛbu'n-u, pe''ma dik'wa'f-up tɛɛdjɛ'l-u. (10) gu'ca ma'ha mu'inu gambu'n-u. ɛɛ'm-di'nfya ami't'cu. di'di'd-up amu'smus, aki'udin, ada'la, asi'q̄'alala, aba'cicc^wa, aga'bu, bu'gulfan a'ɣfan hi'nt ta'bintcu." "gu'cwi. tci''icdig^win bu'mha. hi'ndjitɛ'n-a adja'ηku ma'ha, (E.)Palmer. dɛ'u·'dnifig^wan!" (11) "nu'c! bu'gulfan a'ɣfan dupg^wi'nhin hɛ'ca tci''i a'g-a gidɛni'cin tɛma'ha." q̄a'yaq̄ats na'git, "gu'cwi. tci''i pa'c tci'na'git gu'cwi. mu'ηgin dem-u·'p̄ tci''i. nau pe's-yu. tcidna'git." yɛ'tcgawa, "gu'cwi. wa'ηq tci''i a'g-a migidni'cin. (12) tci''i tcihɛ'g^win du'mha, nau pa'' tcidna'git mu'ηgin du'mha." q̄a'yaq̄ats nau çali'djadaɣ niga'wakil bu'gulfan pa'' nina'kfi, "gu'cwi!" pe''ma yɛ'tcgawa pa'' gudna'git, "tci''i tcihɛ'g^win di'mha. (13) tci''i migidçap̄din aba'cdin ni'mha, nau micithɛ'g^win di'mha. nau a'g-a mi'd-i hintcipni'c-in tɛ'n-a

²⁸Dr. Frachtenberg writes in a footnote, "At the time these conversations were held the Kalapuya Indians were scattered all over the Willamette valley which region they claimed as their possessions."

rear, though able to translate your words, and since you are satisfied at that, my words are all right." "What we have done is a good thing. And now when will we be given food?" "Next moon (month) we will be given all (various) things." (14) "When will we be given our own horses?" Palmer spoke thus, "Perhaps it will be two Sundays, and you will receive three horses. One horse, you, *qa'yaqatc*, will receive. One horse, you, *çali'djadaç*, will receive. (15) One horse, you, *yε'tcgawa*, will receive. You will get the horses in two weeks." "Very well." And so then they obtained the horses, three horses. The three headmen divided them up one apiece.

4. *yε'tcgawa* wanted to go above (the others), he took the one he wanted. "*qa'yaqats* did not want to give it to me, and so I will kill him." There was an old man named *wa'ηxpα* who brought (to *qa'yaqats*) the news (of the threat made by *yε'tcgawa*). (2) "That is how *yε'tcgawa* said he would surely kill you." (*qa'yaqats* said,) "I say this. Pretty soon now you must kill *yε'tcgawa*, you, *wa'ηxpα*, and *ci'lik^wa*. I give the two of you my word (order) that you kill him." "Very well. *yε'tcgawa* is very bad. (3) And if you do not kill him, he will perhaps assuredly kill you. So we will kill him pretty soon. We will lie in wait in the thickets along the trail." Now then (some time later while in the sweat-house) one man (George) spoke thus (to *yε'tcgawa*), "How long before you quit sweating? It has become dark, so let us go back home." (4) Now then *yε'tcgawa* became suspicious, he had a bad feeling (foreboding ill to himself). As he went along through the woods he watched all around. He was in extreme fear. And they (the headmen) went home (too). As he (*yε'tcgawa*) went home one man accompanied him, the man walked by his side. (5) They got to where *ci'lik^wa* and *wa'ηxpα* were waiting. It was hard to do (because of) the one man (who) walked

tcetci'ibε-D. hu'buN tcumba'bit, micithe'G^widi di'mha, nau pε'a hintcidupla'-'tcidfu, mu'ηcin da'mha." "tε'n-a a'G-a cdiBu'n. na lu'fu didi'u'kyu:k?" "wa'ndai adω'B did-i'la'm bu'gulfan a'cfan." (14) "lu'fu did-iG^wi'n su'd-u diki'udin?" (E.) Palmer pa' gudna'git, "e'ikin Ge'f-u gamca'ndi, nau dabi'BG^win hu'pcin aki'udin. wa'an aki'udin, ma'ha, qa'yaqatc, digu'ηG^win. wa'an-aki'udin, ma'ha, çali'djadaç, digu'ηG^win. (15) wa'an-aki'udin, ma'ha, yε'tcgawa, digu'ηG^win. Ge'f-u gamca'ndi dabi'BG^win aki'udin." "Gu'cwi." pε'ma guniG^wi'n aki'udin, hu'pcin aki'udin. guniqa'lqba-t didipci'n'wi adja'mbaguct.

4. *yε'tcgawa* gut'a'mdju ha'lbam dumya'a, G^w'k dumya'G^win a'wεw gut'a'mdju. "qa'yaqats wa'ηq gamta'bindju dumdi'd-at, nau tci'i dida'hai." wayu'huyu du'ηk^wit wa'ηxpα giwu'gyit a'la'βfik. (2) "pa" gudni'cin yε'tcgawa gida'n-aip nu'c." "tci'i pa'c tci'na'git. di's didupda'hai yε'tcgawa, ma'ha, wa'ηxpα, nau ci'lik^wa. Ge'm mi'd-i tci'i di'd-i da'mha didupda'hai." "Gu'cwi. me'fan qa'sçi: yε'tcgawa. (3) nau wa'ηq hi'n-umda'hai, e'ikin nu'c gid-a'n-aip. na di'c didida'hai. didiyu'w-u-t tεçGu'n tçeyu'lpyu." na wa'an adja'ηku pa' gudna'git, "lu'fulu hindda'hal Gu'dupfin? umhu'wi, pε'a djicdi'yi." (4) pε'ma yε'tcgawa gud.ca'u, gud.ci'xuxui. gutG^wε'lcc^watcuwi gudi'i'd tçeyu'lpyu. me'fan gutya'qladin. pε'ma guni'yi. gugu'myi gunhu'iduf wa'an-adja'ηku, gundja'minfict a'mu'i. (5) gudiniwa'l ha'l-a gudinida'f-utc ci'lik^wa nau wa'ηxpα. gumga'cit wa'an-adja'ηku gundja'minfict.

by his side. But when they had gone some distance beyond, *wa'nxpa* shot him (with a rifle). *ye'tcgawa* ran. *ci'lik^wa* again shot him, he hit his leg. (6) (But) he fled, they could never shoot him. *ye'tcgawa* went on to Palmer's house, he remained perhaps two weeks. Palmer sent one man (to order) *qa'yaqats* and all his tribesfolk to come. That one man arrived, he spoke as follows, "You, *qa'yaqats*, come, and your fellowpeople. He (General Palmer) will have things to say to you." (7) "Very well. We will go tomorrow. Do not fear. Maybe Palmer will do something to me. So only watch me, listen to what he says, and to what I tell him. Early tomorrow we will go to *tq^w'l-du'm'ai* ('crane's house'—at Dayton, Oregon, where General Palmer was stationed)." (8) Now then they got to Palmer's house. *ye'tcgawa* was staying (there). "How do you do! *qa'yaqats*. Why did you blame *ye'tcgawa*, to desire to make a dead person of him?" "Not just for nothing. He wanted to kill me. (9) He threatened to kill me. And so I was frightened. I was told as follows, *ye'tcgawa* wants to kill you, he is blaming you because of a horse. He wanted to get them all (all three horses). I did not want to give them. (10) So therefore he became angry. One man heard him speak thus, Pretty soon I will kill *qa'yaqats*. I heard that kind of talk, (so then) I said as follows to *wa'nxpa* and *ci'lik^wa*, Kill him soon! (11) If that be your heart, *ci'lik^wa* and *wa'nxpa* said thus, Soon we will kill him." Now then they made up, *qa'yaqats* and *gali'djadax* and *wa'nxpa* and *ci'lik^wa* and *ye'tcgawa*. They all made up. "Very well. Now it is good," thus Palmer said.

5. Now then Palmer took all the people (the Indians) to *dja'l'u* (Grand Ronde). And then the people lived there at *dja'l'u*. *qa'yaqats* had become the

na la'gai gudini'i'f, gudpu'qdin wa'nxpa. gutmi'ndjis ye'tcgawa. ci'lik^wa g^we'l'u gudpu'qdin, d^w'f gutwa'an. (6) gudmi'nac^wit, wa'ng-lu'fu muguntwa'an. ye'tcgawa gud'i'd (E.)Palmer tcadu'm'ai, gumabi'nd e'ikin g^ef'u aca'ndi. (E.)Palmer gut'u'mhi wa'an adja'ngku qa'yaqats ginma'a bu'gulfan diga'wakil. gugu'm-uk wa'an adja'ngku, pa" gudni'cin, "ma'ha, qa'yaqats, dugu"um, nau buga'wakil. a'g-a gini'c-in t^emi'd-i^e-d." (7) "Gu'cwi. me'idj didu'u. wa'ng hindumpya'qlaf. e'ikin tci'i a'g-a dihi'u'nifai (E.)Palmer. na ku'nfu. dup^t'ci'biltcfan, dupwa'ndiqda a'g-a gudni'cin, nau tci'i a'g-a gudni'cin. ha'lwan me'idj didu'u tcatq^w'l-du'm'ai." (8) pe''ma gudniwa'l (E.)Palmer tcadu'm'ai. ye'tcgawa gumabi'nd. "ga'bai! qa'yaqats. a'g-a ma'ha gud'e'ini ye'tcgawa, himp^guta'mdju a''ws hi'ndambun?" "wa'ng ku'nfu. gut'a'mdju dumda'n-aif. (9) g^w'k hua'nkinfan dumda'n-aif. na tci'i gutya'gil. pa" hin-a'gut, ye'tcgawa ta'mdju da'mda'n-aip, dum'e'inabui aki'udin. ta'mdju g^w'k bu'gulfan dumya'g^win. wa'ng tci'i guta'mdju dumya't. (10) gu'ca-wi-e'inab^wid. wa'an adja'ngku huca'p^din g^w'k pa" guthi'ut, qa'yaqats di'c did'a'hai. tci'i himca'p^d pe'c-aws'w ha'mha, pa" hini'cin tcawa'nxpa nau ci'lik^wa, d^edupda'hai di'c! (11) mu'ngin dumhu'pin, ci'lik^wa nau wa'nxpa pa" gudna'k, di'c didida'hai." pe''ma gunits'n-an cu'dwidi, qa'yaqats nau gali'djadax nau wa'nxpa nau ci'lik^wa nau ye'tcgawa. bu'gulfan gudnits'n-an cu'dwidi. "Gu'cwi. pe''ma te'n-a," (E.)Palmer pa" gudna'git.

5. pe''ma (E.)Palmer gud'i'tku bu'gulfan ame'nmi t^edja'l'u. pe''ma ame'nmi gu'cabe'd t^edja'l'u manda'f-utc. qa'yaqats gudbu'ntca atfa'lati nidja'mbak pdi-wu'k

headman of the Tualatins when the people reached their place (at Grand Ronde). When they got there, Palmer said as follows to the people (probably to all the Oregon Athabaskans, Molales, Clackamas, and various Kalapuya bands herded there), "Tomorrow assemble, to make one big headman the headman (of all the Indian residents of Grand Ronde Reservation)." (2) "Very well," all the people said that. They came together. Palmer said as follows, "Vote, and whoever receives a great many (the majority), then that one will be the headman (of all the Grand Ronde Indians)." They took (nominated) Sam (probably a Rogue River Athabaskan or Shastan). (3) "q̄a'yaq̄ats and Sam are running (for the office of head chief). And the one who wins, (who receives) many (the majority of the) men, will get it, and will be our headman here." q̄a'yaq̄ats won, so he was our headman (at Grand Ronde).

6. He died at the people's place at *DJa'l-u*, the Americans call it Grand Ronde, perhaps fifteen years ago (it was in July, 1864). He was not a very old man when he died, maybe (he was) sixty years of age. (2) And maybe (probably) the cause of his death was that bad people, shamans, shot him with poison. (He left) one yoke of oxen, two female cattle (cows), two female horses (mares), one colt, one small cattle (calf), and ten hogs, and two slaves (Modoc Indians they were) named Lukwa and Chamberlain, (and) maybe one hundred bushels of wheat, (3) his one American made house, perhaps sixty acres unmeasured (unsurveyed), one hundred and fifty apple (trees), the apple trees are still standing there (in 1877). All of his place he left to his wife and children. He (in addition) left a hundred dollars.

7. I (Peter q̄i'nai) myself remained at his house. I was a relative of the old man. I spread about by hand (I sowed) the wheat, I stood up (I planted) apple trees, and I erected a small double roomed house, outside here (near where I live

ame'nmi t̄c̄ni'n-u. gudiniwa'l h̄c̄cab̄e'd, (E.)Palmer pa' gudni'cin ame'nmi, "me'indj dup̄c̄e'w-u, duv-u'n didja'mbak wa'an waba'l adja'mbak." (2) "Gu'cwi," bu'gulfan ame'nmi pa' gudna'git. gunic̄e'w-u. (E.)Palmer pa' gudni'cin, "dupvote(E.), na e'y-a ha'l-u gi-c̄w'i'n, nau gu'ca gumidja'mbak." gunic̄e'i'n (E.)Sam. (3) "q̄a'yaq̄ats nau (E.)Sam gunima'ntfi. na' e'y-a gi-du'l-u, ha'l-u acba'k̄wa, gi-c̄w'i'n, na' gidu-dja'mbak h̄c̄cab̄e'd." gud-u'l-u q̄a'yaq̄ats, p̄e' c̄w'k gud-u-dja'mbak.

6. Gufu'u ame'nmi t̄c̄ni'n-u t̄c̄dja'l-u, aba'c̄din nik̄u'ndnin t̄caGrand Ronde(E.), e'ikin di'nfyā-nau-hu'wan ami't'cu. wa'ηq m̄e'fan guyu'huyu gididfu'u, e'ikin da'f-di'nfyā dimi't'cu. (2) na e'ikin waqa'cdjan ame'nmi, apa'liq̄af, guni'ma'p̄na-d. wa'an diyoke(E.) amu'cmuc, c̄e'm wabu'm'ik amu'cmuc, c̄e'm wabu'm'ik aki'udin, wa'an atq̄a'i,^{28a} wa'an di'nt'cit amu'cmuc, nau di'nfyā agu'cu, nau c̄e'm a'wa'c̄act ni'ηk̄it lu'k̄wa nau t̄ci'mb̄elin, e'ikin wa'an du'm̄pi ta'multc̄ asa'b̄lil, (3) aba'c̄din dibu'ntci wa'an ha'm-i, e'ikin da'f-di'nfyā a'acre(E.) wa'ηq gudma'ntfit, wa'an du'm̄pi nau hu'wan di'nfyā al-i'bu'm du'm̄pi, gu'ca diya'd du'm̄pi al-i'bu'm. bu'gulfan gudha'gu't du'n-u t̄c̄du'l nau du'wai. guha'ḡa't wa'an-du'm̄pi aba'la.

7. t̄ci'i gumabi'nd c̄w'k t̄c̄du'm'ai. gu-ayu'huyu t̄ci'i gutwa'ntcupdin. t̄ci'i gudbi'tc̄win asa'b̄lil, t̄ci'i gudya'twite ali'bu'm du'm̄pi, na t̄ci'i gudya'tun

^{28a}q̄a'yi, 'colt' in Chinook Jargon.

now). (2) And it was not fenced, there were no fences on this land. *qa'yaqats* had gone to the headman's (the Indian agent's) house, he bought and got a good house. "Now I am going to move." That is what he had said. (3) "Let us move." "All right." Then I and James moved four yokes. "Here I will rest." Then he said to me, "I am an old man, and so I wish that you would erect the house here (on your land)." (4) So I said as follows, "I do not want that." "I am an old man. It will not be long before I will die, and then it will be your own house. And I will not do anything to it, so it will be your own house." "Very well then."

8. The old man died. They gave away all sorts of things (as) remembrances. But I knew nothing of it. They did not inform me (although I was the son of his own brother *ka'm-atic*). Then when I got back here, the old man had died. (2) He had left me nothing. My own horse the old man had given away in trade, my horse's value was forty dollars. They gave me a single rifle. (3) One woman (probably the mother of *qa'yaqats*'s wife Emmy) came to me, she said to me as follows, "They took away everything, cattle, and horses, and land, and house." So then I went to the (reservation) agency. (4) I discussed my own land, and their land, and their things (property), their horses, and their cattle. Then it was argued, (and) the American (the reservation agent) straightened it out. He spoke thus, "The children and the wife of *qa'yaqats* will take everything (all the personal property). Joe is not again to take away the children's things (property). You, Jack, are to take care of them (of the children).³⁰ (5) You are to put the

pawa'lyuqtcic wadi't'saq aha'm-i, he'sa he''lum. (2) *na wa'ηq gudya'qdidjai, guwa'' aya'qdi teahesa-a'n-u.* *qa'yaqats gugu''um adja'mbak teadu'm-ai, gudya'nd nau gungu'mcwin ha'm-i wats'na.* "pe''ma tci''i dwu'dnif." *pa'' gudna'git.* (3) "di'c di'cidwudnif." "Gu'cwi." *pe''ma ta'b diyu'g tci''i nau (E.) James gudwu'dnif.* "he'ca teiyu'gu-fin." *pa'' gudni'tcfan,* "tci''i yu'huyu, na tcita'bintcu he'ca ma'ha hi'ndumya't-un." (4) *na tci''i pa'' gudna'git,* "wa'ηq tci''i ta'bintcu." "tci''i teiyu'huyu. wa'ηq he't'af tci''i dididfu'u, nau ma'ha gibu'm-i. na wa'ηq tci''i dumni'u'nai, nau ma'ha gibu'm-i." "Gu'cwi."

8. *gufu''u g'ayu'huyu.* *gunibu'ndid ma'nifal bu'gulfan a'gfan.* *na wa'ηq tci''i a'g-a gudyu'g-un.* *wa'ηq guniya'mpdinifai.* *pe''ma gugu'mwu'g he'cabεD,* *g'ayu'huyu gufu''u.* (2) *wa'ηq a'g-a tci''i guha'g-ud-inifai.* *tci''i deki'udin* *g'ayu'huyu gudbu'ndit awu'f-u,* *dila'b daki'udin ta'b-di'nfya ada'la.* *wa'an asi'q'wala gunidi'd-at tci''i.* (3) *gugu'm-u'g wa'an a'wa'idjit, pa'' gudni'tcfan,*²⁹ *"ni'ye'ldinfu bu'gulfan a'gfan, amu'cmuc,* *nau aki'udin,* *nau a'n-u, nau ha'm-i."* *pe''ma tci''i gud'i'd tca'Agency(E.).* (4) *gud-ja'f'wan tci''i de'n-u, nau gi'n-uk ni'n-u,* *nau ni'a'gfan, niki'udin,* *nau nimu'cmuc.* *pe''ma gud-ja'f'wan aba'cdin* *gutyε'lgitwan.* *pa'' gudna'git,* "du'wai nau du'l *qa'yaqats bu'gulfan a'gfan gudni'gwin.* (E.) *Joe wa'ηq g'ε'l-u hindumya'ldini asi''wei ni'a'gfan.* *ma'ha, (E.) Jack, de'diniyu'dnic'wan.* (5) *debi'tetwinfil asa'blil,* *ma'ha de'ga'djilhi'd aki'udin, amu'cmuc deniyu'dnic'wan,*

²⁹Mr. Kenoyer preferred *gudna'git*.

³⁰The younger brother of *qa'yaqats*, *ka'm-atic*, died before him. Joe and Jack were more distant relatives, probably.

wheat into the ground (to sow the wheat), you will have the use of the horses, you are to take care of the cattle, you are to plough the ground, you are to take care of everything. Fix the fences on the land, and put in the wheat, just as if everything (the property) were in your own hands. (6) You are to take care of the children, just as if they were your own children. You are to stay at the house, *qinda'i*, as long as it stands. You are to receive the apple trees, and half the land where you took (where you claimed it when you first came here)."

4. The four myth ages

1. Long ago (in the myth age) there were people.³¹ There were many people, they filled this (Tualatin) country. There were many people everywhere. There was nothing of sickness. All the children who were made (born) became big (all grew up—there was no death in that age). (2) So then they accumulated (multiplied) for a long time. Now then five persons who were hunters went away, one dog accompanied them. Now they slept five times (five nights). When it became dark the dog left (them). (3) Then one small girl (back at home) spoke thus to the dog, "How many (deer) have been killed (by the hunters)?" The dog did not speak. Again she spoke like this to it, "How many were killed?" She spoke to it five times in that manner, and then the dog spoke thus, "Five (deer) have been killed."

dεqa'q̄nin ha'ηklu'p, bu'gulfan a'gfan dεyu'dnicʷan. a'n'u dεts'n'a'n diya'qt, nau dambi'tcwin asa'blil, mi'b'u gi'mi tcabu'la'qʷ bu'gulfan-a'gfan. (6) ma'ha dεniyu'd-nicʷan asi''wei, mi'b'u gibu''wai. ha'm'i ma'ha dambi'nd, q̄ina'i, pa'sa-la'f gam'ya'd. ali'bu'm du'mpi ma'ha dεgu'ηGʷin, nau ku'bfan a'n'u ha'l'a ma'ha humpgugu'ηGʷin."

4.

1. la'q̄ cuni'a'm'im. gu'yω'findju a'm'im, guBω'yut hε'ca a'n'u. bu'gulfan ha'l'a gumni'yω'findju a'm'im. guwa'ha i'lfan. bu'gulfan gubu'ntcanaidin asi''wei gudba'lanin. (2) pε''ma gudda'maḡʷt hε'd-uf. pε''ma cuni'yε'yi a'yu''wilaq hu'wan a'm'im, wa'an ma'ntal cunikʷε'n. pε''ma wa'nfu cuniwe'if. gudithu'wi gutha'q̄ ma'ntal. (3) pε''ma wa'an wadi'bzaq abi'n'a pa'-gudni'c'in ma'ntal, "a'hu''lu ahe''luq?" ma'ntal wa'ηq̄ gutyu''win. cʷε'l'u pa'-gutni'c'in, "a'hu''lu ahe''luq?" wa'nfu pa'c gudni'c'in, pε''ma pa'' gudna'G-it ma'ntal, "hu'wan cuthε''luq."

³¹Dr. Gatschet names this creation myth "The four generations of mankind." There is no indication in the Gatschet manuscript of a native Tualatin manner of entitling myths, and Mr. Kenoyer was unable to provide appropriate titles. Dr. Frachtenberg writes, "This is the only creation myth found in Gatschet's collection, all the others being historical narratives or ethnological descriptions. It is by far the most important Kalapuya myth [Dr. Frachtenberg suggested no evidence for this evaluation], and this in spite of a faulty and at times vague narration. . . . It is noteworthy . . . that the Kalapuya speak of four generations distinct, in which belief, I am inclined to think, they are rather unique." The Coos tell a myth, however, of five successive myth ages, and our myth collections from all other western Oregon groups are so fragmentary as hardly to warrant a claim of uniqueness for the Kalapuya. This myth was probably dictated to Dr. Gatschet by Wapato Dave yε'tc̄gawa.

2. And now the earth turned over. All the people (of the first myth age) changed into stars (and they are still the stars today). Then there were no persons on the earth. Only the girl and the dog lived there. He made her his wife. (2) Then she became pregnant, she gave birth to one dog and to one human (child). And then again indeed she became pregnant, she gave birth to one human (child), (and) one dog. Then from there (from that time on) the people were made many (they multiplied again). (3) Again the people multiplied indeed, again the country filled up (with people). Now one man spoke thus, "A great many persons who are nearby now will arrive here, those who are the new people (to come here soon). It is better that we be no more in this country." (4) (So accordingly) the headman went all over. He reached his house (at length). Now then all those people (of this second myth age) were changed into stones (into pebbles). Here in the water (today still) are quantities of such small pebbles. Long ago those were the people (of the second myth age).

3. Long ago there was no water. Water was only pulled (sucked) from trees. Now all (sorts of) people were again on the earth. The third (series or generation of myth age) persons became many (they multiplied). Now then two women stole one infant, and they kept it all the time. (2) It became large and dug roots. It turned into a girl. Then one flint boy found her, and he brought her to her mother. Then the two women (who had stolen the girl from her mother) became angry, they stood and danced (at their spirit-power dancing), they made rain (with their rain spirit-power), and then it rained twenty days. (3) The earth was completely full (was flooded), the mountains sank, and then the (third myth age generation of) people died. Only one boy and one girl were left on the (flooded) earth (except also the two women who had caused the flood), flint (flint boy was)

2. pɛːˈma gutɬuˈlbu haˈŋkluːp. buˈgulfan aˈm-im gutbuˈndja atwiˈn-aŋk. pɛːˈma gutwaˈha aˈm-im tɕɕhaˈŋkluːp. yɛˈlfan gutbiˈnd abiˈn-a nuː maˈntal. duˈl gutbuˈn. (2) pɛːˈma gutwɛˈyak, gudwɛˈifdin waˈan maˈntal nau waˈan amɛˈnmi. pɛːˈma ɡwɛˈl-wi gutwɛˈyak, gutwɛˈifdin waˈan amɛˈnmi, waˈan maˈntal. pɛːˈma guˈcka gutbuˈndja hɔˈlu amɛˈnmi. (3) ɡwɛˈl-wi gut.luˈyu aˈm-im, gutbuˈidja aˈn-u ɡwɛˈl-u. pɛːˈma paˈ-ɡutnaˈɡ-ut waˈan adjaˈŋku, "mɛˈfan cuˈwi aˈm-im paˈc-nuːc giniˈwaˈli, waˈan paˈal aˈm-im. tɛˈn-a suˈd-u maguˈɕdi waˈyu tɕɛˈaˈn-u." (4) buˈgulfan-haˈl-a gutˈiˈd adjaˈmbak. guˈdiˈd-uk tɕɕduˈm-ai. pɛːˈma buˈgulfan gutbuˈntca aˈnd abɛˈy-aɡtcimim. haˈska tɕɕmaˈmpga wacuˈui paˈ waˈliˈutˈsit aˈnd. guˈska laˈq gidiniɛˈyagtcimim.

3. guwaˈha maˈmpga laˈq. yɛˈlfan tɕɛˈaˈwaˈd-ik gumandjaˈlqɔɔjniˈd maˈmpga. pɛːˈma buˈgulfan aˈm-im gunidaˈf-utɕ tɕɛˈaˈn-u ɡwɛˈl-u. gut.lwˈˈyu wadhuˈpcin aˈm-im. pɛːˈma ɡɛˈm abuˈm-ik gunilaˈtswuˈt waˈan haˈwi, pɛːˈma eˈidnuː guniluˈun. (2) gubaˈl-yu naˈu gubaˈhadin. gubuˈntca abiˈn-a. pɛːˈma waˈan aˈnaˈd-u atuˈid-in gutɬuˈmdic, pɛːˈma gutwiˈil tɕɛˈɛˈn-um. pɛːˈma gubiniwaˈɡ-inya ɡɛˈm aˈwɛˈitɕaf, guniˈyaˈtwan diniˈyaˈl, guniˈbuˈn aɕˈwiˈd, pɛːˈma gutɡuˈŋkˈit ɡɛˈm-diˈnfyaf aˈmpyan. (3) buˈgulfan gudbuˈidju aˈn-u, gutˈuˈmpwai amɛˈf-u, pɛːˈma gudˈuˈl-u aˈm-im. yɛˈlfan waˈan atuˈidin nau waˈan abiˈn-a guhuˈiˈmu tɕɕhaˈŋkluːp, aˈnaˈd-u adjaˈŋku.

the male. The man (flint boy) put the girl in (under) his armpit, he hid her. (4) Then the water went back (receded). He saw those two women who had made the (flood) water, and so then he killed them. Flint man burned those two women, he took their ashes and blew them skywards. (5) (Thus) he made fog (mist, clouds). This is what he said, "You are not to go on the earth, you are to be clouds forever now. When the clouds become thick it will rain." Thus no one makes water (now). All the persons (of the third myth age generation) became (in the flood they turned into) beaver, (they) changed to steelhead, (they) changed to all the kinds of things to live in the water (some turned into fish). (6) Formerly they were persons, from here on now they lived in the sea. Formerly they were our own people (they were relatives of ours), (such as) the Water Being, steelhead, crawfish, salmon trout (?), mink, land otter, sea otter, seal, —(?), the spotted dogs of the whale, the various things of the water.

4. Three times the duration of the former people (after these three generations of myth age people), then again people were made from the girl and the boy. Again they became many, the land filled up for the fourth time. Now then in one house poor ones (poor people) were living, one woman, and one man. (2) They had one child, a female child. Crow entered their house, it spoke thus, "Make an arrow, and make a bow!" The crow spoke like that to the man. When he had completed the arrow and the bow, then it spoke to him like this, "Hunt in the woods! Kill deer! Kill elk! Kill black bear! (3) Kill panther! Kill wild cat! Kill grizzly! Kill that kind (kill such kinds) of things! Eat the flesh (of such animals)! Make blankets from its (from their) hide, all sorts of things from its hide. They are good to wear. (Thus) make yourselves wealthy people (i.e. of

gufi'bin abi'n'a tcsdu'w'ap adja'ηku, gumah'e'ib.i. (4) pe''ma gugum'yi ma'mpga. gunhω'd gu'ca ge'm a'we'itcfaf gunibu'n ma'mpga, pe''ma gudinihe'li. gudinitu'qna't a'na'd-u adja'ηku guca ge'm a'we'itcfaf, gudi'tg'in nik'wa'l-ηk nau gutpu'fi tse'a'myaηk. (5) ma'ηqt gutbu'n. pa'' gutni'c'in, "wa'ηq pe''m damp'i'f tse'a'n-u, daplu'bcu u'm-a. gi-fi'bfibu a'lu'bcu na' gi-gu'ηk'it." pa'' wa'ηq i'y-a dibu'nhin ma'mpga. bu'gulfan a'm'im gubu'ntca age'ibi, bu'ntca ala'm-iq, gubu'ntca bu'gulfan a'gfan tse'ma'mpga wanda'f-utc. (6) la'q gin'i'a'm'im, ha'cka ma'ntfu nida'f-utc tca'mi'l-aq. gu'cka la'q su'd-u du'm'im, amu'luk^w, ala'm-iq, adji'f, adji'hak, atmi'ntk^w, awi'kyuk^a, a'l'utcinan, ma'ntip, agu'l-a, atu'lçai, wadu'luppin a'gfan tca'ma'mpga.

4. pci'nfu dibω'sin abe'yaktcimim, pe''ma gwe'l'yu gubu'ntca abe'yaktcimim tse'abi'n-a nu' tca'a'na'd-u. Gwe'l'u gut.lω''yu, gubu'ntca a'n-u wadu'd'ap. pe''ma wa'an ha'm-i gumanda'f-utc gani'i'nfindju, wa'an abu'm-ik, nu' wa'an adja'ηku. (2) wa'an niwa'p-i, abu'm-ik a'wa'p-i. gula'm-u amu'al tca'ni'm-i, pa'' gutna'gwit, "cbu'ni a'nu'k, nu' cbu'ni aba'sq!" a'mu'al pa'' gudni'c'in adja'ηku. gudat'u'gi dinu'g nu' diba'sq, pe''ma pa'' gudni'c'in, "cyu'wal tca'ayu'lpyu! cda'hi ada'l'im! cda'hi a'ntq! cda'hi a'lu'tufan! (3) cda'hi ha'mhute! cda'hi an'i'g^w! cda'hi ace'yim! che'li pa'ska we'w a'gfan! ci'k^wei dika'pya! bu'ni diba'cicg^wa du'mbgicg, bu'gulfan a'gfan du'mbgicg. te'n-a afa'wi. DSDUBU'ntci adja'mbuguct." pa'' gudna'git

headman caste)." That is what crow said. (4) Now then he told the woman as follows, "Make (and) sharpen a stick, sharpen the end of a stick, and dig a hole (i.e. make yourself a digging stick). Get these camas, and get these potatoes, and get wild carrots, (and) all the edible things in the ground so that they may be eaten. (5) (Then) you will be well off. Give me the child, I will take care of it. Bring me the child, I will take care of it." Now then the woman spoke as follows, "What will you do to it if you keep it?" (6) "It will rest on my wings." "It might fall." The crow spoke thus, "It could not ever fall." "Please try it (then)." So now he lay it on top of his wings, he flew aloft, he flew down, he fluttered about high above. (7) The infant never fell. "All right then," so the woman said. Then now the woman dug. And they stayed all the time at the house (there). Their food supply increased, and so they were well off. They lived (like that) for one year.

5. Now then crow found a rock, a small rock (a pebble). He threw it into the fire. The child was playing (there), (when) the (heated) rock burst, the rock (the pebble) cracked to pieces (it exploded scattering small fragments), it (one fragment) hit the (female) child's belly. Now then she (that one year old baby girl) became pregnant. (2) Maybe (only) two moons (two months), and she was about to give birth, (and then) she bore a male child. When she bore she was only one year (old). He talked within five days when he was an infant, in ten days he was walking, in fifteen days he was hunting birds outside, (3) in twenty days he had killed a pheasant, in twenty-five days he had killed a fawn, in thirty days he had killed a large deer, and then in thirty-five days he had killed a small elk, in forty days he had killed a large elk.

amu'wal. (4) pɛ''ma pa'' gudni'cin aβu'm-ik, "cβu'n cβa'l a'wa'd-ik, cmi'lmi'l a'wa'd-ik, nau cɛ'hei. ci'w-u ma'ndip, nau ci'w-u ma'mpɔu, nau ci'w-u amhi''wiŋk, bu'Gulfan a'Gfan tcaha'ŋku-p ak''eyi'kɔufun mək''eyi'kɔugut. (5) ɔɛɔupwa'ntcadin. cma'k tci''i hi''wei, tci'lu'ɔnig''wan. cma'k hi''wei, tci''i tci'lu'ɔnig''wan." pɛ''ma pa'' gudna'git aβu'm-ik, "a'd-ithi'u''nan hi''ndamt lu'ɔnig''wan?" (6) "tcɛɔɛwa'nwan giditwe'idit." "e'ikin gid'jɛ'G-u." pa'' gudna'G-it amu'wal, "wa'ŋq-lu'fu mugudjɛ'G-u." "hi'n-a cma'nd." pɛ''ma gud'ja'ŋgi tcɛɔɔwa'nwan, ha'lβam guta''an, mu' guta''an, gutca'ilifɛɔin dja'myaŋk. (7) wa'ŋq-lu'fu gudjɛ'G-u a''wei. "Gu'cwi," pa'' gudna'git a'wa'idjit. pɛ''ma gud'ɛ'hei aβu'm-ik. pɛ''ma e'idnu. gunida'f-utɛ tcɛɔɔu'm-ai. gud.lɛ'u'yu nik''e'yakɔifin, pɛ''ma gunidwa'ntcadin. wa''an a'mi't'cu gunida'f-utɛ.

5. pɛ''ma gudɔu'mɔic a'nd amu'wal, wadi't'saq a'nd. gudgu' tcaha'm-i. gud.la'k.wat a''wei, gudpu'qɔu a'nd, gudpla'twai a'nd gut'wa''andibat du'mpu' a''wei. pɛ''ma gudwe''yak. (2) e'ikin ɛɛ'm aɔω'p, nau cuditwe''yak, gudwa'fɔif adja'ŋku a'we'i. gu'cka ga'we''yak yɛ'lfan guwa''an dumit'cu. wa'nfu-a'mpyan gutyu'wi gi'we'i, di'nfyaf-a'mpyan gud'i'd, di'nfyaf nau hu'wan a'mpyan hɛ''lum gudyu'wal atwi'dj, (3) ɛɛ'm di'nfyaf a'mpyan gud-a'hai a'ntmat, ɛɛ'm di'nfyaf nau hu'wan a'mpyan gud-a'hai aplu'f, hu'pcin di'nfyaf a'mpyan gud-a'hai waba'l ada'l-im, pɛ''ma hu'pcin di'nfyaf a'mpyan nau hu'wan gud-a'hai wadi't'saq a'ntq, ta'b-di'nfyaf a'mpyan gud-a'hai waba'l a'ntq.

6. Now then he spoke thus to his grandmother, "I am dying for water." That is what he told his grandmother. The woman spoke as follows, "There is no water." Now then the child said thus, "What has caused it to be said that there is no water?" (2) The woman spoke as follows, "Always there has been no water. When the people were made there was always no water." The child spoke thus, "It is not good for there to be no water here. That is how assuredly the new people (the Indians to come here) will arrive, it will be good for water to be had. (3) How could you have waited to drink water?" The woman said as follows, "We have peeled the (bark from) trees, (and) there where we suck them the water flows out." The child spoke thus, "That way is no good. I will look for water." (4) The child spoke as follows, "Do you see the sun standing here?" "Yes," was what the woman said. "Do you see the moon? There is where I will get water. If there is none there, I will go to the sun. Maybe they (the people there) are keeping the water." (5) "Very well," so the woman said. Now then he went along, he arrived at the house of the moon. The moon spoke like this, "Where do you come from?" The child spoke as follows, "I am merely going along (traveling). I am looking for water." The moon said thus, "I have no water. The sun keeps the water." (6) The moon said as follows, "The sun is (feeling) contrary (spiteful). The sun has a child. Go to it there. I will give you grass (some herb) that has a nice scent. The sun's child will smell it, and will (then) give you water." "Very well. Give me my grass (herb)." (7) Now then he was given it. He reached the house of the sun. He saw the sun's female child. "Oh,"

6. pɛ-'ma pa' gudna'git tɛnɪkɛ-'tɛ, "tɛifu'u ma'mpga."³² pa' gudni'cin ga'c-at. pa' gudna'git a'wa'idjit, "wa'ha³³ ma'mpga." pɛ-'ma pa' gudna'git a'wei, "a'g-a mi'u'yu wa'ha ma'mpga?" (2) pa' gudna'git awa'idjit, "e'idnu-wa'ha ma'mpga. ha'l-u gudɛdbu'ntca a'm-im mu'inu gudwa'ha ma'mpga." pa' gudna'git a'wei, "wa'ŋq tɛ'n-a gumawa'ha ma'mpga. pa'c nu'c gin-iwa'l waba'al a'm-im, tɛ'n-a ma'g uga'gɔin ma'mpga. (3) a-'lu hintɛbyu'f a'mafk'wi't ma'mpga?" pa' gudna'git awa'idjit, "a'wa'd-ik tɛidɪ.lu'x'waini, gu'cabɛ'd tɛidɪma'd-i tɛa'lqteni ma'mpga." pa' gudna'git a'wei, "wa'ŋq-tɛ'n-a pa'c'ka wɛ'u. tɛi'w'd ma'mpga." (4) pa' gudna'git a'wei, "tɛibh'w'din a'mpyan ha'c'ka u'ya'd?" "hɛ''a," pa' gudna'git awa'idjit. "tɛibh'w'din ad'w'b? gu'sabɛ'd tɛimwu'wi ama'mpga. gamwa'ha gu'ska, a'mpyan dɪdɪ'i'dig'wit. gi'n-u'k e'ikin nilu'nan ama'mpga." (5) "gu'cwi," pa' gudna'git awa'idjit. pɛ-'ma gud'i't, gud'i'twuk ad'w'p tɛadu'm-ai. pa' gudna'git ad'w'b, "ha'l-a tɛumatcu'-yamp?" a'wei pa' gudna'git, "ku'nfu tɛi'i'd. ma'mpga tɛi'w'd." pa' gudna'git ad'w'p, "wa'ha ma'mpga tɛtɛi'i. a'mpyan lu'nan ma'mpga." (6) pa' gudna'git ad'w'p, "um'tɛi'lyak a'mpyan. bi'nd duwa'pi a'mpyan. tɛa'k gu'cabɛ'd. tɛi'i dɪ'd-up wate'n-a dɪnhɛ'u a'lu'qu. githi'ucin a'mpyan duwa'pi, nau gidɪ'd-up ma'mpga." "gu'cwi. cma'ku tɛi'i-dɛlu'qu." (7) pɛ-'ma gudɪd.la'm. gudɪ'dwuk a'mpyan tɛadu'm-ai. gudh'w'd a'mpyan abu'm-ik duwa'pi. "u,'"

³²Mr. Kenoyer said that this sentence was very poor Tualatin.

³³Dr. Gatschet's informant used *wa'*, 'no, not,' which Mr. Kenoyer said was Yamhill usage. The Tualatin form is *wa'ha*.

she said to him, "You smell very much (very sweetly)." "Certainly!" said the child, "I do smell (fine). Well then give me (let me share) water." (8) So then she took a wooden bucket, she went to fetch water from the next place (at the adjacent house). The child said as follows, "Let us both go!" So then they went together to the next place. The child saw the water. (9) A lake appeared. A canoe stood there, two paddles were lying in it. The child said as follows, "Oh, (what) a fine canoe!" The sun's child said this to him, "Get into it. Let us play." "All right." (10) The girl said, "Turn around (twist) the other way (direction)!" So then the child got into it, he put the paddles into the water. He spoke thus, "Now let us go. Let us go all over." He spoke like that to the water. (11) The water moved along, it went all over, the water was started. First it became the ocean, and then it made streams, and then it made all the creeks, and now all the (various types of) waters were finished. "Now I have completed all the waters." (12) That was what he said. "Now the water is fine. When the new people (the Indians to come) have arrived, there will be lots of water. They will not be poor in water." And so we are still living here now. (This is) the end of the myth people.

pa'' gudni'cin, "mɛ'f'an hintcumna'xix." "nu'cwi!" pa'' gudna'git a''wei, "tci''i-tcumna'xix. tci'd-a ma'mpga c'u'kfan." (8) pɛ''ma gudi'dg'in a'wa'd-ik ati'w-at, gudambi'twu ma'mpga yi'm. pa'' gudna'git a''wei, "ma'g tcidu'u!" pɛ''ma gudinihu'id-u· yi'm. gudhω'd ma'mpga a''wei. (9) gudma'gat ma'mpał. gu'ska um'ya'd ha'mbu, gudbi'd·ju gɛ'm atca'dam.³⁴ pa'' gudna'git a''wei, "u', tɛ'n-a ha'mbu!" pa'' gudni'cin a'mpyan duwa'pi, "cmu'itca. tcid.la'k'ak." "gu'cwi." (10) pa'' gudna'git abi'n-a, "qu'ifan tci'fp!" pɛ''ma gudmu'itca a''wei, gudya'd·un atca'dam tcema'mpga. pa''-gudna'git, "pɛ''ma tcid-u''u. bu'gulfan-ha'l-a tcidmadu''u." pa'' gudni'cin ma'mpga. (11) gud'i'd ma'mpga, gu''um bu'gulfan-ha'l-a, guta'an ma'mpga. mɛ'n a'mi'l-aq gudbu'nica, pɛ''ma am-u'hju gudbu'nica, pɛ''ma bu'gulfan ma'mbit gudbu'nica, pɛ''ma gu't-u'g-i bu'gulfan ma'mpga. "pɛ''a tcit-u'g-i bu'gulfan ma'mpga." (12) pa'' gudna'git. "pɛ''ma tɛ'n-a ma'mpga. waba'al a'm-im gami-wu'g, na' gucu''ui ma'mpga. wa'ηq gamni'i'ntfindju tcema'mpga." pɛ''ma ha'cka ma'bit tcidida'f-ute. du'n'wał abe'yaktcimim.

³⁴Though this word was translated 'paddle' by Dr. Gatschet, Mr. Kenoyer did not recognize it.

The set of Tualatin dictations that follows was not checked over by me with Mr. Kenoyer because of his untimely death (1937). The texts have been taken wholly from Dr. Gatschet's notebooks, in which Dr. Frachtenberg wrote red ink corrections in 1914, assisted at that time by Mr. Kenoyer. By the side of Dr. Gatschet's notebook pages I was able to place a sheaf of Dr. Frachtenberg's half finished typescripts of the same texts. These typescripts give the Indian, minus some of the vowels, and minus all of the translation. The translation had to be gleaned not too reliably from Dr. Gatschet's handwriting and rather free renderings. It is certain that the phonetic and linguistic values of the following texts are slight. Both Dr. Frachtenberg and I have assuredly, here and there, inserted Mary's River-Santiam linguistic forms in our correcting and copying out of the Gatschet handwriting, because of our greater familiarity with those other dialects. In any case the phonetic and translational accuracy of Dr. Gatschet's texts—or our editing of them—does not bear comparison with modern standards. In spite of these limitations of the meaning and value of these materials, they do exhibit some traits of ethnographic import, expressed more or less visibly in the concepts and frame of native speech.

5. *sgi'yub*

1. *sgi'yub* was just like a woman.³⁵ Few knew (had as their spirit-power) *sgi'yub*, there were not many persons who knew her (had her as their spirit-power). She went about up above (in the sky). Whoever she would get to in the country, just blood would come out of his mouth. (When) a woman went for water, she would drop dead, if (because) *sgi'yub* appeared to her.

2. (If) *sgi'yub* (were) his (a person's) dream-power, he would sob, and he would cry out.³⁶ Then he whose spirit-power was *sgi'yub*, he would stand to his dance for five nights. And should he not do like that, he would become unable to stand for weakness, and perhaps he would die. He would stand to his dance (five nights in each of) five years. And then when he would be through (with his dancing), perhaps he would become a (practicing) shaman.

3. Just like a woman, it (*sgi'yub*) wore a cedar bark dress. Whoever threw away (disregarded) his (*sgi'yub*'s) words, *sgi'yub* would tell him thus, "Transform into a woman!" He might say to me thus, "Put on a (woman's) dress!" (2) Should I disregard his words, I might become ill, he might kill me. If I should disregard

5.

1. asgi'yup pa''-manhiu abu'm-ik. wa'nhadin ppanyu'gin asgi'yup, wa'ηq ha'liu a'mim giyu'gin. wi'yin a'myan̄k. i'ya tsa'a'n-u GUIDAWU'GAD, ye'lfan me''nu guda'lp̄d̄p̄d̄ind. abu'm-ik guda''nilp, ku'ntfu gudfu''u, la'la asgi'yup gud'i'magut.

2. acci'yup diyu'lmei, dguwi'gik, nu dGuta'χdit. wa-diyu'lmei asgi'yup, DGuya'dun-diya'lu wa'nfu awi'fya. na wa'ηq pa'ca humgihi'u'nai, naku'faiikiu, na e'ikin gufu''u. wa'nfu ami't'cu giya't-diya'lu. na pe''ma mugutwe'l-u, na e'ikin campa'laq.

3. pa'' ma'nhiu pe'' abu'm-ig, bu'nhin abi'hi asi'twan. i'ya c'wi-ka'uhin du'mha, acci'yup pa'' muguni'cin, "sbu'ntca awa'itcit!" pa'' mugu'ni'tcfan, "sbu'ni abi'hi!" (2) tci''i migiga'uhin du'mha, nagi'i'lfit, dagida'n-aif.

³⁵This first paragraph was dictated by Emmy or Enimdi.

³⁶This paragraph and the following were dictated by Peter Kenoyer and corrected for Dr. Gatschet by Dave ye'tc̄gawa.

his words, maybe my body would become covered with sores. If I should not stand and dance (his dance), if I should disregard his words (that I should dance his dance), I might die.

6. In quest of spirit-powers

1. Youths go (to that place—to Spirit Mt. near Grand Ronde), they (go in order to) make their hearts good at the dirt wall (trench), all night long (and) when the day (sun) rises, then they call out to the dream-power, "Oh dear I am poor (have pity on me)! Come oh day (oh spirit-power)!" They are gone five nights for (in order to make pure and find spirit-power for) their hearts. They cry out (to the day—to a spirit-power—to come to them) after dark (till) the next morning.

2. The girls (too) would go for their hearts. At their first menses for five nights, (and) five days, they (too) wanted to see (and obtain) a good spirit-power. She would cry in her heart, and so she went for (she went to make clean and obtain a spirit-power for) her heart. (2) She would want to become a shaman. She wanted to see (and live in) this country (this world) a long time. It was that (a long life spirit-power) she wanted (too). They would go to seek that kind of thing, they sought a good spirit-power (one conferring long life and shamanistic power).

3. Should one see an eagle in a dream, he would be a great headman, he would have good things (would become wealthy), slaves. He would have (a number of) wives. If eagle were his spirit-power, if he saw (and obtained as spirit-power) it he would be a shaman because of that. (2) He would have things (wealth and property) if he gave good doctoring. If he gave bad doctoring, he poisoned (and)

migigu' didu du'mha, e'ikin cuclu'qcluḡui daqa'pya. wa'ŋq micidya.'di-daya'lu, migigu' didu du'mha, na-gifu'u.

6.

1. atwi.'faf³⁷ pguni'if-if, nimhu.'B pḡuncu''ni· adu.'Djip, awi.'fya pḡumka'l-didui ame'idju na tḡunla'lwan ayu'lmei, "e'i tci'i tḡundi'findju! hindjadjga'l-didui ame'idju!" wa'nfu awi'f-ya pḡuni'fif nimhu.'B. pḡunla'lweif adhu.'yudin adme'idj.

2. abi'na-ct guni'if-if nimhu.'B. ha'lu· adini'yim hu'wan awi'fya, hu'wan a'mpyan, pḡuta'bntewau wats'n-a ayu'lmei dumhō'ḡ. pḡu'e'ud dumhu'bin, pa''pda'i'dadin dumhu.'B. (2) guta'bntewau dumbu'ntsa apa'laq. he'tuf dumtci'phild ha'ca a'n-u. pa'ca-wei-yu pḡuta'bntewau. pḡuni'fif pa'ca-wei-yu pḡanu.'d. pḡunu.'ḡ wats'n-a ayu'lmei.

3. mugunhō'ḡ at'ci'n-un tḡani'wa, ḡunba'l adja'mbak, ḡuncu''i· a'ḡfan, niwa'ḡact. ḡuncu''i· nibu'm-eigi. at'ci'n-un hudyu'lmei, muguhō'ḡ apa'laqyan pa'c-yu· ḡuma'nhiu. (2) ḡicu''ui d'a'kfan muguya'l-a'm wats'n-a apa'laqyan.

³⁷Mr. Kenoyer uses *alu'idfaf*.

he devoured people (by devouring their heart with his spirit-power). If he saw (and obtained) bad spirit-power he would kill people. He was called invulnerable, he could not be killed (if he possessed a poisoning shaman spirit-power).

4. And so they spoke (called to their spirit-powers) at the two mountains (at Spirit Mt. and Panther's Den—near Grand Ronde). When somebody got to there like that for his heart, this is the way he would say at *Dji'ndu* (at Spirit Mt.), "What are we to do! Give (me) a dream-power! What doctoring power will you give, if good people are ill. (2) If he (you) give bad spirit-power, he (I) will devour people, he (I) will kill people. Give headman-spirit-power." That is the way the mountain would speak at panther's house (Panther's Den, on the hill near Grand Ronde).

5. Grizzly spirit-power, rattlesnake power, thunder power, (shaman's) carved (three foot long) dancing stick power, dead person power, (2) spotted sea bear (or sea dog—a type of myth being) power, flint arrow point power, flint spearhead power, coyote transformed into a power, large eagle power, (3) large red headed woodpecker power, speckled eagle power, dark night spirit (?) power, screech owl power, weasel power, (4) mink power, skunk power, polecat power.

6. I myself saw grizzly in my dream. He became my spirit-power, to kill people, to devour them. He became my power, what he gave me was bad. (2) He made me eat (the heart of) five people. I myself threw away (rejected) his words, and I might die for that (or) be sick because of it. He made me stand and dance five nights. I stand and dance, I paint my face (red), I put on my (spirit-power dance) feathers.

muguya'l'a'm waqa'cq apa'laqyan, cuma'bnifund guk^we'ihin a'm'im. waqa'cq ayu'lmei muguh^w'd cuhe'l-in a'm'im. adu'kbala'k gunka'unin, wadi'tcwiya'k.

4. na tgun'u'difdi'ha ge'm ame'f-u. pe'e didi'd-uk sdi-ya-dumhu'w, pa' pguna'git tcadj'ntu, "a'-tcide-hi'yu'nai!³⁸ ci'd ayu'lmei! a'weu a'ga cidi apa'laqyan, gite'n-ei a'm'im gi'ilfadin. (2) cid waqa'cq ayu'lmei, gik^we'ihin a'm'im, gihel'in a'm'im. adja'mbagin ci'di." pa' pguna'git ame'f-u tea'ha'mhuc du'm-ai.

5. aca'yim diyu'lmei, adju'm-i diyu'lmei, a'mpk^wi diyu'lmei, ask^wi'tit diyu'lmei, a'wuc diyu'lmei, (2) alu'lgai³⁹ diyu'lmei, a'nu-g diyu'lmei, axi'waxi-diyu'lmei, e'icin pGUBU'ntsa diyu'lmei, at'ci'n-un diyu'lmei, (3) aha'luq diyu'lmei, alu'plup diyu'lmei, ame'pkam diyu'lmei, amhu'tuc diyu'lmei, ati'lpilidi diyu'lmei, (4) atmi'ntk^u diyu'lmei, ma'ntgup diyu'lmei, atpi't's diyu'lmei.

6. tci'i hi-hw'din DJADA'wa aca'yim. hubu'ntsa dayu'lmei, dumhe'l-in abe'yagdjimim, dumk^we'ihin. hubu'ntsa dayu'lmei, waqa'cqan hudi'dat. (2) GUBU'ndat hu'wan abe'yagtcimim dumya'k^wei. tci'i dumgu'didit du'mha, nati'f-u da'handibat gekyanadi'ilflat.⁴⁰ GUBU'ndat dumya'dun-daya'lu wa'nfu ami't'cu. tci'i didya'dun-daya'lu, damhu'm-u ada'pti, tci'i tcibu'n-dadu'laip.

³⁸Drs. Gatschet and Frachtenberg suggest that *a'* should be *a'ga*, 'what?'

³⁹Dr. Gatschet has *atu'nkai*.

⁴⁰The rendering of this word is in doubt.

7. *tcxa'u*

1. A long time ago one young man went. he went (bathing) for his heart (for spirit-power). He was gone five nights. He fixed the dirt (the trench at the spirit-power place at Panther's Den on a hill near Grand Ronde), he made a fire, he put a great many (rocks) on the fire, that is how large the rocks were, he rolled down rocks (to the fire). He finished, and he went back home. He spoke thus, "The mountain is good, there are plenty of spirit-powers there."⁴¹

2. Then another youth also went. He heated rocks. (When) the next day (the sun) stood high above (rose), he then cried out (halloood), and the *tcxa'u*⁴² called back in answer. That was how his heart (his thought) was. "A spirit-power has come to me." But perhaps it was the *tcxa'u* that called in reply.

3. Another and third young man went. Again he (too) heated rocks. (When) it was nearly the next morning, he called out. That is how his heart (his thought) was. "A spirit-power has come to me again." But it was probably the *tcxa'u*. And so three of the youths were lost (devoured by the dangerous being).

4. Now then another young man went to sleep, he dreamed. This is how it (his dream) spoke. "They have not vanished just for nothing (for no cause). The *tsxa'u* has killed them." He made himself ready, he went, he washed himself (?), he killed one deer. (2) He took its blood. He got to there (the spirit quest place at Panther's Den) where they had fixed the dirt (trench). He saw a rock that was just like a house. So then he gathered rocks, and he went up, he made a scaffold, he took up a great many rocks (on it), (3) he took up blood (from the butchered deer), he tied up the blood (in a bladder ?). He hung it up. He

7.

1. *mε'n* *pgugu'm* *wa'n* *atu'idin*, *pgugu'm* *dumhu'bhicit*. *pguhu'fdit* *wa'nfu-awif* *ye*. *pgucu'ni* *adu'djip*, *pgutu'qin*, *ha'l-iu* *pgula'pin*, *pa''* *walu'djit* *a'nd*, *tgutpi'klicnif* *a'nd*. *pgutwe'l-u*, *na-pgugu'myi*. *pa''* *pgu'na'git*, "tε'n a *ame'f-u*, *cui-yu'lmei*."⁴¹

2. *pε'ma* *wa'n* *atu'idin* *g^wε'l-wi* *pgugu''um*. *pgutu'qnhid* *a'nd*. *pgu'ya'd-me'idj*, *na-tgula'lwei*, *na-tguke'n-apdi* *atsxa'u*. *pa''-pgumi'ut* *dumhu'bin*. "ayu'lmei *wu'gtcaf*." *la'la* *pgubatcxa'u* *εε'npeid*.

3. *wadhupcin* *atu'idin-yu* *pgugu''um*. *g^wε'l-wi* *pgutu'qna-t* *a'nd*. *ye'dj* *pgume'idji*, *pgula'lwei*. *pa''-pgumi'ut* *dumhu'bin*. "g^wε'l-ei *wu'gtcaf* *ayu'lmei*." *la'la* *pguditcxa'u*. *na-hu'pcin* *atu'idfaf* *pgumant'su'l-u*.

4. *pε'ma* *wa'n* *adja'ηku* *pgugu'mwei*, *pguda'dzibat*. *pa''-pguna'git* "wa'ηq-ku'ntfu *gniwa'fit*. *atsxa'u* *nihε'l-in*." *g^wε'l* *pguta'n-antcwan*, *pgugu''um*, *dumhu'β*, *pguda'hi* *wa'n* *ada'l-im*. (2) *pgugu'mku* *du''nu*. *pgudi'd-uk* *ha'l-a* *pdancu'ni* *adu'djip*. *pgutci'plu-t* *piha'm-ei* *pa''-pgami'ut* *a'ndi*. *pε'ma* *pgugu'naf* *a'nd*, *pε'ma* *pgugu'nkak*, *pgubu'n* *ama'l*, *pgukla'kdi* *ha'l-iu* *a'nd*, (3) *pgukla'kdi* *mε''nu*, *pguku'nditcai* *mε''nu*. *pgutke'ld*. *pgutu'ki*. *pε'ma*

⁴¹This quote is in doubt and was omitted by Dr. Frachtenberg in his typescript.

⁴²According to Dr. Frachtenberg this was a dangerous being the size of a calf, with a body of skin and bones only. After following the tracks of persons it devoured them.

finished. Then he called out, and it (the dangerous being) called back. Pretty soon then it came. It whistled twice, and then it got there, it got right to there where it always killed persons. (4) It ran here and there, it jumped to and fro, but it could not find him (the man) at all. Then it smelled the blood. A little blood (a few drops) fell down (from the scaffold above), it opened its teeth (mouth), and a little of the blood trickled down. So then it sat down (under the dripping blood) and opened its mouth (to catch the drops). (5) The boy (who was also up on the scaffold) hurled a rock at its mouth, and (more) blood. It squealed (crying for more blood), it kept its mouth open all the time. Then he rapidly threw rocks and blood, and it became full, and then he killed it. He took its hide from its back. Its hide was roan.

8. Spirit-power dance

1. The Tualatins stood to their (shamanistic spirit-power) dance. They paid (to those who came and helped by singing) five horses, a hundred blankets, money dentalia, clam shell beads. "Now our dream (dream-power dance) is finished. Let us quit (for tonight)." They stood to their dance for five nights. (2) The next year they stood to their dance again, for five nights, and he (who gave the dance) would pay (give away) that much again (to those who came and helped). And so for five years (once during each winter) he would stand to his dance, and then his dream-power (the dances necessary to get it into shape) would be finished, *sgi'yub* was (for example) his spirit-power.

2. A great many people stood to their dance. (But at any one time) only one man (or woman) made (started) the dance, and then many people (helped and) stood to their dance. They drummed on the house (using a pole suspended by a

pgula'lwei, pe''ma pguke'n·apdi. dic-na-pguma'baf. Ge'f-u pgumk'itwai, na-pgumu'G, Gu'cabe'D pGUDWU'G ha'l'a i'Dnu dihe'l'in a'm'im. (4) ha'D-GUDA-mi'ndjic, ha'D-GUDA'i'D-up, wa'ηq-lu'fu mugut'e'cdic. pe''ma pguhi'ucin-um'a me''nu. pu'DJnaηq me''nu pGUDJU'QDJU, pGUDWA'DJID du'ND, na pu'DJnaηq dinme''nu pGUDJU'QDJufit. pe''ma pGUDI'tyu-u·ma pGUWA'tcit du'ND. (5) aFu'idin pGUMGU'win a'ND tcadu'ND. nu-me''nu. pGutce'cticui, pgawa'tc i'Dnu du'ND. pe''ma pGumyu'cnaf a'ND nu me''nu, pGufu'iqyu-um'a, pe''ma pGUDA'hi-um'a. pGUDI'dku tcadu'ntcaq du'mpçic. pGuplu'diyim du'mpçic.

8.

1. atfa'lati pgunya'dun-ya'lu. pguniyu'fla-t hu'wan aki'utan, wa'n du'mpi aba'cicg'wa, aga'udjan, ayu'gal. gamtwe'l·u duwa-du'nk'it. tcidwa'n'in." wa'nfu awi'f·ye pgunya't-niya'lu. (2) tu'kaf kami'DJ G'we'l·u ginya'dun-niya'lu, wa'nfu awi'f·ye, pa'ca-yu· hw''lu giyu'flat. na wa'nfu ami't'cu giya't-ya'lu, na gitwa'lifpakin diyu'lmei, asgi'yub diyu'lmei.

2. ha'l·u a'm'im pgunya't-ya'lu. wa'n ye'lfan adja'ηku pGUBU'n·ime, nu·ha'l·u a'm'im pguniya't-niya'lu. pGuntu'xtid ha'm·ei, mi'cyu. pGuncle'qclitcaf. adja'ηku waka'cti·f, wa'ηq-lafu mucutya't-un-diya'lu, pa'ca pou'hiu acla'qclik'w·aip,

rope from a rafter and struck against the house wall), simultaneously. They jumped up and down (i.e. they danced). A man who was not good at dancing (?), if he had never stood to his (own spirit-power) dance, he would jump up and down in that very same manner, the man would do it the very same way too. (2) He would drum on the house (wall). They were befeathered, they were painted, their feathers were of all sorts, their paints (too). The rawhide rattles (with flints inside) they held in each hand. Some people had small round sea shells for their neckwear. That is all I know of it.

9. Doctoring

"I am ill. Go fetch a shaman to make me well." The shaman arrived, he doctored. "The *la'l* worms have settled in his body, (and) in the head. I know where it is set in his body inside in the blood. (1) There are black *la'l* worms inside the head, the *la'l* worms are located in there. I do not know it (though I can see them they are not my spirit-power and so I cannot extract them), someone must know it (must have them for his own spirit-power)." "Who will go fetch *i'lkin* (an aged Yamhill shaman residing at Grand Ronde)? I want to get well. We will pay him one horse. (2) I will give you one horse. Make me well. Throw off my sickness." So then they (*i'lkin* and the first shaman) doctored him. One person (one of them) threw away (extracted and cast away) the blood and the *la'l* worms that were black, with his mouth he took them out. One of the shamans threw out a red *la'l* worm that had settled in his head, in two days (of doctoring). (3) Then his heart (health) got better. This is what he said, "I am getting better. They are good shamans. Now that I have gotten well, you have won (earned) what I have given you."

pa'ca-yu· pgumhi'unan adja'ηku. (2) watu'xtid ha'm·ei. pgundu'laipaya'q, pgunhu'm·uya'q, pu'fan pgudu'lpdin didu'laip nimhu'm·u. atcu'xtcuxa pgun'w'ndjane. wi'n a'm·im ata'kuc niyω'pin. pa'ca-hw'lu tci'i tciyu'kin.

9.

"tci'i'lfadin. pci'wu apa'liq gicg'adjif." pgugu'm·uk apa'liq pguyε'kil. "ala'l nida'f·utc djadumhu'u, djadω'ml. tci'i tciyu'kin djadumhu'-wanda'f·utc me'nu u'lptin. (1) wamu'icdu-ala'l mu' djadω'ml, wanda'f·utc ala'l. tci'i wa'ηq yu'kin, ide'ig him'yu'kin." "i'ya i'lkin pci'wu? tcida'bntcwau dumya'l·ei. tcidiwa'f·in wa'n aki'utan. (2) ma'ha tcidi'bip wa'n aki'utan. pka'djif. pci'walt dam'i'lfan." pε'ma pguniye'ikil. wa'n a'm·im pgugu'mwalt me'nu nu· ala'l wa'nmuicdu, du'nd pkuk'a'n·i. wa'n apa'liq pgugu'mwalt wadja'l ala'l djadω'ml pganda'f·utc, gε'f·u pgume'idj. (3) na pgute'n·a'yu dumhu'bin. pa'-pguna'git, "tci'i hiwa'tmiyu. niwa'ntcaf apa'lqfaf. pε'mi tci'i tciya'l·ei, hintcidipha'm·i a'ga gadi'ti."

10. Yonkallas ate Tualatins

The Yonkallas transformed into *DJU'CDJICA*.⁴³ The Yonkallas transformed into grizzlies. The Yonkallas sent out one man, he turned into a grizzly. The Yonkallas sent out another man, he turned into a wolf. (1) One (Tualatin) man was hunting when it was early morning. A grizzly seized him and killed him. The man was hunting. He did not get back home that day. Perhaps five men made ready, they took along a quantity of arrows, their quivers were filled (with arrows). They reached the grizzly. (2) Now then they called the grizzly out, they shot at him. He went back to where the man he had killed was lying. Now then the grizzly got frightened, it fled. So then they went back to there where he had come from. (3) They found one man whom the grizzly had killed. Then the grizzly went back to Yonkalla. "Here are the Tualatins' arrows which I have brought. I killed one of them, I ate him," the grizzly said. "And I am (really) no grizzly, I am (merely) a Yonkalla."

11. A war talk

Make ready, my tribesfolk!⁴⁴ Today we are taking our hearts to another group of people. When the sun stands here (above here at noon), my foot will not be moved back (will not retreat a step) after that. Even should my heart be gone (i.e. if I die), and I be gone (dead), (1) it has been only for that that I have

10.

a'ya'ŋke-ld pGUBU'NDJanaidin adJU'CDJica. a'ya'ŋke-ldi aca'yum pGUBU'n-dJanaidin. a'ya'ŋke-ld pGUN'u'mhin wa'n adJA'ŋku, DUMBUNdJA aca'yim. a'ya'ŋke-ld pGUN'u'mhin wa'n adJA'ŋku, DUMBUNdJA a''mulint. (1) wa'n adJA'ŋku pGUYU'wał pDaha'l'wan. aca'yim pGUGU'mG'w'in na-pGuda'hi. adJA'ŋku pGAYU''-wald. wa'ŋq pGIYU'G dJaha'm'ei GU'ca-wei-i'pyan. pGUNla'unhif e'ikin hu'wan acBa'k'wa, pGuni'ku ha'l'iu anu'G, pGUPU'ltcan ayu'ltcai. pGUDINwu'Gat aca'yim. (2) pɛ''ma pGUNwu''nan aca'yim, pGUNTwa'yidJ. pGUDI'tyi. ha'l'a pDIBI'nd pGada'hi adJA'ŋku. pɛ''ma pGUYa'GIL aca'yim, pGUMI'nag'w'it. pɛ''ma pGUDINI'yi ha'l'a pDImaya'mBID. (3) pGUDINI'tic wa'n adJA'ŋku aca'yum pGada'hi. pɛ''ma pGUDI'tyi. aca'yum tcaya'ŋke-ld. "ha'cka atfa'lati ni'nu'G tciwu'Gi. wa'n hida'hi, hi'nk'ei," aca'yum pDADI't-uk. "na wa'ŋq Gica'yim, tcumya'ŋke-ld."

11.

pta'n-antewaun, daga'wakil! ha'ca-wei-i'pyan tciDik'wa'diD dumhu'bin wadi'dai-ga'wakil. ha'ca Gimaya'd a'mpyan, wa'ŋq wi'bin DU'f DumitGu'.

⁴³This text was dictated by Dave *yɛ'lcgawa*. The *DJU'CDJICA* were wolf-like hairless beings which were supposed to devour people. The Tualatins believed the Yonkallas possessed shamanistic power superior to other Kalapuyas, and assumed that the Yonkallas came north with their *DJU'CDJICA* spirit-power, to devour Tualatins.

⁴⁴Dr. Gatschet says that this exhortation was delivered by a Tualatin headman named *x'i'upa* about 1844, before leading his warriors against the Wallawallas. The word 'tribesfolk' inaccurately translates *ga'wakil*, which implies the community of Tualatin speaking villages.

taken my body (to the fight—I will have been good only for death anyway). One (or rather) two slaves, one male slave, one female slave, I will make good (I will give away) for the people's blood (or 'place'?).

12. Tualatin settlements

1. The *he''lim* ('outside' people) went back home when it was wintertime to their winter dwelling, their place was there at *he''lim*.⁴⁵ The name of the chief they had there was *wa'winxpa*. The *di'lk^wei* (village people) went back home in wintertime to their winter houses, they had their place there at *di'lk^wi*.⁴⁶ (2) The *da'git* ('bark' people) went back to their winter houses in wintertime, their place there was *da'git*.⁴⁷ Their headman (was) *gali'djadaḡ*. The *ma'mbit* ('creek' people) went back to their winter houses, their place was there at *ma'mbit*.⁴⁸ The *la''wai* (villagers) went back to their winter dwellings in wintertime, their place there was *la''wai*.⁴⁹ (3) The *da'qic* (people) went back home to their winter dwellings in wintertime, their place there was *da'qic*.⁵⁰ The *pu'ngatpi* (people) went back to their winter dwellings in wintertime, their place there was *pu'ngatpi*.⁵¹ The *wa'yid* (villagers) went back to their winter village in wintertime, their place there was *wa'yid*.⁵² (4) The *tcme'wa* (people) went back to their winter village

mu'ḡin demhu'bin dumi-twe'i'yu, naditwe'i'yu, (1) ye'lfan pa'ca-wəu tɔdata'β-tcidin daKa'pya. wa'n ɔe'm a'wa'ḡadjit, wa'n adja'ḡku a'wa'ḡ, wa'n abu'm-ig a'waḡ, tcidibu'ndit a'm-im du'n-u.

12.

1. ahe''lim gu'mpyu-c tɔdini'yi tcanipyu'-ce-lɔ, gu'ca ni'nu gi'n-uk tcahe''lim. pɔubi'ndi gi'n-uk niɔja'mbak wa'winxpa du'ḡk^wit. atcadi'lk^wei tɔdini'yi ada'pyu-c djanipyu'-ce-lɔ, gu'ca gi'n-uk ni'nu tcaɔi'lk^wi. (2) atcada'git tɔdini'yi ada'pyu-c djanipyu'-ce-lɔ, gu'ca gi'n-uk ni'nu tcaɔa'git. niɔja'mbak gali'tcadaḡ. atcama'mbit tɔdini'yi tcanipyu'-ce-lɔ, gu'ca gi'n-uk ni'nu tcama'mbit. adjala''wai tɔdini'yi ada'pyu-c djanipyu'-ce-lɔ, gu'ca gi'n-uk ni'nu djala''wai. (3) adjada'qic tɔdini'yi ada'pyu-c djanipyu'-ce-lɔ, gu'ca gi'n-uk ni'nu djata'qic. adjapu'ngatpi tɔdini'yi ada'pyu-c djanipyu'-ce-lɔ, gu'ca gi'n-uk ni'nu djapu'ngatpi. atcawa'yid tɔdini'yi ada'pyu-c tcanipyu'-ce-lɔ, gu'ca gi'n-uk ni'nu tcawa'yɛɔ. (4) adjadme'wa tɔdini'yi ada'pyu-c djanipyu'-

⁴⁵Literally 'outside, outside place.' It was some six miles west of Wapato Lake. *qa'yaqatc* was a wealthy headman there.

⁴⁶It was below the north fork of the Yamhill River, below McMinville, about five miles west of Wapato Lake.

⁴⁷It was about a mile southwest of the lake.

⁴⁸Wapato 'Creek,' east of Wapato Lake and flowing into it. The father of a woman named *ga'naDamaḡ* was headman.

⁴⁹North of Wapato Lake.

⁵⁰A group living about a half mile north of and above the *pu'ngatpi*, who lived at Forest Grove on Wapato Lake.

⁵¹See above footnote. The word means, according to a suggestion by Dr. Frachtenberg, 'make tree fire.'

⁵²It was two or three miles west of Forest Grove.

in wintertime, their place there was *tcme'wa*.⁵³ The *ɔʊkʷil* (people) went back to their winter dwellings in wintertime, their place there was *tcu'kʷil*.⁵⁴ The *gu'dpalyu* (people) went back to their winter homes in wintertime, their place there was *gu'dbalyu*.⁵⁵ (5) The *pa'naxdin* went back to their winter village, their place there was *pa'naxdin*.⁵⁶ At the place of the *pa'naxdin* there there was one headman named *baɣawa'tac*. The *ce'ipi* ('beaver' people) went back to their winter dwellings in wintertime, their place there was *ce'ipi*.⁵⁷ The name of their chief was *xi'yuba*. The *pu'ngatpi* (people) went back in wintertime to their winter village,⁵⁸ their place there was *pu'ngatpi*. Their headman was *ɔjaqi'lɣida*.⁵⁹

2. Many people assembled at Tualatin (lived in the Tualatin village territory). Their headman was good (i.e. he was a wealthy man). He remained in the country as long as he lived, and (when) he died, then maybe his son became (headman) just like his father. He was a big (a wealthy and highly respected) headman. When *ɔjaqi'lɣida* has died, his son will become like that, his name will be like his father.⁶⁰

13. Hunting, fishing, foods

1. The Tualatins hunted half way in the mountains (between) *pa''fan* (the Tillamook country along the coast and) the Tualatin mountains, (and) at *lu'ku*

ce'ld, *gu'ca gi'n-uk ni'nu tcacme'wa*. *adɔadju'kʷil tɔudini'yi ada'pyu-c tcanipyu'ce'ld*, *gu'ca gi'n-uk ni'nu tcacɔu'kʷil*. *adɔagu'dpalyu tɔudni'yi ada'pyu-c tcanipyu'ce'ld*, *gu'ca gi'n-uk ni'nu tcagu'dbalyu*. (5) *apa'naxdin tɔudni'yi tcanipyu'ce'ld*, *gu'ca gi'n-uk ni'nu tcapa'naxdin*. *apa'naxdin ni'nu gu'cabɛ'di wa'n adja'mbak gudu'nkʷit baɣawa'tac*. *atcage'ipi tɔudini'yi ata'pyu-c tcanipyu'ce'ld*, *gu'ca gi'n-uk ni'nu tcage'ipi*. *nidja'mbak gudu'nkʷit xi'yuba*. *atcapu'ngatpi tɔudni'yi ata'pyu-c tcanipyu'ce'ld*, *gu'ca gi'n-uk ni'nu tcapu'ngatpi*. *nidja'mbak ɔjaki'lɣida*.

2. *pu'fan amɛ'nmei pɔunge'wu tcatfa'lati*. *wate'n'a nidja'mbak*. *mu'inyu pa'ca-lu'f gidbi'nd ɔja'a'n-u*, *na gumfu'u*, *na e'ikin e'bi pa'ca-yu guma'nhiu pe'' e'f'am*. *gumba'l adja'mbak*. *ɔjaqi'lɣida gamfu'u*, *e'bi pa'ca-yu guma'nhiu*, *gumandu'nkʷit pe'' e'f'am*.

13.

1. *atfa'lati pɔgunyu'waɭ ku'pfan amɛ'f-u tcapa''fan tcatfa'lati-wei-mɛ'f-u*, *tca'lu'ku-wei-mɛ'f-u pɔguniyu'we-flat*. *tcama'ndiq pɔgumanyu'waɭ*. *e'ikin*

⁵³It was six or seven miles from Wapato Lake prairie and from the lake; it was near Forest Grove. *Gu'yabi* was from this village but he was not of headman class.

⁵⁴The name is of some small sea shell. The place was close to Forest Grove, perhaps south of it.

⁵⁵This village was very near and perhaps a little northeast of Hillsboro. *ci'likʷa* came from there.

⁵⁶A village north of Hillsboro.

⁵⁷Dr. Gatschet suggests a village site six to ten miles west of Oregon City. Beaverton may be the place.

⁵⁸The informant repeats himself. See above.

⁵⁹The list of Tualatin speaking villages given by the informant in this text is a partial list only.

⁶⁰In a footnote, Dr. Frachtenberg points out that before 1855 the Tualatins had no real head chief. There were only headmen within each autonomous village.

mountain (a mountain near Sauvies Island) they used to hunt (too). They hunted at *ma'ndiq* (a prairie at Lafayette). Perhaps if they crossed to the Yamhill country a man who hunted (there) might get killed.⁶¹ (2) (Beyond) half the mountain at *pa'naxdin*, if they (the people of that village) should cross over (that mountain) to Clatskanie country, perhaps a *ba'naxdin* (villager) would be killed. If a Clatskanie should cross over, possibly the Clatskanie would be killed (by a Tualatin). They looked for elk, blacktailed deer, whitetailed deer, (3) female blacktailed deer, buck deer (?), grizzly, cinnamon bear, —brown bear, panther, large wild cat, coon, (4) wild dog (a myth being), beaver, otter, rabbit, coyote, wolf, grey squirrel, woodrat, (5) prairie ground squirrel, small dark brown wood squirrel, chipmunk, pheasant, grouse, wild pigeon, gopher, mole, (6) field rat, —(an animal with black-red fur), —(perhaps hedgehog or porcupine). They trapped beaver, polecat, skunk, otter, mink. All sorts of things were living in the country.

2. The Tualatins baited with grasshoppers, they caught trout on a line. They started belowstream, they went on upstream. At the creek mouth they fixed rush baskets, trout baskets. They went for (small) suckers, they caught them (by hand), and —suckers too. (2) The Clackamas Indians did not want (the Tualatins) to use seines, to get salmon at Oregon City Falls. They did not want them to spear salmon. The Clackamas did not want the Tualatins to go to Oregon City Falls.

3. The Tualatins drank water (and did not drink alcoholic drinks). They ate meat, they boiled it, they drank its water (soup). They roasted meat, they put it on a spit. They dried salmon, they ate it, they boiled it, they drank its water

mugudinka'twei aya'mil tca'ni'nu guda'yuy gwi-yu'wa-lb. (2) tku'bfan ame'f-u djabana'xdin, e'ikin mugudinka'twei ala'tsxnei tcani'nu, e'ikin gudinhe''lyuk aba'naxdin. mugudinka'twei ala'tsxnei, e'ikin ala'tsxnei gudinhe''lyuk. pgun'u'd a'a'ntqi, a'mbi, ada'l'im, (3) adu'nkta, awa'yi, aca'yim, alu'tifan, wapu'iyim alu'tifan, ha'mhuc, ani'k^u, a'ng^win, (4) awi'nhi, age'ibi, ala'tcincan, ata'l'a, e'icin, a'mlint, adzu'nuq, a'mtcuk, (5) amu'wal, apw'l, atk'wi'cnik, a'ntmat, a'mif, ami'ngiya, u'fp, atbu'ntsal, (6) a'mkei, agu'l'a, ayi'ndj. pgunya'twidca'nk^u age'ibi, a'tpit'c, ma'ntcup, ala'tcincan, atmi'ntk^u. pu'f'an a'gfan wanda'f-utc dja'a'nu.

2. tcatfa'lati gungu'flhid atk'wi'tunk, pgungu'fid aba'd'wf. yi'lafan tgumanya'mtca, ha'lbam tgudini''i. tcala'qmi pgumanbu'ni-wi'cei, aba'd'wf duwi'cei. tguni''i tca'aka', tgunc'wi'nhin, nu awa'cx'al. (2) wa'ηq afe'idji pgunda'bntcwau dummita'f'if ami'lplhibi, dumnicε'tcin amhu'ya tca'du'lik. wa'ηq ginta'bntcwau dumnitci'k^wat amhu'ya. afe'idj wa'ηq pgunta'bntcwau atfa'lati muguya tca'du'lik.

3. atfa'lati ma'mpca pgunk'wi'di. a'mhu'k pgunk'e'ihin, pgunfu'mtnei, pgunk'wi'di du'mpca. a'mhu'k pgunmu'fmin, pgunpe'ipin. pgunyu'finei amhu'ya, pgunk'e'ihin, pgunfu'mtnei, pgunk'wi'ti du'mpca. (2) pgunyu'finei, ata'pyu'c

⁶¹Drs. Gatschet and Frachtenberg both deny this. The former says that coyote left the Yamhill people with no command to do this, and the latter comments on the feeling common to all speakers of Kalapuya dialects.

(soup). (2) They dried it, they ate it in the wintertime. They brought it from far away at Oregon City Falls, (or) at *wa'qanas-is* (a place on the Columbia below Vancouver), dried pounded salmon that had been ground, its name was dried pounded salmon. Salmon (was) cooked fresh on the fire, sturgeon they boiled, they put it on a spit, they dried it, they ate it in wintertime, they drank its water (soup). They ate eels, they roasted fresh eels on the spit, they dried them, they ate them in the winter.

4. Hunters looked for elk, they killed elk, they boiled its meat, they roasted it, they smoke dried it (on a dry frame), they stored it for wintertime, to eat it then. They hunted cinnamon bear, they killed it. (When) a hunter killed one cinnamon bear, they (the people) came together, they steamed on (hot) rocks (in a ground oven) all its parts like that. (2) They assembled, it was eaten up. When it was cooked, perhaps as many as twenty people would eat, they ate it all up (then and there). What was left over they took to their women (and) their children. They boiled beaver. Again they would gather together to eat it, they would eat it all up (there). (3) What was left they took to their wives (and) to their children. When one man killed a seal,⁶² they would boil it (too), they would gather together, again it would be eaten (at once). What was left they took to their wives (and) their children. When one man killed a panther, they would again gather together, they would boil it, it would be eaten. What was left over they took back to their wives (and) their children.

5. They ate salmon, small salmon, dog salmon, red salmon (caught in December), suckers, trout, (2) whale (?), wild geese, swan, —geese (small with black

pgunk^we'ihin. hu-'kc pgumanwu'hin tcaɖu-'lik, tcawa'qanas-is, aki-'tuł wapu'ipiyim-aki-'tuł du'nk^wit. ame'itcei, a'mtuk pgunfu'mtinei, pgunpe'ipin, pgunyu'finei, ata'pyu-c gi-k^we'itig^wit, pguk^wi'deg^wit du'mpɕa. a'ntu· pgunk^we'ihin, waklɛ·ɖju a'ntu· pgunpe'ipin, pgunyu'finei, ata'pyu-c gink^we'ihin.

4. ayu'wala'q pgunu-'ɖ a'ntqi,⁶² pgunda'hi a'ntqi, pgunfu'mtnei dumhu-'k, pgunpe'ipin, pgunmu'hid, ginlu'win gamya'pyu-c, gik^wa'ituɕit. alu'tifan pgunu-'ɖ, pgunda'hin. ayu'walaq pgunda'hi wa'n alu'tifan, pgungɛ'wyat, tɕudini'ɕ^wit tca'a'nd pe-' pu'f-an di'a'ɕfan. (2) tɕungɛ'w'wn, tɕuk^we'ityuk. adbe'yū, e'ikin ɕɛ'm-di'nfye abe'iktcimim pa'ca-hw''lu gi-nik^we'inabfu, pu'f-an tɕudini'm-am. cɖadhu'i'mu tɕudini'ku tcanibu'm-ik tcani''wei. age'ibi pgufu'm-iduf. ɕɛ'wyaf ɕ^wɛ'l-ei dumk^we'ityuk, tɕutma'm-ik pu'f-an. (3) cɖada-hu'imu pgudini'ku tcanibu'm-eiki tcani''wei. awa'lqai⁶³ pganda'hi wa'n adja'ŋku, pgufu'm-iduf, ɕɛ'wyaf, k^we'ityuk ɕ^wɛ'l-ei. sɖadahu'imu pgudini'ku tcanibu'm-eig tcani''wei. ha'mhuc wa'n adja'ŋku atda'hi, ɕ^wɛ'l-ei ɕɛ'wyaf ɕɛ'wun, fu'm-iduf, k^we'ityuk. sɖathu'i'mu tɕutni'ku tcanibu'm-eig tcani''wei.

5. amhu'ya pgunk^we'ihin, ak^wa'n-uɕ, aqa'l'am, awa'qawan, awa'cɕ^wal, aba't-uf, (2) aqa'nic, atɕu'diq, aku-'k, awi'wik, atki'wakc, a'ntmat, a'mif, ami'ngiya,

⁶²Dr. Gatschet writes γ in several cases where Mr. Kenoyer insists on *q* or *ɕ*. This may be no more than an indication of the brevity of tongue contact and sonancy in a near-velar stop.

⁶³Another word where Dr. Gatschet writes γ for Mr. Kenoyer's *q*. Dr. Gatschet remarks that the Tualatins sometimes caught seals in the Columbia River. Tualatins went to the ocean-side, to the Tillamook speaking country, largely for purposes of trade and intermarriage.

wing tip), —geese (having black wings), pheasant, grouse, pigeon, rabbit, (3) squirrel, wild cat, raccoon, black tailed deer, black tailed buck deer, buck deer, crabs, mussels, quail, wild duck, —duck (small and big bellied).

6. Tualatin women dug camas roots, they used a root digger.⁶⁴ A big pile of them was made, and they steamed them two days (in a ground oven over hot rocks). They took them out from the ground, they dried them (by a fire), to eat in wintertime. (2) They beat tarweeds (into a rawhide bucket, *agu'n*, using a paddle, *abu''p*), and they put them away for wintertime. (After parching) they ground them (with stone mortar and pestle), they parched them (first), they mixed them with cooked camas, for wintertime. They gathered quantities of hazelnuts, to eat in wintertime. (3) They gathered, they dried blackberries, to be eaten in wintertime. They gathered salalberries, to be eaten in wintertime. Huckleberries (were dried), strawberries were not dried, raspberries (too) they merely picked (and) ate. (4) *pu'hunk* (a swamp root having three or four small forked roots and a white blossom) root they gathered (and) ate, *pu'itcik* (a one to two inch long root, eaten raw or boiled—had a white blossom), *a'ld* (a root with white blossom found in camas patches), wild onion (root—found about August), *a'mpi* (a green blossom found about May or June—the sprout was eaten raw), *a'nkyu-f* (a sprout like *a'mpi*, eaten raw in May or June, and also with roots that were used for bruises), *atu'pa* (a thick sprout eaten young), acorn. I myself know that in autumn (?) the camas were gathered. (5) The women dug them, they made a ground oven hole (in which to steam them), and they put them in it, so that they could preserve them for wintertime to be eaten in wintertime. They got them at the lake, the women got camas underneath the ground, they picked them up, they got them. When the lake was overflowed we named it 'step in the water,' the women stepped in the water.

ata'l-a, (3) amhu'wał, ani-'G^a, a'ng^win, a'mpi, atu'nkila, awa'yact, adji-'f, atu'k^wil, awi'la'yaq, a'mpyuk, atmu'DJxapu.

6. atfa'lati abu'm-eig pgunhu'nkin ma'ndip, me-'k^wi pgunga'DJnin. tgule'w'yu, na tguni'k^wit Ge'f-u a'mpyan. pgunha'm-i, tgunyu'fin'im-ei, gamya'pyu-c gik^we'idiçut. (2) atu'q tgunma-'tin, na tgunla'win gamya'pyu-c. ging^wi'hin, pgunhe'ipin, pgunhi'twanin ma'mic, gamya'pyu-c. ma'mpk^wi ha'l-u cinga'unaf, gamya'pyu-c gik^wa'ituçit. (3) pgunce'yaf, pgunyu'fini a'ntk^wil, gamya'pyu-c gik^wa'itiçut. amhu'tyu pgunga'uyufin, gamya'pyu-c gik^wa'itiçut. he'mu-, adja'xpul na wa'ŋq cinyu'fnei, ati'paf ku'ntfu pgunca'cin pgunk^we'ihin. (4) apu'hunk pgunca'cin pgunk^we'ihin, apu'itcik, a-'ld, a'ntyuc, a'mpi, a'nkyu-f, atu'pa, aku'han. tci''i-tci'yu'kin atlu'btcaib ma'mpdu tgbu'nq^wit. (5) awe'itewaf tguma'ntcaul, tgunbu'n-i abu'l-um, na tgumalu'yuxit, apyu'cyu- spaha'lang^wi tguk^we'iduçit ata'pyu-c. tcama'mpał pgunmaya'mpaix^wit, mu'bi-D tsaha'nklu-p tgumaya'mpaix^wit ma'mpdu awe'itewaf, tgumantu'mDJanei, tgumanya'mpin. adu'DJyun ma'mpał su'D-u tğudka'unin tu'binfelçit, awe'itewaf tğunta'pinfał.

⁶⁴Dr. Gatschet notes that it was of serviceberry wood, bent, and with an attached horizontal handle.

14. Gambling and games

The Tualatin (men) played (the following) gambling games. "Let us gamble with beaver teeth dice." "All right. Let us play at (beaver teeth) dice, with wooden (marked like beaver teeth) dice. (1) (With) ten sticks you (will) beat me once." "I beat you. Let us play at *na'f* (a game with six-inch sticks) with eight sticks, four to you, four to me for us (each) to get." (2) "All right. I will beat you pretty soon." "Two sticks come up (on the marked side), win one stick. Turn up on back (higher priced then)."⁶⁵ "Let us play (gamble) together at the hand game. Let us win ten sticks twice, (for) a horse." "Let us play (and gamble) together at shinny ball, its name is shinny stick." (3) The stick is bent (like a hockey stick). Once it goes to the end (goal) each quarter, the wooden shinny ball. On each side are ten (men), and so twenty men, young men (played shinny). And that was very bad (dangerous), long ago it was a very bad game. (4) If he was hit (by a shinny stick), he would be split open, his hand would be broken (open). He might be struck (by the wooden shinny ball) on the head (or) face, he would be split open on his chest. If he got hit he would be bruised. And too some men (got angry and) hit each other, they fought. It was bad (dangerous) to roll (to play) shinny ball.

15. Property distribution at marriage

The people purchased women (wives), they bought them with slaves, with their most valuable money dentalia they were bought. They bought women with horses, cattle. They gave him back (the wife's family gave in return) blankets, guns, money, they made a monetary return. (1) They took the woman, she was

14.

atfa'lati niga'tcucinfict. "age'ipi DJadu'nd ala'u tci'i tcidika'c." "Gu'cwi. tcidika'c tca'ala'wi, awa'dik ala'u. (1) di'nfyā du'bi mi'c hingubu'neif." "tcibu'neip. tcidika'c DJana'f Ge'm'wa adu'pi, ta'b ma'ha, ta'b tci'i didi'tgwin." (2) "Gu'cwi. di'c ditpu'neip." "lu'wai Ge'm da'mpi, ka'cu wa'n da'mpi. lu'wai tci diba'l." "tcidika'c wici'ntfu DJa'amha'l-a. di'nfi-du'pi Ge'f-u dicdiha'm-i, aki'utan." "tcidika'tewicinfu DJa'acka'lkal, aka'lkalum-a du'nk'it.'" (3) awa'dik waka'ntcicdu. mic-dingidu'lfrit wa'nhadin *aquarter*(E.), awa'dik acka'lkal. la'i di'nfyē na Ge'm-di'nfyē acba'k'wa, adu'ifaf. na me'f-an qa'cqi gu'ca, la'q waqa'cqa aga'tcwidi. (4) G'wi-ditu'qdaf, gudqa'qinfu, gutci'bu dila'c'w. G'wi-dalu'kdibat⁶⁶ d'w'ml dik'wa'l-ak, gutqa'qinfu dumhu'. G'wi-lu'gdibat gutme'lpyu. na wi'n acba'k'wa tgundu'kditcwidi, pgunwa'qnaif. himqa'sqi api'klak cka'lkal.

15.

ame'nmei pgunta'lhid abu'm'eig, pgunta'lnin awa'gact, tu'milb niga'udjan adji'pin pgunta'lfalhid. pgunta'lnin abu'm'eig aki'utan, amu'cmuc. pgunta'walingui aba'cicg'wa, aci'q'walala, ada'la, pgunta'wifalhidi. (1) dityi'faduf abu'm'eig,

⁶⁵This quote is translated dubiously.

⁶⁶Dr. Frachtenberg suggests *kl* for Dr. Gatschet's *l*.

carried with nothing but money dentalia for her head cover and her neckpiece. Her face was painted (red), the woman who was taken. One woman packed (carried) her, to take her to her husband. Her trail was strewn with beads and all sorts of things. (2) They gave the woman who had packed her perhaps two blankets, or maybe a horse. The girl was married for the first time. (Then) the man spread out blankets, first perhaps five blankets. Now then he was stripped (by his wife's female relatives). (3) He was stripped of all sorts of things, (and) all his relatives were stripped (of their outside garments and other valuables too), their blankets, their coats, their trousers, their shirts, their guns. Their hats were taken, the women took their shawls, their dresses. (4) They (the bride's relatives) divided up their (marriage purchase garments and) money. Then they too in return gave, they gave back blankets (of their own), money, coats, horses, guns, all sorts of things.—Long long ago the Tualatins had their customs.⁶⁷

16. Adultery, murder, robbery

1. When a Tualatin woman (wife) stole a man (committed adultery with some man), no one would know it. But if he (her husband) suspected his wife, he would say thus, "Maybe she stole a man." Then he would whip his wife continually (to find out the truth from her). (2) If the people (who had received) money (for her) heard, they would come (and ask her husband), "What are you whipping your wife for?" "She stole a man." Then they would build a fire (to extract the truth from her by threat of torture). "If you do not name him you will be burned. Name him, whom you have slept with." The woman would become frightened, she would speak thus, "Charley slept with me. (3) John slept with me." She was taken to John, John said thus, "I never slept with her."

kupa'yūq ye'lfan aga'udJan delu'p̄gaml nu· duyu'pin. ada'pti tgudumhu'm·u, cda'yi'faduf abu'm·eig. wa'n a'wa'itcit tgudka'pan, ditk'e'yuk dJadu'l. gi'n·uk pi'l·inik ni·gu'n ayu'Gal nu· pu'f'an a'gfan. (2) tgudi't.lam abu'm·eig c̄daka'banfalhid e'ikin ge'm aba'cicg^{wa}, e'ikin aki'utan. abi'n·a ha'l·u watyu'·wayuk. adja'ηku tmi'tmiq aba'cicg^{wa}, me'n e'ikin hu'wan aba'cicg^{wa}. pe'ma dinwi'tfat. (3) Dinwi'tfici ni pu'f'an di'a'gfan, pu'f'an duwa'ndjupdin dinwi'tfici nik, niba'cicg^{wa}, nica'bu, nilu'm·alun, nica't, nici'k^walala. diya'ldni·k nimhu'yuc, awe'itcfaf niya'ldni·k nilicw'·l, niku't. (4) nipa'tpna'f nida'la. pe'ma nitwa'ihif-um·a, nitwa'ifla't aba'cicg^{wa}, ada'la, aga'bu, aki'udan, aci'q^walala, pu'f'an a'gfan.—la'q atfa'lati p̄gandu'ltcuptin.

16.

1. atfa'lati abu'm·eig p̄gula'dzwat adja'ηku, wa'ηq-i'ya ciyu'gin. wa'ifan du'l p̄cuca'wufit, pa"-p̄gumi'ut, "e'ikin la'tswat adja'ηku." p̄guta'hin du'l i'·dnu. (2) a'm·im ga'udJan p̄gunga'pti, p̄gunma'a, "a'ga hintei'i'·nin pu'1?" "la'tswat adja'ηku." pe'ma p̄gunitu'q. "wa'ηq hinamti'tku natati'tya. ci'kau, i'ya hintepwi'tcaf." p̄guya'kil abu'm·eig, pa"-p̄guna'git, (E.) "Charley teidwe'itcaf. (3) (E.) John teidwe'itcaf." p̄guk^wa'tyugdiD (E.) John, John pa"-umhi'ut,

⁶⁷Dr. Gatschet used this sentence as the title for this text.

"Very well. Charley slept with her. Take her to Charley." Her relatives said also, "Certainly. Take her to Charley." (4) Her husband asked ten horses in payment. One man was made messenger, he bought out the woman, he threw away ten horses. By evening it was completed.

2. If a man killed a person, the relatives of the man who had been killed asked payment. They asked for twenty horses, they asked for five slaves. They asked for payment for perhaps two days. (2) If the man (the accused) had nothing, they would go into his house, they would kill him. But if he had property he would pay, he would throw (give away) five slaves, (or) twenty horses. Their hearts became good (again) when paid. He would say thus, "Very well."

3. If a man stole money beads, (or) a horse, he would be talked over by them (and then accused). "You stole money beads, (or) a horse." "Who saw me (do it)?" "Dick saw you. Assuredly he saw you steal it. Give it back!" They talked it over for perhaps two days. (2) "Give back what you stole!" That is what the headman would say. "Things such as this are shameful. Return his property." He was paid back. "All right then" (replied the robbed person).

4. If a shaman should poison one good (well-to-do) man, (and) the person died (they would then say), "Someone (named) *la'u'u* assuredly poisoned him. To be sure now we will discuss what to do. We will kill him. Should we not kill him, he might continue doing it again to somebody. (2) We will get a bullet. *ku'yapei!* (*Gu'yavi*) We will give you two horses, (and) five armlengths of money dentalia." "All right. I will kill him tomorrow." Now then so much as that was his word (that was what he said).

"wa'ηq-la'fu gidwe'itcaf." "Gu'cwi. (*E.*)Charley niwe'itcaf. pck'wa'tit (*E.*)Charley." duwa'ndjupdin pa"-pguna'k-yu, "nu'c. pck'wa'tit (*E.*)Charley." (4) du'l pguya'ndan di'nfyε aki'utan. wa'n adja'ηku pgubu'ntca amhi'myab, pguwa'ltu'1, gu'mwalt di'nfi-aki'utan. guthu'i gutwε'l-u.

2. adja'ηku guda'hi a'm'im, adja'ηku pgaba'yuk duwa'ndjupdin pguya'ndigund. pguniya'nd aki'utan gε'm-di'nfyε, pguniya'nd hu'wan awa'gact. e'ikin gε'f-u a'mpyan pgunya'ndigund. (2) adja'ηku pguwa'ha-di'a'gfān, pgudinla'm'a-g'it mu' tcaha'm-ei, pgunda'hi. mu'gu-a'gfa'yaq pguku'ntif, gu'mwalt hu'wan awa'gact, gε'm-di'nfyε aki'utan. pguta'n-ei nimhu'bin gdanku'ntaf. pa'-pgu'na'git, "Gu'cwi."

3. adja'ηku pgula'tswaut aga'udjan, aki'utan, pcutca'fifwa'yūq. "ma' hincula'tswaut aga'udjan, aki'utan." "i'ya hahω'ditcfan?" "(*E.*)Dick hahω'didjub. nu'c hahω'didjub ma'mpgula'tawat. cyu'hu!" gi'n-uk nitca'fwinai e'ikin gε'f-u a'mpyan. (2) "cyu'hu pila'tswan!" pa"-pguna'gat adja'mbak. "pε' hε'-nifa'lsu a'gfān. pyu'hi di'a'gfān." pgudyu'hugdid. "Gu'cwi."

4. apa'laq pgu'mapnat wa'n adja'ηku wats'n-a, a'm'im pgufu'u, "idi'g i'ya la'u'u hu'mapnat nu'c. ha' nu'c tcidipu'nditwaifin. tcidida'hi. wa'ηq dumbida'hi, nagitu'yu dimhu' idi'g. (2) tcidig'ini anu'g. Ku'yapei! tcididi'dip gε'm aki'utan, hu'wan dila'l adji'bin." "Gu'cwi. me'idj dida'hi." pε'ma pa'ca-hω''lu du'mha.

17. Dress, body adornment, money

1. They (men) wore coats of dressed buckskin. Their leggings were tanned, (their) breeches, (their) breech clout. Their moccasins' hide was of deerhide with the hair on. (2) They wore (covered with) elkhide when they went to sleep, dressed hide blankets, (and) deerhide. Elkhide was their dressed skin blanket, it was called tanned (dressed). Panther hide (also) was their blanket, all thoroughly tanned. (3) They soaked it in water (and) in deer brains. They got out the brains from the head, (also) elk brains, panther brains, cattle brains, bear brains, horse brains. A deer head with the hide on, with its ears still standing on it, now that they covered their heads with wherever they traveled, (or when) they hunted. (4) The feathered dance hat, they put a feathered tassel on the top of the cap, of woodpecker's feathers. Its name was feathered headdress, it had feathers. The hide from the head of a panther was their hat, (or) they made their hats of coon's hide, they made their hats of skunk's skin. They made their hats of all sorts of living things. (5) They made their (high priced—ten to fifteen dollar) blankets of —hide. They wore just common buckskin garments for every day. They had coats of —,⁶⁸ they marked (decorated) them with beads, they marked (decorated) their coats. When they went (traveled) to another place they wore —⁶⁸ fastened on, beads fastened on. (6) Their breeches (trousers) were decorated with —,⁶⁸ they were decorated with beads. They put on their hats, its name was feather head-dress. They fastened money beads around their neck. Just common (not well-to-do) persons were not like me. Warrior (brave) men would never wear money beads. (7) Warrior men perhaps (wore) grizzly's claws, male shamans wore small

17.

1. pgunfi'uhin adju'gildjana-p wacu'mpyidjai. awi'djai nimida'c, alu'm-alun, amha'fkitcana-p. nilu'm-uf du'mpçig waka'cidjan ada'l'im. (2) a'ntçi du'mpçig hadni'we'i tgunfi'uhin, acdu'lik, ada'l'im du'mpçig. a'ntçi du'mpçig nicdu'lik, du'nk^wit wacu'mpyidjai. ha'mhuc du'mpçig nicdu'lik, pu'f-an cu'mpyidjai. (3) pgunla'nkdifalhidu gu'm-ai ma'mpga ada'l'im dipla'q^wic. djadw'ml wanya'mpin, a'ntçi dipla'q^wic, ha'mhuc dipla'q^wic, amu'cmuc dipla'q^wic, alu'tifan dipla'q^wic, aki'utan dipla'q^wic. ada'l'im djadw'ml wadu'mpçig, ma'bat-wi dunkda' tguya'di, na-gu'ca tguniyu'yin ni'ml ha'l-a hadni'i hadniyu'wuł. (4) alu'cla aya'lu-dumhu'yuc, afu'l pğudi'ldjan djatu'wauç, ma'nt'caq difu'l. alu'cla du'nk^wit, gagdin-difu'l. ha'mhuc dw'ml du'mpçig pgunimhu'yuc, a'mpgwin du'mpçig pgunbu'nin nimhu'yuc, ma'ntçup du'mpçig pgunbu'nin nimhu'yuc. pu'f-an a'gfan wadu'lpdin pğubu'nin dumhu'yuc. (5) agu'l-a du'mpçig pgunbu'nin nicdu'lik. waku'ntfu adju'gildjanab pu'f-an a'mpyan pğanfi'uhin. pğuga'ğdin nidju'gildjanab ayi'ntc, pğuye'midin ayu'gal, pğaye'mdin nidju'gildjanabi. wa'ntai a'nu hadni'i tguni'f-yu ayi'ntc waga'djıptin, ayu'gal waga'djıptin. (6) nilu'm-alu-n ayi'ntci pğuye'mdin, ayu'gal pğuye'mdin. niyu'i nimhu'yuc, alu'cla du'nk^wit. aga'udzan tguniyu'pil djani'mbik. ku'ntfu-wi ni'i'm-im pa''-wa-nihi'u pç' tci'i. adu'ğdalak adja'ηku wa'ηq-la'fu mugudyu'pil aga'udjan. (7) adu'ğdalak adja'ηku e'ikin aca'yim du'ntya, apa'liq adja'ηku pğutyu'pil

⁶⁸Perhaps 'porcupine' or 'porcupine quill' decorated.

shells when they went to their gatherings, they painted red paint on the forehead, they speckled it over their face with red (paint), white clay, coal. A brave warrior covered his face with coal, his hair knot stood up, he put his so called feathers in it.

2. The women wore interlaced (interwoven strips) blankets of seal (fur), of mountain sheep (wool).⁷⁰ Well-to-do women dressed in wool, they wore twisted wool. Poor women wore interlaced blankets (made of strips) of coon hide. (2) Well-to-do women wore seal, coon, short-tailed wildcat, interwoven strip blankets. Poor men's wives' clothes were like that. Their children had poor (mean, ugly) clothes. Well-to-do men's children had only money beads (not just poor small beads to wear) for ornament. (3) Girls had mountain sheep (braided or woven wool) clothes, they wore mountain sheep. Boys' coats were marked (decorated) quite all over with stripes, decorated with small round disc shaped beads and — (coral shaped) beads. The poor common people's children had wildcat (hide) tied around themselves (like a belt or breech clout), (and) maybe — hide.

3. The people carried babies held on their backs, a baby was on a baby (cradle) board, it had a head board on it, their pad (for the baby's head flattening) was on it. That is the way the Tualatins did with their children, that is how their heads are flat. (2) But now they do not do like that to their children. You yourself saw my own children, their heads are not like that. Pretty near perhaps twenty years ago they stopped (doing) that. A few people (however) continue to be like that yet.

ata'kuc hadni''i nigé'wfin, pgunka'l-in du'mpan ada'pti, tguntu'ptin dik'w'a'l-ak ada'pti, apa'l-a, ha'ndip. adu'kpalak ke'fbin dik'w'a'l-ak ha'ndip, ya'tund alu'kt, bu'n didu'laip du'nk'wit.

2. awe'itcwaf⁶⁹ atu's-ai pgunfi'uhin agu'l-a amhu'm-u. wa'wa'ntcadin awe'itcfaf amhu'm-u pgunfa'wa, amhu'm-u pgunipi'hi waka'ucpitcei. wani'ndif-tcauc awe'itcfaf atu'c-ai pgunfi'uhin a'ng'win du'mpgig. (2) wa'wa'ntcadin abu'm-eig pgunfi'uhin amhu'm-u agu'l-a, a'ng'win, ani'G^u, atu's-ai. wani'ndifdju-ct acba'k'wa nibu'm-ig pa'ca pguma'nhiu nifa'wa nibu'm-eig. ni''wei pa'ca pguman pguga'ictcaḡ nifa'wa. wa'wa'ntcadin acba'k'wa ni''wei ye'lfan tguniga'udjan. (3) abi'na-ct amhu'm-u nifa'wa, amhu'm-u nipi'hi. atwi'faf nitcu'gilḡjanab ye'lfan ayi'nt'c ye'midin, ayu'gal nu- ada'yu ye'midin. waqa'ictcaf a'm-im du''wai ani'G^u nipu'icuptin, e'ikin aplu'f du'mpgig.

3. ame'nmei pgunk'ε'han ala'dakin pgundu'pin, pgumi'd a'wei tcatu'ndik, ga'gḡin ditu'kala, nita'd pguga'djitcan. pa'ca tcunhi'u'na-ni atfa'lati ni''wei, pa''-tama'tact ni'ml. (2) na pe''mi ni''wei wa'ḡq pa'ca ginih'i'u'nan. hintcinhω'din ma'ha tci''i da''wei, wa'ḡq pa''a ga'nhiu ni'ml. pe''-ye'dji e'ikin ge'm-di-nfyε ami'dju gidanwi'yun. wi'n ame'nmei nama'bit-wi- nik'ε'hin pa'ca-wei-yu.

⁶⁹Dr. Frachtenberg writes *awe'itcfaf*.

⁷⁰Strips of coon and deer hide were also interlaced for blankets.

4. The Tualatins did not have their tattooing on their faces. They put on only paint on their faces. Sometimes coal and soot they put on for their paint. Sometimes also they put dried pitch smoke (soot) around their face. (2) When they wanted to they smeared white (clay) on their face. Tualatin men and women had their tattooing on their arms, and sometimes they had their tattooing on their bodies, and they had their tattooing on their legs. Only men had marks on their arms, as measure of money dentalia. (3) Two left out of the measure (i.e. if there were only 38 rather than 40), three left out of the measure (three less than 40), four left out of the measure, it was that sort of money-dentalia measure. Five, six, eight, ten, the long money-dentalia's name was ten-are-left-out.⁷¹

18. Death

1. (Among) the Tualatin Indians, when (some) one man died he was buried, he was dressed in quantities of money beads. One horse would be killed. They would wait one day, (if) his sons were away, (then) they got back. They dressed up (the body), they wrapped it in ten blankets. (2) They put numbers of baskets (and wooden buckets—with holes punched in their bottoms) on sticks, they made a wooden fence, they buried him, they went back home. His relatives (and) parents said as follows, "Shortly we will divide the property." They divided the property, the wife as head, his money beads (were also divided). His property in slaves was divided among them. (3) One man, his younger brother, the wife was made his property (according to levirate rule). Two horses were given away as his return money (to her family for receiving her). The wife became his property. All sorts of things which were his property were divided (the recipients

4. atfa'lati pguwa'' ni'mik tcanik^wa'l.ak. ye'lfan aba'pti pgunbu'nhin nimhu'm.u. wi'nhaf ha'ndip nu mi'k^wi'm tɔudinbu'n nimhu'm.u. wi'nhaf-yu-atma'x tɔudinbu'n nikal'ank^wa'l.ak. (2) adinda'bntcwau apa'l'a tɔunxu'pɔdin nik^wa'l.ak. atfa'lati acba'k^wa nu awe'itcfaf ga'ɔdin ni'mik tca'ni'ntk^w, nu tcanka'pya wi'nhaf tɔumaga'ɔdin ni'mik, nu tcanlu'win tɔumaga'ɔdin ni'mik. tcani'ntɔ^wi ye'lfan acba'k^wa tɔumaga'ɔdin ni'yɛ'm, aga'udjan dima'nd. (3) ɔɛ'm wami'naic^wit dima'nd, hu'pcin wami'naic^wit dima'nd, ta'b wami'naic^wit dima'nd, pa'ca-wei-wincan aga'udjan dima'nd. wa'ndin, ta'fadin, gamwa'idin, di'nifyaidin, wad^wf aga'udjan du'nk^wit di'nifyaidin wami'naic^wit.

18.

1. atfa'lati ame'nmei, pɔafu''u wa'n adja'ŋku pɔubu'pic, pɔuk^wa'n-ik ha'l-iu aga'udjan. wa'n aki'utan pɔuda'yuk. pɔunyu'di wa'n a'mpyan, ɛ'bi pɔansu'-dwin, pɔanwa'li. pɔunku'ntad, pɔunku'ntin ti'nfyɛ aba'cicɔ^wa. (2) ha'l-iu ati'wat pɔuku'lsaf ati'wat, pɔubu'nuk dila'm ackɛ'mig, pɔuni'bup, pɔuni'yi. pa''-pɔuna'git pɔagu'n-ɛyɛk pɔawe'nak, "di'c ditbu'n ma'nfal." pɔubu'nikdit ma'nfal, abu'm-ig tu'milp, diga'udjan. awa'ɔact pɔunbu'nikdit ma'nfal. (3) wa'n adja'ŋku, pɔata'pan, pɔubu'ntca dima'nfal abu'm-eig. pɔagu'mwalt ɔɛ'm

⁷¹I infer that if only thirty beads totaled a 'measure' they were very long ones and hence of high value.

giving his relatives somewhat less property as return gifts), if he who had died had been a good (i.e. a well-to-do) man. (4) The man's body was buried in (about) a five foot depth, maybe (a grave) six feet long. They dug (the grave) maybe three feet wide in the ground. His house was burned. If the man died far away (from home), (or) if he was killed, they would bring him back to his own place (village), where were buried his father, mother, grandfather, grandmother. (5) He was brought back. He wanted to be there where his father had been buried. Maybe he would be dug out (i.e. his father's bones would be dug out and replaced?).

2. When a woman became widowed her hair was cut, she became another man's property. They did not put pitch on her face (which the Shastas and Oregon Athabaskans did to a mourning wife). She wept (ceremonially) for one year. She cried for her husband who had died. Then her heart became well. (2) The next year she would take another (man). The man would ask her monetary worth. He who claimed her (her brother-in-law and husband-to-be by levirate rule) would ask for ten horses. If he (the man asking to marry her) had no horses, they (her in-laws) would go in to him, the man would be told thus, "You made fun of (mocked, belittled) my deceased brother. You will die at once." (3) That same day the man who had taken (without adequate payment) the widow would be killed. If the widow woman did not want him (her in-law), the widow woman might be killed. The widow was killed because she did not want him. (4) And if another man took her, then he (the in-law) asked for the property return (for money to pay for her). If the man who took their widow had no horses (or equivalent property), then they would go into his house (and take his things).

aki'utan dik^wa'nfalhid. pGUBU'NDJA dima'nfal ABU'm'eig. pu'f'an a'cfan pGUNBU'NDIT ma'nfal, pGATE'n'a ADJA'ŋku pDAFU'u. (4) ADJA'ŋku pGUBU'BIK dika'pya hu'wan hu'f DIDJU'kin, e'ikin ta'f hu'f DIBU'sin. ha'nklu-p pGUNWI'tci e'ikin hu'pcin hu'f dima'tfin. pGUTU'QYUK DU'm'ai. la'gai pGUMAFU'u ADJA'ŋku, pGUMADA'yuk, pGUNIMWI'il Gw'k DJADU'n-u, DINPI'tcu e'f'am, e'n'im, ka'fak, ka'cat. (5) pGUMADJWI'la'yuk. pGUTA'BNTCWAW GU'cawε-di ha'l-a e'f'am pDIBU'BIT. e'ikin pGUHA'PLITINIK.

2. gahε'mptyu ABU'm'ik huku'pyuk tu'ml, HUBU'NDZA wa'n ADJA'ŋku dima'nfal. wa'ŋq pGINCA'tcin ma'nkil dik^wa'l'ak. wa'n AMI'DJU pGUTA'χdit. pGU'ε'UD DU'l pGAFU'u. pGUTE'n'ai DUMHU'. (2) tu'kaf AMI'DJU pGUCU'MG^win wata'ifan. ADJA'ŋku pGUYA'NDUMHU'p. pGATA'PYAQ pGUYA'NDI di'nfyε *aki'utan*. pGUWA' DIKI'UTAN, pGULA'MG^wIDUF, pa'-pGUNA'GIT ADJA'ŋku, "ma'ha himpguli'uyata ci'p.i. Gwafu'u me'f'an hintcifu'u." (3) ha'ca-wei-i'pyan pGUDA'yuk ADJA'ŋku pGAC^wi'-n'INDIP. tu'NDIP ABU'm'ig wa'ŋq pGITA'BNTCWAW, tu'NDIP na pGUDA'yuk ABU'm'ig. pGUWE'INIK wa'ŋq pDATA'BNTCWAW tu'NDIP. (4) na' wada'i'wan ADJA'ŋku pGUCU'MG^win, pε''ma pGUYA'NDIMHUYU. pGUWA'-DIKI'UTAN ADJA'ŋku pGA'G^win ni'NDUP, pε''ma pGUT.lε'MG^wIDUF.

3. When a man died, no one could ever name the dead person's name, whatever the dead man had been named, then if his (close) relatives heard it (heard his name pronounced), they would cry. They would go after the man who had named the dead person. This is what they would say, "Do not name the dead person. (2) If you should name him again you will die. We will kill you." If he had merely made a (verbal and unintentional) mistake (promising then), "I will not name the dead person again." Whatever the man had been named, (such as by) his father's name, (or) his brother, in the same way should anyone name him, then they would cry. (3) One related to the dead person, he might kill him (the offender), (or) he would reprimand him. "Do not name him. The next time again that you name him, if I hear it, my heart will not be good (about it)." "But I did not name him deliberately." "Very well then."

4. If a man was poor, maybe he would just be buried. He would have no cover (no valuable garments to be buried with his body).

3. adja'ηku ɣ^wi-fu'u, wa'ηq-lafu i'ya mugudi'tku. du'nk^wit a'wu-c, a'Ga adja'ηku mu-guka'udiyuk a'wu-c adja'ηku, na duwa'ndjuddin mugunqa'pti, gudni'tik. gudi'daɣ^widuf adja'ηku i'ya ɣ^wi-'a'ku. a'wu-c. pa'' pɣuna'ɣwit, "wa'ηq hindamka'unin a'wu-c. (2) ɣ^wɛ'l-ci-yu. nhindamya'ku. daf-u'u. didida'n-aip." hibguya'nid ku'ntfu, "wa'ηq ɣ^wɛ'l-ci du'mhyaku. a'wu-c." a'Ga adja'ηku mugutka'utiyuk, ɛ'f-am du'nk^wit, ta'pan, pa'c-yu. na e'ya ɣ^wi-da'nku, na gudni'tik. (3) wa'n a'wu-'cyaq, e'ikin guda'yuk, pɣuha'lkayuk, "wa'ηq hindamka'unin. tu'kaf-yu. hindamya'ku, tci'i dumɣa'bdi, wa'ηq gamtɛ'n-a damhu'bin." "wa'ηq ɣiya'm-unk tcithya'ni-d." "ɣu'cwi."

4. adja'ηku wa''-indifi'ntcu, e'ikin ku'ntfu gudbu'big. guwa''-diku'nd.

A YAMHILL MYTH, WITH TUALATIN TRANSLATION

The original for the Yamhill myth printed here was dictated by Mrs. Louisa Selky, the last of the native speakers of Yamhill, to Dr. Frachtenberg at Grand Ronde on December 16, 1914. She died shortly after. Internal evidence in the Frachtenberg manuscript of her dictation, as well as a description of her given to me by Mr. Louis Kenoyer in 1936, indicate that she usually spoke rapidly, and that she must have dictated this one Yamhill text too speedily for successful or accurate recording. In a manuscript footnote to her text dictation Dr. Frachtenberg wrote, "The story is not finished. Louisa's advanced age rendered her extremely wilful; hence, she could not be coaxed into completing the narrative. The same thing happened with another myth obtained from her." Mrs. Selky appears to have felt indifferent both about completing the myth as well as about dictating it carefully for the recorder. As consequence of her distaste or unadaptability for linguistic work, Dr. Frachtenberg failed to secure as much control of Yamhill dialect phonetics as he did in the other dialects in which he made notations; we are left only this brief text as evidence of Yamhill connected speech. I have subjected the text to drastic standardization. With Mr. Kenoyer's help and advice in 1936, I have changed phoneme symbols where I was convinced that another symbol was likelier. I fear that no closer approximation to the spoken Yamhill original can be ventured. In order to exhibit the extent to which I may have distorted the Yamhill dialect when editing it with the assistance of a Tualatin, and also in order to compare the dialect with Tualatin, I secured from Mr. Kenoyer a word for word translation in Tualatin. The style of the Tualatin, in idiom and sentence patterning, may have suffered somewhat from the attempt to hold word for word to a badly given Yamhill original.

Coyote follows his (entrails) daughter to the land of the dead

1. Coyote was living alone at his home. When it became morning he went (and) he looked for gophers, (Y. he hunted them down), he killed a gopher. Coyote got back home, and he skinned the gopher, and then coyote took the gopher's entrails. (2) Coyote said, "These gopher entrails, I wish they were my daughter!"⁷⁵ The gopher's entrails turned into a girl. Now the girl, coyote's

(*Yamhill*) 1. e'icin wa'ndafan BGuBi'nt tcaDu'mai. BGu'me'idJ BGu'um BGumyu''wi u'fp, BGuts'a'tsu, BGuhi'li u'fp. BGumu'G tcaDu'mai e'icin pa''m⁷² BGumwu'c u'fp, pa''m BGu'ηG^win⁷³ Gω'k e'icin Dumint'cal u'fp dumint'cal.⁷⁴ (2) Gω'k e'icin BGu'na'git, "Guc-u'fp Dumint'cal, ca''mu tci'' gwida'p!"⁷⁵ BuBu'ntca Bi'na Guc-u'fp Dumint'cal. pa''m BuBa'lyu Guc-abi'na

(*Tualatin*) 1. e'icin wa'd-afan GUBi'ND tcaDu'm'ai. GumDitme'idJ Gu'um gumyu''wi u'fp..., Gumhe'li u'fp. Gumu'G tcaDu'm'ai e'icin, pe''ma Gumwu'c-uf u'fp, pe''ma Gu'ηG^win Gω'k e'icin Dumint'cal u'fp Dumint'cal. (2) Gω'k e'icin gudna'git, "Guca-a'u'fp Dumint'cal, ca''mu tci''i G^widawa'pi." GuDBu'ntca abi'n'a Guca-u'fp Dimint'cal. pe''ma GuditBa'l'yu Guca-abi'n'a e'icin Duwa'pi.

⁷²Mr. Kenoyer believes that the Yamhill *a* vowel in the connectives *pa''m*, *pa''ma*, *pa''mi* is the sound I write ε. It may be that Mr. Kenoyer could not distinguish *a* from ε and so imposed the ε, with which he was familiar, upon the other dialect. On the other hand, Dr. Frachtenberg patently confused *a* and ε in I think all his western Oregon researches, so that a recorded *a* here is not certainly an *a*. He also recorded vowel quantity untrustworthily, especially so I believe in this Yamhill text.

⁷³Dr. Frachtenberg gives *BGuNG^wi'n*, which may be correct.

⁷⁴Dr. Frachtenberg writes Yam. *Dumi'ntcal*, *Dumi'ndjal*, which suggests that the form may be Yam. *Dumi'ndJal*, Tual. *Dumi'nt'cal*.

⁷⁵The meaning of this sentence is in doubt. Dr. Frachtenberg records Yam. *ca''nu* where Mr. Kenoyer prefers Tual. *ca''mu*, 'wish.'

daughter, became large. Coon saw her, coon said that he wanted her, he took her to his house. (3) Then she returned, she ran away from him. Now skunk took her away in marriage again, again she ran away, she came back home. Now cougar came to marry coyote's child (and) daughter. The girl did not want (like) that cougar. (4) So now cougar broke up marrow bones (a delicacy), he gave her the marrow bones, (but) she did not want them. She threw them outside. Again cougar went away to hunt, again he broke marrow bones, again she did not want them. (5) Cougar did not know what to do about her. Now when it became morning cougar swam, and then cougar found the marrow bones (he had given her and which she had thrown away to spite him). Cougar took a marrow bone, and he blew at the marrow bone, the marrow bone turned into wildcherry (chokecherry?). (6) The wildcherry broke off, he came back into the house, he brought the wildcherry. Now the girl said, "Where did that wildcherry come from?"

e'icin duwa'pi. a'ŋk^win⁷⁶ BGuhω'd, BGuna'gat a'ŋk^win BGu'e'ut, BGu'nku tcadu'mai. (3) pa'ma BGume'yi, BU'mi'nagut. pa'm a'ntgub G^wi'li'-yu BGu'nku Duda'Gala'gun, G^wi'li'-yu BGumi'nagut-yu, BGume'yi tcadu'mai. pa'ma ha'mhuc BGuma' Duda'Gala'gun e'icin duwa'pi du'a'na. Guc-abi'na wa' BGu'e'ut Guc-a'mhuc. (4) pa'ma Gω'k ha'mhuc BGuyu''yait a'mi'ŋk,⁷⁷ BGu'mdit Guc-a'mi'ŋk, wa' BGε'e'ut. BUDI'twalt ha'lim. G^wi'li'-yu BGu'um di'yu''wa'l ha'mhuc, G^wi'li'-yu BGu'yu''yait a'mi'nk, G^wi'li'-yu wa' BGε'e'ut. (5) wa' Gω'k ha'mhuc wa' BGI'yu'kin Gω'k a'G'a BGUGa'cin. pa'm BGu'me'itca ha'mhuc BGumhup, pa'm BGu'mɛc Gω'k ha'mhuc Guc-a'mi'nk. ha'mhuc BGUDI'tG^win a'mi'nk, pa'ma BGupu'fi Guc-a'mi'nk, BGUBU'ntca ha'nuq Guc-a'mi'nk. (6) BGUTci'btceɛt Guc-ha'nuq, BGumla'mu tcaha'mai, BGuk^wi'n Guc-ha'nuq. pa'ma Gω'k Guc-

a'ŋk^win GUDhω'd, GUDna'Git a'ŋk^win GUD'e'ut, GUGu'ŋku tcadu'mai. (3) pε'ma gum'e'y-i, gum-i'nagut. pε'ma ma'ntgub G^wε'l-i'-yu GUGu'ŋku dumde'igule'igun, G^wε'l'-yu gum-i'nag^wi'ni't-yu, gum'e'y-i tcadu'mai. pε'ma ha'mhuc guma'a dumde'igule'igun e'icin duwa'pi di'a'na. Gu'ca-abi'n-a wa'ŋq dumdi'e'ut Gu'c-a-ha'mhuc. (4) pε'ma Gω'k ha'mhuc Guyu''yait a'mi'n-ik, gumdi'd Guc-a'mi'n-ik, wa'ha GUD'e'ut. GUDI'twalt hε'lum. G^wε'l'-yu Gu'um diyu''wal ha'mhuc, G^wε'l'-yu Guyu''yait a'mi'n-ik, G^wε'l'-yu wa'ha GUD'e'ut. (5) wa'ŋq Gω'k ha'mhuc wa'ŋq Gityu'k-in Gω'k a'G'a GUDGa'cin. pε'ma gutme'idJ ha'mhuc gumhu'p, pε'ma gumɣu'mdic Gω'k ha'mhuc Gu'ca-a'mi'n-ik. ha'mhuc GUD-i'tG^win a'mi'n-ik, pε'ma GUDpu'fi Gu'ca-a'mi'n-ik, GUDBU'ntca ha'nuq Guca-a'mi'n-ik. (6) GUD·ji'BDJa't Guca-ha'nuq, Gumla'mu tcaha'm-i, GUDk^wε'n Guca-ha'nuq. pε'ma Gε'd-ak Guca-abi'n-a GUDna'Git, "hε'l-a Gumiya'mbi Guca-

⁷⁶Dr. Frachtenberg writes *anKwin*. He omitted the stress indicator.

⁷⁷Mr. Kenoyer thought this form was correct Yamhill. Dr. Frachtenberg writes *a'mi-nk*, 'marrow bone.'

(Coyote [said], "Give my child those berries!")⁷⁸ Now cougar's tree (wildcherry) stood outside here. (7) The girl went to his wildcherry tree, she climbed up his wildcherry tree, and then those (astringent) wildcherries (which she ate) choked her. The wildcherry tree was peeled,⁸⁰ she went up skywards. (8) Now that girl swallowed (the astringent cherries), and when she swallowed (she choked) she died. She went skywards (to the land of the dead).

2. Now coyote had lost his child. He went to get his arrow quiver, he made his lunch, and then he saw his child up above, she had died now. Then coyote wept on account of his child. (2) Now coyote ran along on the ground, he followed his child, he cried. The girl had reached the ocean, there too he arrived, he followed his child (to there, across which water lay the land of the dead). (There) the girl said to him, "How did you come to here? (3) I died, (I) choked (to death). Now

abi'na BGuna'gat, "məha'lil BGumaya'mbi Guc-ha'nuq?" (e'icin, "ci'dit dawa'pi Guc-aga'ya'n") nau ha'mhuc ha'c ha'lim ma'ya't du'mpi.⁷⁹ (7) Guc-abi'na BGudi'ti Guc-ha'nuq tca'du'mpi, BGudi'tklak tca'du'mpi ha'nuq, pa'ma Guc-ha'nuq BGu'lu'mpat. BGudu'ptu⁸⁰ Guc-ha'nuq du'mpi, BGut'i't tca'a'myaŋk.⁸¹ (8) pa'mi Gw'k Guc-abi'na BGudε'tlum,⁸² pa'ma BGudε'tlum⁸² GUDu'qyu. BGut'i't tca'a'myaŋk.

2. pa'ma Gw'k e'icin t'su'li duwa'pi. udi'twu dudju'hi Gw'k, uga'c duq'wa'tp Gw'k, pa'mi Buhw'd duwa'pi tca'a'myaŋk, BGutu'kyu pa'mi. pa'mi BGu'mdiq e'icin duwa'pi. (2) pa'ma Gw'k e'icin mi'ndjisdin tcama'mpu'l, Bu'yu'wan duwa'pi, BGuta'x̄did Gw'k. Gw'k BUDI't'uk tca'mi'laq Guc-abi'na, Guc-yu Gw'k but'u'G, Buyu'wan duwa'pi. Guc-abi'na BGu'na'gat, "a'ga ma'mBGu'ma? (3) tci'hi-du'qyu, he'mlum. tci'da-cε'duq!" e'icin Gw'k

ha'nuq?" (e'icin, "Gumci'd Dεwa'pi Guca-aga'y'a'ŋ!") nau ha'mhuc ha'c hε'lum ma'ya'd du'mpi. (7) Gu'ca-abi'na GUD-i't Guca-ha'nuq tca'du'mpi, GUD.si'klak tca'du'mpi ha'nuq, pε'ma Guca-ha'nuq GUD.lu'mpa't. GUD-u'pdi Guca-ha'nuq du'mpi, GUD-i't tca'a'myaŋk. (8) pε'ma Gε'd'ak Gu'ca-abi'na GUDε'tlam,⁸² pε'ma GUDε'tlam Gutfu'u. GUD-i't tca'a'myaŋk.

2. pε'ma Gw'k e'icin Gut'su'li duwa'pi. GUDI'twu didju'hi Gw'k, uGε'c diq'wa'dp Gw'k, pε'ma GUDhw'd di'wa'pi DJa'a'myaŋk, GUDfu'u pε'ma. pε'ma Gu'mdiq e'icin di'wa'pi. (2) pε'ma Gw'k e'icin GUDmi'ntcisdin tcama'mpul, GUDyu'wa du'wa'pi, Gut'a'x̄did Gw'k. Gε'd'ak GUD-i'dwuk tcami'laq Gu'ca-abi'na, Gu'ca-yu Gw'k Gutwu'G GUDyu'wan du'wa'pi Gu'ca-abi'na GUDna'git, "a'g'a ma'ha Guma'a? (3) tci'i-Gutfu'u, tci'i-tcidqε'qu. tci'dε-sε'd'uq!" e'icin

⁷⁸I infer that this command was made to the magically created wildcherry tree, telling it to induce the girl to climb and eat its cherries which he knows will choke her. It is probable that *e'icin*, 'coyote,' is an error and that *ha'mhuc*, 'cougar,' was meant. Natives often make verbal slips of this sort in rapid dictation.

⁷⁹Dr. Frachtenberg writes *B* for *β* in this word. There is no certainty that he is not correct in this case.

⁸⁰*DupD-* is translated 'pull' by Dr. Frachtenberg, 'peel' by Mr. Kenoyer. The latter never heard this myth before and I am at a loss to comprehend this portion of the myth plot.

⁸¹Dr. Frachtenberg writes *tca'a'myan*k.

⁸²Recording uncertain.

you build a fire!" Coyote made a fire, it went out. So then the girl made a fire, she went for (wet) wood in the water, not rotten (dry, easily inflammable) wood, (and nevertheless that) dead people's wood burned rapidly (though green and wet). (4) The girl said, "Now you call out!" Coyote hallooed, "A canoooooo!" "Oh you are no good at calling out." She hallooed, (but) she merely sighed, (and therefore) those dead people (across the water) heard her when she sighed. They brought a canoe. (5) The girl said, "Now the canoe has been brought. Now they have fetched us." Coyote said, "Oh there is not any (canoe)! I have not seen any (canoe)." (Nevertheless) a canoe had come. (6) "Now you get into the canoe!" Coyote and his daughter crossed the sea (towards the land of the dead), they went to the other side of the sea, they came to the place of the dead people. Now that canoe had gotten across to the other side of the sea, they had gone across it. (7) Now they got out of the canoe to shore. They arrived at a house, no people were (visible) there, they were sleeping. Coyote's child said to her father, "Do not do anything (wrong)! We have reached the place of the dead

BUDε'CDUQ, BUTFU''YU. pa''ma Gw'k GUC-ABI'NA BGUDε'CDUQ, BGUDI'TWU a'wa'DIK tca'ma'mPGA, wa'' lw' a'wa'DIK, GU'CFAN BUDQWA'ITWAI a''WS DU'WA'DIK. (4) BGUNa'GIT GUC-ABI'NA, "tci'Da ma' cla'wei!" e'icin Gw'k BGU'la'wai, "ampa'.....u!" "u' wa' ma' Gati'na angla'wa'idin." Gw'k BU'la'wei, KU'fan BGU'wa't'su, Gi'nuk a''WS BUNGA'BDUN GUC-Gw'k BDA'wa't'su. BGUNIMA'KU ha'MBU. (5) Gw'k GUC-ABI'NA BGU'na'GIT, "mukwa'yugut pa''m ha'MBU. pa''mi tCUDU'WU''YUQ." e'icin BGUNa'GIT, "u' muwa"! gawa'' tci' Ghw'din." BGUM'u'k ha'MBU. (6) "tci'Da mi'di Bmu'itca tcaha'MBU!" e'icin nu Da'a'na ni-qa'nu tca'mi'laq, tca'hu' ami'laq ni'', tca'a''ws ma'ni''. BUDI't'u'k tca'hu' tCami'laq GUC-ha'MBU pa''m, niqa'nyuq. (7) niha''mi pa''mi. BUDI-niwa'l tcaha''mi, wa'' Gu'a'mim, Buni'we'if. GUC-e'icin DUWA'PI Bguni'cin DU'i'fam, "wa'' Ga'a'Ga namga'cin! tca'a''ws DUDUWA'L." pa''m BGUHU'wi, pa''m BU'Gulfan BGUNIBU'klai GUC-a''ws.

Gw'k GUDε'CDUQ, GUTFU''YU. pe''ma Gε'D-ak GUca-ABI'na GUDε'CDUQ, GUD-i'tWU a'wa'D-ik tCε'ma'mPGA, wa'ha lw'f a'wa'D-ik, GU'CFAN GUDQWA'ITWAI a''WS DU'WA'D-ik. (4) GUDna'GIT GUca-ABI'na, "tci'Da ma'ha cla'l'wai!" e'icin Gw'k GUD.la'l'wi, "ha'MBU.....!" "u' wa'ha ma'ha Gute'na bula'l'waidin." Gε'D-ak GUD.la'l'wi, KU'nfu GUDwa't'cu,⁸³ Gi'nuk a''WS GUDiniGa'pDIN Gu'ca Gε'D-ak GUDIwa't'cu. GUNIMA'KU ha'MB-U. (5) Gε'D-ak GUca-ABI'na GUDna'GIT, "makwe'ygut pe''ma ha'MBU. pe''ma tCUDUWU''YUQ." e'icin GUDna'GIT, "u' mawa'ha! Guwa'ha tci'i Guthw'd." GUM-u'G ha'MB-U. (6) "tci'D-a mi'd-i pmu'itca tcaha'mb-u!" e'icin nau-di'a'na ni-qa'n-u tCemi'l-aq, DJU'hu DJemi'l-aq GUDinini'i, DJa'a''ws mani'i. GUDI'tWUK DJU'hu DJami'l-aq Gu'ca-ha'MBU pe''ma, niqa'n'yuq. (7) GUDiniha'm-i pe''ma. GUDiniwa'l DJEha'm-i, wa'ha a'm-im, GUDiniwe'if. GUca-e'icin DUWA'PI GUDni'cin DI'e'fam, "wa'ng a'G-a DUMGε'c-in! tca'a''ws DUDUWA'L." pe''ma GUDHU'wi, pe''ma BU'Gulfan GUDINIBU'klai GUca-a''ws.

⁸³Mr. Kenoyer is not sure he is right in giving this as a Tualatin word.

people." Then it became dark, and now all those dead people arose. (8) Then when it became dark the dead people danced. Now coyote did not (could not) dance (the dance of the dead people, because they danced on their heads). Then he was told, "Your child married a man." "Oh," he said. The man (his son-in-law) said to him, "We will hunt." (9) So then they went, he accompanied his son-in-law, and they went away. "You stand here! Pretty soon elk will go by." Elk did pass by, (but) coyote called it snail, (though) it was (the dead people's) elk. He said to him, "Shoot it when you see it go by." (10) Now he saw it, he shot it, he killed five (dead people's) elks. They skinned the elks, and there was a quantity of meat when they skinned those elks. Now then they threw away all the meat, (and) only the bones did they take along (in their) dead people's packs. (11) Coyote took one leg in his pack, he brought his pack home. Then it became dark, and now the dead people danced again. . .

(8) pa''m umhu'wi bguni'ya-'t-niya''lu. gi'-'nuk guc-a''ws. pa''m gω'k e'icin wa'' bgu'ya-'t-diya''lu. pa''m bgu'na'gat, "ma' buwa''pi umyu'yuk amhu'i." "u'," bgu'na'git gω'k. bgu'na'git gω'k am'u'i, "ce'du tɕudula'ηli fu." (9) pa''ma bgu'ni'' gi'-'nuk, bgunihu'idi. duba'nak, pa''ma bgu'ni'' gi'-'nuk. "ha'c ma' cada'bit! di'c a'ntq gi-maniga'nt." a'ntq bumani'gant, gω'k e'icin buku'nin a'ntpeut, pdi'e'tq. bu'ni'cin, "ctwa'n namhω'din gamya'hak." (10) pa''m bguhω'd, bgutwa'an gω'k, hu''wan bguhi'li a'ntq. bguni'wu'c guc-a'ntq gi'-'nuk, na'u bgule'u'yu amhu'k buni'wu'c guc-a'ntq. pa''ma bu'gulfan bguni'walt guc-a'mhu'k, ya'lfan du'nt's buni'ku a'u's duk'waf. (11) gω'k e'icin bguma'ku duk'waf wa'n dulu''n, guwu'gi tcaha'mi duk'waf. pa''ma bguhu'wi, pa''ma bguniya-'tu-niya''lu gwi'lu gi'-'nuk a''ws. . .

(8) pe''ma gudhu'wi gudiniya'd dini'ye'l'wa gi'n-u'k guca-a''ws. pe''ma gω'k e'icin wa'ηq gutya'd diyε'l'wa. pe''ma gudna'git, "ma'ha bi'wa'pi gumyu''wi gu'ca-a'mu'i." "u'," gudna'git gω'k. gudna'git gω'k a'mu'i, "su'd-u tcidha'ηqlufui." (9) pe''ma gudinid'i'f gi'n-uk, gudinidhu'di diba'nak, pe''ma gudinid'i'f gi'n-uk. "he'ca ma'ha cida'bit! di'c a'ntq duminima'gant." a'ntq gudinidni'gant, gω'k e'icin gudq'u'nin a'ntmilt, gusa-a'ntq. gudni'cin, "st'wa'an dambithω'd umya'hak." (10) pe''ma gudhω'd, gut'wa'an gω'k, pe''ma hu'wan gudhe'li a'ntq. gudiniwu'cp guca-a'ntq gi'n-uk, na'u gutha'l-u amu'k'w gudiniwu'cp guca-a''antq. pe''ma bu'gulfan gudinihaw'alt guca-amu'k'w, ye'lfan didu'nt'c gudinidni'ku a''ws nik'waf. (11) gω'k e'icin gudma'ku duk'waf wa'an dulu'un, gudwu'gi tcaha'mi duk'waf. pe''ma gudidhu'wi, pe''ma gudini'ya'twan dini'ye'l'wa gwe'l'-yu gi'n-uk a''ws. . .

MARY'S RIVER MYTHS

All texts in this publication in the Mary's River dialect (*βi'nezfu*), from villages lying in the neighborhood of Corvallis and west of the Willamette, were originally dictated to Dr. Leo J. Frachtenberg in 1914 by William Hartless. Mr. Hartless died not many years after. My excellent Santiam dialect informant-interpreter, Mr. John B. Hudson, checked through Mr. Hartless' dictations and translations with me in 1936. The dialects were mutually completely intelligible.

Dr. Frachtenberg's first five or six years of linguistic field researches exhibited seriously defective phonetic workmanship; and his later study of Quileute in 1916 again showed an inadequate command of phonetics. His Mary's River Kalapuya text recording with Mr. Hartless in 1914 is perhaps the best phonetic recording we have from his pen, though there are a great many inconsistencies and errors whose presence is easy to discern. The better quality of the Mary's River recording is possibly due to the talent of Mr. Hartless for linguistic work. Mr. Hudson, who knew Hartless well, was emphatic concerning the fine intelligence of Hartless. Dr. Frachtenberg's recordings from Hartless were in such excellent condition as to allow consistent standardization and accurate checking. Every word was gone over with Mr. Hudson, the parallel Santiam dialect pronunciation was noted, together with translation, and obvious inconsistencies and errors of various sorts in the Frachtenberg manuscript were eliminated.

I have presented all the Mary's River texts, in this and the following sections, not only to reveal the Mary's River dialect as accurately as possible, but also to take advantage of their similarity to the Santiam dialect in order to publish a large additional body of material that is in effect also Santiam material. After every Mary's River form that varies from its corresponding Santiam form, I place within brackets the Santiam form. The Mary's River texts thus reveal two dialects, Mary's River and Santiam. The Santiam variants and cognates of Mary's River forms have not been inserted throughout. Whenever a Santiam variant of some frequently appearing Mary's River form occurred for each appearance of the Mary's River form, repetitive notations were unnecessary and avoided. The Santiam variants were noted often enough to reveal just how the two dialects diverged.

The petty differences between the two dialects amounted to the following. A very few morphologic elements' phonemes, such as the verb suffix M.R. *-ai*, Sant. *-a*. Some scores or as much as a hundred or more morphemes, and single phoneme changes in some scores of otherwise similar morphemes. Some very few phonetic shifts, perhaps the most frequent of which is the change from M.R. *a*—whatever its phonetic quality and range may have been—to Sant. *ε* which represents a familiar regional sound which varies from *ä* (English *sat*) to *ε* (English *set*). Where Dr. Frachtenberg wrote M.R. *ä* he undoubtedly was rendering the intermediate (between *ä* and *ε*) quality which I represent by *ε*. However, the occurrence of *ä* (my *ε*) in Dr. Frachtenberg's Mary's River texts is much less frequent than the occurrence of *ε* in my Santiam recordings. A great many of his consistently recorded *a* forms, while pleasantly acceptable to a Santiam ear, are automatically pronounced *ε* by a Santiam. It seems very much like an American speaker of English agreeing that the pronunciation of English *ra'δr* is as acceptable as *rä'δr*. A true sound shift is involved in the latter case, and it seems to me that the M.R. *a* < > Sant. *ε* relationship may be on about the same level. Especially frequently appearing samples of this shift are in the following: M.R. *dan-*, Sant. *dεn-*, 'my'; M.R. *-lacD-*, Sant. *-lεcD-*, 'stay, live'; M.R. *ha'c*, Sant. *hε'c*, 'this, this thing, here'; M.R. *pa'c*, Sant. *pε'c*, 'in that manner, thus'; M.R. *wi'nac*, Sant. *wi'nεc*, 'and so indeed'. Wherever *n* precedes a palatal-velar (*k*, *g*, etc.), Mary's River retains *n*, Santiam retracts it to *η*. It is possible that *η* never occurs at any time in Mary's River; it is also possible that Dr. Frachtenberg chose to write *n* for cases in M.R. where some retraction towards *η* quality may have occurred. Thus M.R. *tca'myank*, Sant. *tca'myanηk*, 'high above'. I have reserved for footnotes a number of other phonetic problems that appear in the treatment of Mary's River and Santiam.

1. Coyote gambles playing the hand game

1. Coyote and his wife lived uphill. One day he said, "I am going down below. I am going to visit. I wonder what they are doing." "Oh! go! (you may go!) Go and visit!" So then indeed he went, he went along, and then he got some distance below. (2) Then he sat down, and he looked (he gazed below). There was no one there. "Wonder where they went? Seems rather as if there really is no one there. I better be going on." So then he went along, he got to (another place), no one was there. He looked for tracks, there were no tracks. So then he went inside. (3) There was no one. (But where) the fire was built it was just the same way (as if persons were actually present). "They have been gone for some time too. Wonder where they went." So now he went outside, then he went along. He got to another house. There was no one there either. He went inside also, in the same way again no one was there. (4) "Wonder what

1.

1. *asnɛ*⁸⁴ *duwa'gi* *ginida'tsit* *da'nknu* [*da'ŋknu*].⁸⁵ *ta'fω'-ampyɛ'n* *gum'na'k*, "tcum'i'-wa'la.⁸⁶ *tcum'ya'ndabfu* [*tcumya'na-fu*]. *dɛ''-nak ni-fi'*." "u'! *dɛt'i'*! *daya'ndabfu* [*dɛya'na-fu*]" *wi'nas gum'i'*, *gint'i'*, *lau'ɲdɛ*⁸⁷ *gintwu'k wa'lafan*. (2) *lau'ɲdɛ gintyu'*, *lau'ɲdɛ gint'u'DGwafu'*. *gintwa'usu'*.⁸⁸ "tcu'-nak *gani-ga'n?* *tcin-tɛ'* *umwa'usu'-wi* [*u-wa'u...*].⁸⁹ *dɛ''-tcumhe'k*." *lau'ɲdɛ cidi-the'k*, *gintwu'k*, *umwa'usu'* [*u-wa'u...*]. *gint'u'dni-gwan anga'uni'* [*aŋg...*], *gumwa''* [*gu-wa''*] *anga'uni'*. *lau'ɲdɛ gint.la'mω*.⁹⁰ (3) *gu'wa'usu'*. *antu'qya* [*gu'c-gidi-nitu'qya*] *ama'i* [*ama'*]⁹¹ *pa'si-gumanhu'i*. "tc'i'pgam [*tc'i'ipgam*]⁹² *giniwa'usu'-yu*. *tcu'-nak gani-ga'n*." *lau'ɲdɛ gintmi'νω*, *la'u ginte'k*. *gintwu'k wa'na-ama'*. *wa'usu'-yu-wi* [*u-wa'u...*]. *gint.la'mω-*

⁸⁴Dr. Frachtenberg usually writes M.R. *asnɛ'* or *asnɛ'*, 'coyote.' In Santiam I hear *asnɛ'*. *ɛ*, *ɪ*, *i* are very similar in quality, the M.R. *ɪ* quality noted by Dr. Frachtenberg being on a level of a phoneme variant rather than a matter of a vowel shift from Sant. *i*. For the sake of consistent phonemic recording I have changed the manuscript *asnɛ'* to *asnɛ'*, leaving open the possibility that Mr. Hartless did employ a quality closer to *ɛ* or *ɪ* than to *i*.

⁸⁵Bracketed forms supply the Santiam variants or cognates given by Mr. Hudson. Note that in Santiam *n* before a palatal consonant retracts to *ŋ*, a process not indicated for Mary's River by Dr. Frachtenberg.

⁸⁶As in the case of M.R. *asnɛ'*, Dr. Frachtenberg writes M.R. *tcum'ɛ'*, 'I will go,' where Mr. Hudson gives Sant. *tcum'i'*.

⁸⁷Dr. Frachtenberg invariably writes M.R. *lau'ɲdɛ* where Mr. Hudson says Sant. *la'u'ɲdɛ'*, 'and so then.' It is probable that pitch-stress for one or both syllables that are stressed in Santiam occurred in Mr. Hartless' Mary's River speech and that Dr. Frachtenberg indulged in a mechanical notation of the connective, without indication of pitch-stress. There is no way of telling when Mr. Hartless supplied syllable stress in this compound connective; there is also no doubt that he did it more often than these recordings exhibit.

⁸⁸These Santiam variants occur: *gintwa'usu'*, *gintwa'usu'*, *gint'wa'usu'*. There is evidence that the same variants appear in Mary's River. The *ʃ* is phonemically *t* assimilated to a following *l*.

⁸⁹In Santiam these variants occur: *u'wa'usu'*, *u-wa'usu'*, *uw'a'usu'*. *um-* before *w* is extremely rare in Santiam, at best; it is the usual form in Mary's River.

⁹⁰Though Kalapuya lacks a phonemic *dl* or *tl*, in an area where such phonemes are common, it is advisable to indicate that *t* and *l* are separate phonemes in this and other Kalapuya words where they lie adjacent, by employing a period to set them apart. In Santiam, *l* following a *t* becomes partially unvoiced, giving *tl*. A less frequent variant is *l.l*. Thus, Sant. *gint.la'mω*.

⁹¹Internal evidence in Dr. Frachtenberg's manuscript suggests that the word has these M.R. variants: *ama'i*, *ama'ɪ*. Mr. Hudson normally says Sant. *ama'*, but permits a very rare variant *ama'ɪ*.

⁹²While Dr. Frachtenberg records only M.R. *tc'i'pgam*, 'long ago,' Mr. Hudson records these Santiam variants: *tcii'pgam*, *tcii'ipgam*, *tcii'ipgam*, and least frequently *tc'i'pgam*.

has become of them. I better go on to the house of the headman." So then he went on, he reached it, there was no one. "Wonder where they went. I better be going along."

2. So then he went on, he came to (a house) where smoke was rising. Then he entered. An old woman was there. "Who are you?" "Oh it is only I." "Oh where do you come from?" (2) "Where I came from, it is from (my own) house (near) here that I came from. But where have the people gone? There is no one (here)." "They are already gone in order to gamble at the hand game yonder where it is at the ocean." "Oh when did they go?" (3) "Some time ago." "Oh have all of them gone?" "Yes. They all went." "Oh well then I will go back." "Oh you (may) go back." "Well now I will go back." So then he went back, (but) he (only) got to (a place) nearby. (4) He lay down to sleep, he lay (there) five days. Then he got up, and he went into the hills, he labored for five days, he made his hand game sticks while he was (also) swimming in streams, and in lakes, and in sloughs. He worked (thus—at strengthening his gambling spirit power) for five days. (5) And now he finished the making of his hand game sticks, and he went back, he reached home. Then he sweated for five days. On the fifth day he said to his wife, "I am going to leave you now." "Oh where are you going?" "Where I will go—I will follow (the other people who have gone to gamble)." (6) "Yes." "The people are gone. They went to the hand game some time ago so I heard." "Oh where did they go for their hand game?" "To the ocean I heard it said. Oh tomorrow I will leave you." "I will just follow behind." "Oh your own heart (it is up to you to do that)."

yu-wi, pa'si-yu. gintwa'usu'. (4) "de'"-nak gini-hu'yu. de'"-tcumhe'k du-tca'mbe:k du-ma'." lau'ṁḁe ginthe'k, gintwu'k, gintwa'usu'. "tcu'-nak gani-ḡa'n. de'"-tcumhe'k."

2. lau'ṁḁe ginthe'k, gintwu'k gDanqu'isusu [gidaḡḡ'e'sisu] anqda' [aḡq...]. lau'ṁḁe gint.la'mḡ. u-ta'sdu. a'yu'hu'nu. "tcumi'ye'?" "u' tcumi-tci'-wi." "u' tcu'-tcumantci-ya'm'p?" (2) "tcu'-gamantci-ya'm'p, ha"-du-ma' gamantci-ya'm'p. tcu'-tē' gini-ḡa'n gin-imi'm' [ganihimi'm']? umwa'usu' [u'wa'u...]. "tci'pgam guman'i' ang'wi'nh'i'yaba [aḡḡ...]. tcu'-nu'fan ha"-du-mu'la-q [ha"-du-mi'la-q]. "u' a'lau' gum'i'nai [gum'i'ni]?" (3) "tci'pgam." "u' ma'dfan-ya gum'i'nai [gum'i'ni]?" "an'-ha'n. ma'dfan gum'i'nai." "u' tcumyi'tē'." "u' datyi' [dat...]. "tci'da tcumyi'." lau'ṁḁe gintyi', gintwu'k tci'la. (4) gintwa'i, wa'nfu' ampye'n' gintwa'idi't. lau'ṁḁe gintḡω'tḡai, lau'ṁḁe gum'i' du-mē'fu', wa'nfu' ampye'n' gum'ta'kfu, umḡe'cni [uḡḡ...]. dumḡwi'nh'i'yaba [duḡḡ...]. gida-t'sa'nḡtse:nt [gidē-t'sa'ḡq...] du-tsa'l, nau dum-u'i'wa [du'm...], nau du-pa'ḡ. wa'nfu' ampye'n' um'ta'kfu'. (5) lau'ṁḁe gintu'gi' bumbu'ya ḡwi'nh'i'yaba, lau'ṁḁe cintyi', gintwu'k du-ma'. lau'ṁḁe gintcu'di:b wa'nfu' ampye'n'. du-du-wa'nfu' ampye'n' duwe'ḡi' gum'ni'sni, "la'u' tcumhe'ḡ'atcufu." "u' tcu' tcuman'i'?" "tcu' daman'i'—tcum'yu'wabfu'." (6) "an'-ha'n." "u'wa'usu' ginimi'm' [ganihimi'm']. tci'pgam-wa't gum'i'nai ang'wi'nh'i'yaba." "u' tcu' gani'i' dinic'wi'nh'i'yaba?" "du-mu'la-q-wa't [du-mi'la-q...]. u' ma'itcu' dumhe'ḡ'atcuf." "qu'nfan [ḡω'nfan] dumyu'wabfu'." "u' ma'-buhu'bna."

3. Now then the next day in the early morning he got himself ready. And then he fetched his hand game sticks from where he had placed them, (hidden) far away at the house where he had put them. Now he placed them inside his quiver. And then he went on (alone), he kept going along, he got to where the people had been passing along where the trail went by. (2) And now he went along, he followed the tracks (the trail). He kept going along, he got to one of their winter houses. There was no one at all (there) again. "Wonder where they also went. Maybe they too went to the hand game gambling." So then he went on, he camped overnight, and the next morning again he went along.

4. He got to still another place again. The same way again no one was there either. (However,) one house stood (there), smoke rose (from it). So then he went to there, he reached it, one woman was seated (there). He went inside. "Where have you come from?" "Where I came from, I came from the (my) house here (yonder). (2) Are you remaining here still? There is no one (else staying here)." "Yes. I am staying." "Where have the people gone?" "They went to the hand game." "Oh when did they go?" "They went some time ago. (3) Oh where are you going to go?" "I will follow them." "Oh no! Stay here! I will make you my husband." "I do not want to. I must be going along." (4) "Oh no! Do indeed stay here! We will live together. I will make you my husband." "Oh no. I will be going along." "Oh do not go on. I will make you

3. lau'ṁḍe ma'itcu' Gumsu'yatca-ni [Gumsu'yatca-na] du-Gu'ḍGumu. lau'ṁḍe gintwu' duncw'ini-yaba [duŋGw...] ḍanpi' [ḍidahampi'], la'ḡayu' du-ma' gumanpi'ni' dumG'ini-yaba [duŋGw...]. lay'ṁḍe gintmu'i du-dintcu'hi' [du-dintcu'hi'k]. lau'ṁḍe ginte'k, ginte'k, gintwu'k ami'm' ḡdu-niḡa'n anga'uni' [aŋG...] danga'nda't [daŋG...]. (2) lau'ṁḍe ginte'k, gintbi'la't anga'uni' [aŋG...]. ginte'k, gintwu'k ta'u'ne gini'ya'usa'la [dini...]. gumwa'usu-yu' [Gu'w...]. "tcu't-nak gani'ḡa'n Gwi'ni-k-yu-wi. yi'kun Gwi'ni-k-yu-wi-gani'i' [gini'i'] dinicw'ini-yaba." lau'ṁḍe ginte'k, gintwa'idab, nau ma'itcu'-yu-ginte'k.

4. gintwu'k-yu-wi. wa'na-anu'wa. pa'si-yu-wi [pe'ci...] Gu'wa'usu-yu-wi. ta'u'na-ama' gumya'ḍu, umḡu'isisu [uŋqwe'sisu]. lau'ṁḍe Gu's-gindanhe'k [Gu's-ginden...], gintwu'k, ta'sdu. ta'u'ne a'wa'qtsi't. gumla'mw. "tcu'tcumantciya'm'p?" "tcu't gamanya'm'p, ha'-du-ma' tcumantci-ya'm'p. (2) tcumta'ḡdu-yu-wi. ma'? inda'wa'usu' [inde'w...]. "a'ha'. tcumta'ḡdu-[tcumte'ḡdu]." "tcu't gin-ḡa'n [gini-ḡa'n] gini-mi'm' [ganihimi'm']?" "Gum'ina' angw'ini-yaba [aŋGw...]. "u' a'lau' gum'ina'?" "tci'p'gam [tci'i'p'gam] gum'ina'. (3) u' tcu't ma't damanḡa'n [namanḡa'n]?" "dum'yu'wabfu'." "wa'! ha'si' [he'si'] ḡayu' [ḡe-yu']! wa' ḡeḡahe'k [nande'he'k]. ha'si' [he'si'] ḡayu' [ḡe-yu']. dumbu'ntcuf ḡawa'qi' [ḡewa'qi']." "wa' tci' ḡahu'li [ḡehu'li].⁹³ dumhe'k-wi." (4) "wa'! ḡayu'-wi. ha'si'! indila'bh'ḡai [dindila'bf'ḡai]. dumbu'ntcuf ḡawa'qi'." "u' wa'. tcumhe'k." "wa'-ḡahe'ḡu't [wa'-ḡehe'...].

⁹³This phrase may not be exactly what Mr. Hartless dictated. He may have said more simply and elegantly, *wa'-cḡahu'li*, 'I do not want to.'

my husband." "I do not want to. I must indeed follow along to where my people have gone." So then he went on.

5. Now he camped overnight. The next day he went along, he reached still another place, the same way again no one was there. "Wonder where the people have gone." In the same way again he entered, the same way again no one was there. "Now I will go on. Oh I will go along. What should I be doing here? There is no one."

6. So then he went on, he camped overnight, and then he went along again, and then again indeed he reached another place. The very same way again they were gone. (However, from) one house smoke was rising. He went into there. (2) Two women were seated (there). "Oh where have you come from?" "Where I came from, I came from my own place." "Where are you going?" "I am going to go along now. I will follow along to where my people (fellow villagers) have gone." "Oh no. Stay here. We will make you our husband. (3) Both of us will make you our husband." "No. I must be going along." "Oh do not be going on your way. There are no men (here) now. It is good indeed (it will be better) if you remain. We will make you our husband. There are no men (here) now. Do stay here." "No. I must be going along." (4) Oh he was (almost) beaten (defeated in the argument). (He said to himself,) "(It is) nothing if I am beaten at it (persuaded against my will)." "Oh no. Do stay." (He argued a little more:) "No. I must be going along." "Oh in that case then we will follow (go along with) you." "Oh no. You remain (here)." "No we just have to follow you." "Your hearts (it is up to you)." (5) "Oh well then in that case we must go."

tcumbu'ntcuf dawa'qi'." "wa'-sdahu'li. tcumyu'wabfu'-wi da-mi'm' [De'mi'm']
gdu-ni-ça'n." lau'ṁḁe ginthe'k.

5. lau'ṁḁe gintwa'idab. gum'a'itcu' [gu'ma'itcu'] ginthe'k, gumandiwu'k-
yu-wi wa'na-anu'wa, pa'si-yu-wi gu-wa'usu'. "tcu'-nak gini-ça'n gini-mi'm'
[ganihimi'm']." gumandila'mw-yu-wi, pa'si-yu-wi gu-wa'usu'. "la'u'
tcumhe'k. u' tcumhe'k. ni'ke. dumange'tc ha'si? u'wa'usu'."

6. lau'ṁḁe ginthe'k, gumandiwa'idab, lau'ṁḁe gumandihe'k-yu-wi,
gumandiwu'k-yu-wi wa'na-anu'wa. pa'si-yu-wi gindiniwa'usu'. ta'u'ne-ama'
unq'u'isisu [u'q'w'e'sisu] anqda' [aṁqda']. gu'ci gin-da-la'mw. (2) Ge'mi'-awa'qtsi't
gin-ida'tsit [gini...]. "u' tcu' tcumantci-ya'm'p?" "tcu' gamantci-ya'm'p, tci'
du-da'nu'wa [du-de'nu'wa] tcumantci-ya'm'p." "tcu' tcumança'n [tcumaṁça'n]?"
"la'u' tcumhe'k. tcumyu'wan da-mi'm' [De'mi'm'] gdu-ni-ça'n." "wa'. ha'si-
[he'si] da-yu' [De-yu']. tcindibu'ntcuf du-wa'qi'. (3) di-dGe'mi'-wi bu'ntcuf
du-wa'qi'." "wa' tcumhe'k-wi." "u' wa'-da-ha'çu't [wa'-ṁḁe-he'çu't].
umwa' [u'wa'] gini'u'ihl-lau' umsu'-wi ma' gi-yu'. indibu'ntcuf [ḁindi...]
du-wa'qi'. umwa'-lau' [u'wa'...] gini'u'ihl. ha'si di-yu'-wi." "wa'.
tcumhe'k-wi." (4) u' gumbu'wa'yu'q. "wa'-ni'ke. gu'c gi-bu'wa'yu'q."
"u' wa'-.dayu'-wi [wa'-.De-yu'...]." "wa'. tcumhe'k-wi." "u' pa'
tcindiyu'wafup." "wa' duBda'tsit." "wa' tcindiyu'wuf-wi." "ma'ti-
di-hu'bna." (5) "u' pa' tcindi'i'-wi." la'u'-gin-ita'q [la'u'-ginita'q] gin-iwa'q-

And now those women wept. "We could not ever give you up (let you go) now. We just must follow you. What would we be doing here? There is no one (here) now." Now then they went on, the two women followed him. So then he went along.

7. Now half way along they sat down (to rest). The women said, "Listen. We will explain to you. Shortly now after you arrive (there), the dead people's bones are what they play with. They name it the hand game. (2) That is the way it is done. Take good care of yourself. Beaver will sit down first, and (next) otter will sit down, and (next) deer will sit down, and elk will sit down, (and) seal will sit down. Whale, he is the headman. Now they are the ones who are gambling. (3) Oh you watch out for yourself when you reach there. Now when you get to the crest of the hill, when they call out to you, they will say, Now let us gamble at the hand game. They all of them will say that." "Oh so that is how it is done. Oh well then let us be going along."

8. So now they went on, sure enough they got on to the top of the hill, sure enough they all hallooed to them. They said nothing to them (in reply). They just kept on, they arrived. Then he sat down at some distance apart. "Oh you old man! Hurry and let us gamble at the hand game!" No, he sat just as if he had never heard at all. (2) He took out his tobacco, he filled his pipe, he smoked. While they were talking to him they were hurrying him, but he (seemingly) never

tsa't [ganiwa'q...]. "wa''-la'u' gida-diga'utcu' [Gidε-di...]. tcindiyu''wuf-wi·ni'kε· gindi·Gε''tc ha'si·? umwa'usu'-lau' [u'wa'u...]." lau'ɱpɛ gin·ihε·'k [Gini...], Gε'mi'-awa'qtsa't gin·iyu''wan [Gini...]. lau'ɱpɛ gumhε·'k.

7. lau'ɱpɛ wi'lfi-anu'wa gida·niyu' [Gidε·ni...]. giniwa'qtsa't [ganihiwa'...]. gin·i'na'k [Gini...], "dawε'yabtau'cda [Dεwε'...] tcindihε'la·tcwidub. di's-dami·twu''k, pa'' awε'·Gi'-dint'si' mεgu'c G'wini'k ni·la'gadi. ni·ka'uni· [niq'wa'uni] ang'wini' [aŋG'...] G'wini'k. (2) pa's-man'a'i [pε'c-ma'na'hai]. dam'la'·DG'ɱpɛ [nam...]. anga'ipyu' [aŋga'ipyu] mε'ni gamyu', nau aya'·dintcal' gamyu', nau amu'ki' gamyu', nau antga' gamyu', an'u'lxuyu· [a'wu'lxayu] gamyu'. G'wa'u'k, antca'mbε·k angu'du' [aŋG'...].⁹⁴ ni·pa''-lau' [nε·pa''...] ni·G'wini'·yafi't. (3) u' dam'la'·DG'ɱpɛ [nam'la'·DG'ɱpɛ] dami·twu''k [nami...]. la'u'·damda'·nktci [la'u'·nami·da'ηktci] du·mε'·fu', gida·nimala'la'wai [Gidε·nimale'le'wai], gan·i'na'k [Gani...], tci'da-tcindig'wini'·yadai [...yada]. ma'·dfan pa's gan·i'na'k [Gani...]. "u' pa's-man'a'i [pε'c-ma'na'hai]. u' pa'' tci'da-tcindihε·'k."

8. la'u'ɱpɛ' gindnihε·'k, wi'·nas-wi· [wi'·nεc...] gindnida'·nktcε [gindnida'ηktci] du·mε'·fu', wi'·nas-wi· ginimala'la'wai di·nima'·dfan. wa''-ni'kε· gda'·ni'sui [Gidε·ni'cna·]. qu'nfan [dɔw'nfan] gint'i'·dit, gintwu''k. la'gai'fan lau'ɱpɛ gintyu'·. "u' tcayu'·hu'! li'pfan tcindig'wini'·hidai!" wa'', gumta'·cdu· qu'nfan [dɔw'nfan] tcin-tε' wa''-wi· gidaça'·BDin [Gidε·G...]. (2) gintmi'ni'· dinka'·inu't, gumbu'·yi' dila'·Bi'·B, umpa'·sala't. gidanima'·yu'·ini [Gidε·ni...] ginila'mpla·tchwan,⁹⁵ wa''-

⁹⁴Mr. Hudson did not recognize M.R. *Gu'Du*, 'whale.' In Santiam he gives *amu'lug'wa*.

⁹⁵Dr. Frachtenberg supplies a footnote saying that the word should be *ginila'mpla·di*.

heard, he only smoked the more, as they were keeping on doing to (saying to) him, "Oh headman! Let us gamble." (3) He did not (seem to) hear. It was quite a while before he said, "What do you want?" "Oh let us gamble." "Oh your hearts (suit yourselves)!" "Well let us gamble." "I do not want (to gamble with) those hand game sticks of yours." So then he sat down (to play). (4) That was how he (spread before him) his mat, he poured (placed down) his hand game sticks, and then he poured out (put down) his bet. "Oh we do not want that. We use these." "What is that?" "This is what we use for hand game gambling." "(But) this is my (manner of playing at the) hand game." "Oh we do not want that." (5) It was some time before he said, "Well nevermind (let it be, very well anyway)." Now he collected his hand game sticks, he tied them together, and he placed them aside (behind him). Now then they said, "We bet five persons (slaves) against you." "Oh! your hearts! (suit yourselves, it is up to you)" "In that case we will do that!" (6) So then he took off his clothes, and he sat down (to play). Now beaver came and sat down (opposite him). Then the women said, "Watch him! That beaver will be leaping into the water. That is the way he is." Now then they (beaver and the opponents) sang (one of their hand game gambling power songs). Beaver took the bones, and then they sang (the hand game song), all the people (of the opposite side) sang. (7) Beaver said, "Ready! It is good indeed! (Very well now!) Now watch out!" Twice he raised his arms, the third time he threw them (the bones). Then he (coyote) sat down again, and now he took the bones, and all the people cried out,

GIDAĞA'BDIN [wa''-GIDε:G...], mi'fan [mε'nfan] gump'a'sala't, gidanimagε'sne [GIDε:nimagε''cni], "u' tca'mBε:k! tcindig'wi'nhi-dai." (3) wa''-GDAĞA'BDIN. tci'pgam tca'u'-GDI'na'k, "a'ni'ke: tcindubhu'li?" "u' tcindig'wi'nhi'ya." "u' ma'ti di-hu'-'bna." "wi'-nas tcindie'wi'nhi-dai." "wa''-tci" cɔahu'li' gu'c-ma'ti di-g'wi'nhi'yaba." lau'ɲDε gintyu'. (4) gint-pe'ci dinhε'dUBA, ginda'kdi ding'wi'nhi'yaba, lau'ɲDε ginda'kdi dumbi'nadfula-da'. "u' wa''-cɔADU-hu'li'. maha'c tcandu-gε''tc." "mε'ni'ke: gu'c?" "maha'c du-g'wi'nhi'yaba-sɔw'." "maha'c tci" dang'wi'nhi-yaba." "u' wa''-sɔADU-hu'li' gu'c." (5) tci'pgam tca'u'-wi GDI'na'k, "mu'ngni-dinhu-'bna." la'u' gintgε'wa'nafi' ding'wi'nhi'yaba, um'ta'qda't, lau'ɲDε gintpi' ha'ntci' [hε'ntci]. lau'ɲDε gini'na'k, "wa'n'-ami'm' tcindibi'na-dfidai tcu'ma'." "u'! ma'ti-di-hu-'bna!" "pa' tcindigε''tc!" (6) lau'ɲDε GUMSK'wi'lDADJA-ni [GUMSK'wi'lDεDJA-na], lau'ɲDε gintyu'. la'u' anga'ipyu' [aŋGA'ipyɑ] cumayu'. la'u' giniwa'qtsa't gini'na'k, "dam'la'-'DG'wina [nam'la'-'DG'wina-]! GUC-ANGε'pyu' [GUC-aŋGA'ipyɑ] DU-BGε'' gam'i'di-B. pa's-manhui c'w'a'uk." lau'ɲDε ginimaɔa'u't. anga'ipyu' [aŋGA'ipyɑ] GUMG'wi'n [GUŋG'wi'n] GUC-ant'si', lau'ɲDε gin-iɔa'u't [Gini...], ma'dfan ginimi'm' giniɔa'u't. (7) ga'ipyu' [GA'ipyɑ] GUM'nak, "tsi'da! umsu'-wi-! la'u' da'la'-'DG'wite!' Gε'fu' mahi-'wa DINTG'wi', DU-DUMPSI'nfu' GDAMAGA'wi [GIDε:ma...]. lau'ɲDε GINTWA'nhap tca'myank GINDANġA'n. "Ginit'ci-'banafa'!" lau'ɲDε gintyu', lau'ɲDε GINTG'wi'n GUC-ant'si', lau'ɲDε ma'dfan ginimi'm' ginila'la'wai,

“We missed the headman.
We missed the headman.
We missed the headman.”⁹⁶

They all said it (in) their shouting. Now then (coyote cried out), “I!” (My turn next!) He sang (one of his own hand game power songs). The two women wept (fearing lest he lose). (8) They sat back of him, they sang (his power song with him to help him and increase his gambling power) as (and) they cried. Now then (he said), “I will do it. Ready now.” He motioned twice with his arms. (He cried out to his opponents,) “Watch out!” The third time was when he threw it, and then he hit beaver. And now all the people cried out,

“The headman has beaten us.
The headman has beaten us.
The headman has beaten us.”

Now then otter sat down. Then the women said, “He will also be leaping into the water there. Be sure that you keep careful watch (and hit him where he leaps).” (9) Now the five persons (slaves) that he had won came across (to him). And then they bet again, they doubled their bet. (He replied to this wager:) “Oh very well indeed. Your hearts (suit yourselves)!” “Ready! Let us do it!” So then they all sang. (Their leader, otter, cried out,) “Ready, watch out!” He (otter)

“tcindit'ci'bya antca'mbɛ:k.
tcindit'ci'bya antca'mbɛ:k.
tcindit'ci'bya antca'mbɛ:k.”⁹⁶

di-nima'dfan gini'na'k nila'la'wa-ba. lau'ɲɔɛ, “tci'!” gintqa'u't. ɟɛ'mi'-awa'qtsa't ginita'q'u't. (8) ha'ntci' ginida'tsi't, giniqa'utwi't ɟɔnita'q'wi't [ɟiɔɛ-ni...]. lau'ɲɔɛ, “tci” gidi-ɟɛ''tc. tci'da.” ɟɛ'fu' ginthi''wat dintɟ'i'. “la'dɟ'itcaicda!” du-dumpsin'fu' ɟɔadɟa'wi, lau'ɲɔɛ gintwa'ni anga'ipyu' [aɲɟa'ipyu']. lau'ɲɔɛ ma'dfan ginimi'm' ginit'sa'lɟaɟu'.

“tca'mbɛ:k umbu'wa'nafɔ.
tca'mbɛ:k umbu'wa'nafɔ.
tca'mbɛ:k umbu'wa'nafɔ.”

lau'ɲɔɛ gumandiyu' anya'dintcal' [a'ya'...]. lau'ɲɔɛ giniwa'qtsa't gini'nak, “ɟ'wa'u'k ɟu's du-bɟɛ''-yu-wi- gam'i'di-b. du'bai dam'la'dɟ'inai [nam'la'd-ɟ'ina-].” (9) lau'ɲɔɛ ginimaka'nai [...na-] ɟu'c-wa'n'-ami'm' ganha'mi'. lau'ɲɔɛ ginimapi'na-dh'iyi [...na-dinifi-] ɟ'wɛ'li-yu-wi-, ginimala'ɟɟani nipi'nadfila-da'. “u' umsu'-wi-. ma'ti-di-hu'bna!” “tci'da! tcindigɛ''tc!” lau'ɲɔɛ ginima-qa'u't di-nima'dfan. “tci'da, la'dɟ'ɔɟa-cda!” ɟɛ'fu' mahi''wa dintɟ'i',

⁹⁶Just how this and the other songs of the myth were sung or chanted cannot be determined. Dr. Frachtenberg did not make phonograph records, as far as I know. From my regional experience with myth songs I am inclined to guess that the songs of this myth may have been monotone chants.

raised his arms twice, the third time, he threw. (10) He (coyote) ducked to one side. "He missed me!" Again they all cried out,

"We missed the headman.
We missed the headman.
We missed the headman."

Now then he (coyote) sat down indeed (again). And then (he said), "I (my turn)!" He sang. Now then he (his power) was a little stronger. "Ready!" And now he sang, now he raised his arms twice. (11) The third time, he threw it, he threw it towards the water, he hit the otter. Then they cried out,

"The headman has beaten us.
The headman has beaten us.
The headman has beaten us."

Now then his (coyote's) winnings (ten slaves) went across (to him). And now deer sat down, and they doubled their wager again. Then they sang again. (Coyote's women advised him:) "Ready! Do watch carefully! That deer will leap into the bushes. That (is) where his jumping place is (that is where he jumps)." "Oh." Now then they all sang. (12) "Ready now! Watch out!" He raised (motioned with) his arms twice. The third time, he threw it. He twisted to one side (dodging). "He has missed me again." Now then they again cried out,

du·dumpsin'nfu', gamaḡa'wi. (10) umḡa'lḡumitca [uḡḡ...]. "gumt'ci-'banafa'!"
ḡwi-'li-yu'-wi· mandila'la'wai [mandile'le...]. di·nima'dfan-wi·,

"tcindit'ci-'byaantca'mbɛ·k.
tcindit'ci-'byantca'mbɛ·k.
tcindit'ci-'byantca'mbɛ·k."

lau'ḡḡɛ gintyu'-wi·. lau'ḡḡɛ, "tci'!" gintḡa'ut. lau'ḡḡɛ pu·'nuk gumda'lḡ.
"tci'da!" lau'ḡḡɛ gintḡa'u't, la'u' ḡɛ·'fu' ginthi-'wa dintḡwi'. (11) du·dumpsin'nfu',
ḡdatḡa'wi, du·bḡɛ' ḡdadḡa'wi, gumtwa'ni anya'dintcal' [a'ya'...]. lau'ḡḡɛ
ginit'sa'lḡaḡu,

"umbu'wa'nafω antca'mbɛ·k.
umbu'wa'nafω antca'mbɛ·k.
umbu'wa'nafω antca'mbɛ·k."

lau'ḡḡɛ ginika'nai duwi'ni'. lau'ḡḡɛ amu·'ki' gumyu·', lau'ḡḡɛ ganilu·'bḡani·
nibi·'nadfila·da' ḡɛ·'lu'. lau'ḡḡɛ giniḡa'ut-yu· ḡɛ·'lu'. "tci'da! damla·'dḡitcai
[nam'le·'dḡatca·]! ḡuc·amu·'kya [ḡu'c·amu·'ki] gam'i·'di·b hi'daf. ḡuc·ḡa'uk
din·e·'duba [din'i'duba]." "u·'" lau'ḡḡɛ giniḡa'u't ma'dfan. (12) "tsi'da!
da'la·'dḡitsai." ḡɛ·'fu' mahi·-'wa dintḡwi'. du·dumpsin'nfu', ḡidamaga'wi
[ḡide·ma...]. tsindḡa'lḡumitca. "mandit'ci-'bnafu·-yu· ḡɛ·'lu·'." lau'ḡḡɛ
ginit'sa'lḡaḡω-yu· ḡwi·'lu·',

“We missed the headman.
We missed the headman.
We missed the headman.”

“Now I will sit down again. Now I will sing. Now I am strong (stronger). There are numbers of our people who can sing (and help me sing). I am strong now.” (13) “Ready now. Watch carefully.” “I will raise my arms twice, (it will be) the third time when I will throw, I will throw into the bushes. I have hit the deer!” Now then they cried out,

“The headman has beaten us.
The headman has beaten us.
The headman has beaten us.”

Now they sent his winnings across to him. Again they doubled their bet. Then elk was to sit down. Now the women said, “That elk will leap out (and away to the meadow). That is the way he does.” “Oh that is the way it was I thought.” (14) Now then they (elk and his side) sang. “Ready! Watch carefully!” Twice he (elk) raised his arms, on the third time he threw it towards him, (and coyote said) “I ducked under it (and) he (elk) missed me.” Then they cried out,

“We missed the headman.
We missed the headman.
We missed the headman.”

“tcindit'ci'Bya antca'mBεk.
tcindit'ci'Bya antca'mBεk.
tcindit'ci'Bya antca'mBεk.”

“la'u' tcumandiyu'-yu-wi. Gʷε'lu'. la'u'-tcumq̄a'u't [la'u'-tcuŋq̄...]. lau'np̄de tcumda'lq. lau'np̄de tcumq̄a'ut [tcuŋq̄...]. umlu'i' du-mi'm' di-niqa'u't. tcumda'lq la'u'.” (13) “tcida. da'la'DGʷitcai.” “Gε'fu' tcintha'wa dɛntGʷi', du-dɛnpsi'nfu' gidatga'wi [gidε-t...], hi'daf tcintga'wi. tcumtwa'ni amu'ki'!” lau'np̄de ginit'sa'lq̄aɣu,

“umbu''wanafω antca'mBεk.
umbu''wanafω antca'mBεk.
umbu''wanafω antca'mBεk.”

lau'np̄de ginimake'nai duwi'ni'. Gʷε'lu' ginilu'p̄çani nibi'nadfila.da'. lau'np̄de antça' gamyu'. lau'np̄de giniwa'q̄tsit [gani...] gini'na'k, “Guc-antça' ha'nim [hε'lum] gam'i'di-p. pa's-man'a'i [pε's-ma'na'hai] Gʷa'u'k.” “u' Gu'ci gamanhu'i denhu'pna.” (14) lau'np̄de giniq̄a'u't. “tcida! da'la'DGʷitcai!” Gε'fu' mahi'wa dɛntGʷi', du-dɛnpsi'nfu' Gdamaga'wi, “tcintha'ibai gumt'ci'banafa'.” lau'np̄de nit'sa'lq̄aɣu,

“tcindit'ci'Bi' antca'mBεk.
tcindit'ci'Bi' antca'mBεk.
tcindit'ci'Bi' antca'mBεk.”

Now then (he said), "I" (my turn now). He (coyote) sat down, he sang again. "Ready! Watch carefully! (15) I have raised my arms twice, the third time is when I throw. I have hit elk!" Then they cried out,

"The headman has beaten us.
The headman has beaten us.
The headman has beaten us."

Now then they passed across his winnings. Now seal was to sit down. Then they doubled their bet. Now the two women said, "He (seal) will jump into the water." (Coyote replied,) "Oh it is well indeed" (very well indeed). (16) And then they (seal and his side) sang. "Ready! Watch carefully!" Twice he (seal) raised his arms, on the third he threw, he (seal) missed him. Now then he (coyote) sat down, and then he sang. Now then his song (and his gambling power) had become strong (still stronger). (Coyote said,) "Ready! Watch out! (17) Twice I raise my arms, on the third I throw, (and) I have hit him (seal)!" Then they cried out,

"The headman has beaten us.
The headman has beaten us.
The headman has beaten us."

Sea lion said, "It is coyote who is doing this. Oh, let us quit then." (18) And so he said (to coyote), "Well let us quit now." "Oh I do not want to stop. It is good (it is better for) someone to win a little before we stop." "Oh no! Do let

lau'ṃḍe, "tci'." gintyu', gumandiqa'u't-yu-wi. "tsi'da! da'la'DG'itca! (15) Gε'fu' tcinthi''wa dεntG'wi, du-dumpsin'nfu' GDADGA'wi [GIDε-DG....] tcum'twa''ni antga'!" lau'ṃḍe nit'sa'lgaḡu,

"umbu''wanafω antca'mBε-k.
umbu''wanafω antca'mBε-k.
umbu''wanafω antca'mBε-k."

lau'ṃḍe ginika'nai duwi'ni'. lau'ṃḍe an'u'lḡayu gamyu'. la'u' gumandilu'B-gani dinibi'nadfila-da'. la'u' Gε'mi' giniwa'qtsat [gani...] gini'na'k, "G'wa'u'k du'pGε'' gam'i'di-B." "u' umsu'-wi." (16) lau'ṃḍe giniqa'u't. "tsi'da! da'la'DG'itca!" Gε'fu' gamhi''wa dεntG'wi, du-dumpsin'nfu' GDAGA'wi, umt'ci'bi'. lau'ṃḍe gint'yu', lau'ṃḍe gintqa'u't. lau'ṃḍe gumda'lqyu dinqa'uda. "tsi'da! da'la'DG'itca! (17) Gε'fu' tcinthi''wa dεntG'wi, du-dumpsin'nfu' GDATGA'wi, tcum'twa''ni!" lau'ṃḍe nit'sa'lgaḡu,

"antca'mBε-k umbu''wanafω.
antca'mBε-k umbu''wanafω.
antca'mBε-k umbu''wanafω."

a'mu'cayum gum'na'k, "micni' pa'c-anti'. u', tcindipa'clau'-tε' [tcindipa'c...]." (18) lau'ṃḍe G'wa'u'k gum'na'k, "tcindipa'clau'-tε'." "u' wa''-cdahu'li gi-pa'slau' [gipa's...]. umsu' yε'' gi-du'lu' pu'nuk tca'u'-wi gi-du-pa'slau' [gi-du-pa's...]."

us quit." "Oh it is not good if we just get tired" (without cause). (19) "Oh no! Do let us quit." "Well then, your heart (suit yourself), if you want to quit. You are thus throwing away the dead people's (gambling) bones. These will be the hand game sticks. That is how the hand game will be. Oh well nevermind. That is how the hand game will be. Now we will go back (home)."

9. Well, now you go swim, if you want to win what I have given (told) you. You keep it always (always remember it)!

2. Coyote, panther, whale, the flood, securing fire

1. Panther lived there (with) his brother coyote, they lived together. Panther hunted all the time. (As for) coyote, he worked, he got firewood, he picked hazelnuts and berries, he dug camas. That was his work. Now then one day panther went away to hunt. A woman came, she peeped inside. (2) (Coyote said to her,) "Come in! Sit across from here. My brother's (panther's) place (bed) is there." So then the woman sat (there). Now then panther's bow broke (a sign of ill omen to panther). He said, "I will go back (home) now then." And so he did go back, he got home, he looked inside, a woman was seated (in there). "Come outside!" The woman indeed came out. (3) "Come along! Follow me!" Sure enough they went on, they got to the water. "Take off your clothes!" Indeed the woman undressed herself. "Go swim!" Sure enough the woman swam. "Dive in five times! Now come out! Dress yourself!" Indeed the woman dressed. (4) Now

"wa'! tcindipa'slau'-wi." "u' wa' indasu' [indəsu'] qu'nfan [dʒw'nfan] gi-du'lu'kyu." (19) "wa'! tcindipa'slau'-wi." "pa',-ma'-buhu'pna, dami-hu'li di-pa'slau'. pa'-daga'wi [pe'-dəg...] gu's-awə'gi' dint'ci". gamaha's ang'w'i'nhi'yaba. pa's-gamanhu'i ang'w'i'nhi'yaba. u' mu'ngni dinhu'pha. pa's-gamanhu'i ang'w'i'nhi'yaba. lau'ṁdɛ gindi'yi'."

9. tci'da, dat'sa'ngtse-sda, damha'mi· Gu'c tcandi'dup. dampi'ni' [dəm...]
din'a'wi!

2.

1. um'ta'cdu anhu''tc ε'-dinku'ne acni', ginila'ph'widai. gumyu''wila't anhu''tc din'a'wi [din'ε'wi]. asni', g'wa'u'k dinta''kfin, gumha'fidint [gumhε'f...], gidahu'ini' amp'wi' nau'-anča'ya'na [nau'-aŋçε'yε'na], gɔdada'ha-dint [gidəda'...]. gu'c-g'wa'u'k dinta'kfin. lau'ṁdɛ ta'fω'-ampye'n' gum'yi' anhu''tc di-yu''wal'. gumwu''k [gu'wu''k] a'wa'qtsit, maka'lha-BG'wa [maka'lhe-BG'wa]. (2) "mala'mw'! ha'si· tca'hu [tce'hau] di-yu'. sku'ne di-yu'wa gu'ci'." lau'ṁdɛ gintyu' gini-wa'qtsit [gani...]. lau'ṁdɛ anhu''tc gumtci'bu· diyu'ga. um'na'k, "tcumyi'-tε'." wi'nas-wi· gumyi', gumwu''k du-ma', gintka'lha-pyg'wa, gumta'sdu-a'wa'qtsit. "mami'nw'!" wi'nas a'wa'qtsit mami'nw'. (3) "mahe'k! deyū''wa'f!" wi'nas gidni'i', gidniwa'la du-pgε'". "dask'wi'lhatca-nisda [dəsk'wi'lhatca-nasda]!" wi'nas giniwa'qtsa't [gani...] gint.sk'wi'lbatca-ni [gint.sk'wi'lbatca-na]. "dat'ca'ngtce-sda [dət'sa'ŋq...]" wi'nas giniwa'qtsa't [gani...] gumt'ca'ngtce-s. "daya'uga [dəy...] wa'nfu'! tci'da mami'nw'! dəfu'yetca-ni [dəfu'yetca-na]!" wi'nas gumfu'yetca-ni [...a-na] giniwa'qtsit [gani...]. (4) lau-

then they went back (home), and they went into the house. Now then they lived together. He made her his wife. The woman was a whale being (she was whale's daughter, and she had to bathe in order to become panther-like). Again indeed panther went to work, he went to hunt.

2. Coyote remained. He worked at home. He got firewood, he speared (salmon). That was his work. Now then one day panther said, "Oh have you no relatives from where you come?" "Yes, they are alive (there). My father is living (there), my mother is living (there), my sisters are living (there)." "Oh. You better go to visit them then." (2) "Well I will go then. In five days I will go." Sure enough on the fifth day she went. Whatever she took along just rolled along behind her as she went along. She got into a canoe, all the things went into the canoe (too). (3) Then she went on (across), she arrived. Now she entered the house of her father. "Oh have you come?" "Yes. I have arrived." "How long will you remain?" "Five days, (then) I will go back." "That is very good indeed. (But) it is too bad you will be in haste to go back." (4) Now after five days she went back, she took along salmon and eels. It was her father's food she took along. Now she went back, and then she reached her husband's house. She went in. Coyote was there. It became dark. Panther arrived, he brought deer. Again the next day he went away to hunt.

3. The woman worked at home, coyote cut wood. Now one day the woman said, she said to her husband, "My father said to you to come visit us." "Oh that is very fine. We will go in five days." Indeed they made ready. (2) (When

mp̄ɛ Giniyi', lau'mp̄ɛ ginila'mw̄ du'ma'. lau'mp̄ɛ ginila'bi [ginila'bh'itca]. gintbu'ni du-wa'qi'. giniwa'qtsit [gani...] gum'amu'lug'wa [gumihimu'lug'wa]. G'wi'-li-yu-wi-anhu''te ginta'kfu', gum'i'-diyu'wal'.

2. asni' gumta'cdu. ta'kfu' du'ma'. gumha'fidint [gumhɛ'fidint], gum-bu'wafu'. gu'c-g'wa'u'k dinta'kfin. lau'mp̄ɛ ta'fɔ' ampyɛ'n' gum'na'k anhu''te, "u' umwa''-ya-bumi'm' [u-wa''...] gdu'tciya'mp [...ye'mp]?" "a'ha, umta'cdu. ci'mɛ umta'cdu, si'ni' [si'nɛ] umta'cdu, si'da nida'tsit." "u'. pa' daniya'na-di." (2) "pa' dum'i'. du-wa'nfu'-ampyɛ'n' umda'i' [pidɛ'i']." wi'nas-wi du-du-wa'nfu'-ampyɛ'n' gda'i' [gidɛ'i']. ni'kɛ gamk'wɛ'ni' kɔ'nfan ginibu'lgbu' hu'bun gda'di't [gidɛ'di'dit] G'wa'uk. gint.la'mw̄ du-ba'u', ma'dfan gini'ni'kɛ [gani...] ginila'mw̄ du-ba'u'. (3) lau'mp̄ɛ gint'i', gintwu'k. lau'mp̄ɛ gint.la'mw̄ ɛ'fam' du'ma'. "u' tcumwu'k-ya? [tcu-wu'k-ye?]." "a'ha. tcumwu'k [tcu-wu'k]." "dɛ''-la-fɔ anu'wa damanta'cdu?" "wa'nfu'-ampyɛ'n', dumyi'." "umsu'-wi. damla'glaɣu buyi'wa." (4) lau'mp̄ɛ du-du-wa'nfu'-ampyɛ'n' gumyi', gumk'wɛ'ni' tmu'wak nau-anta'u'. gu'c-gumk'wɛ'ni' dink'wa'ina-fin ɛ'fam'. lau'mp̄ɛ gintyi', lau'mp̄ɛ gintwu'k du-wa'qi' du'ma'. gint.la'mw̄. umta'cdu acni'. umhu'yu'. umwu'k anhu''te, gumwu'gi' [gu-wu'gi'] amu'ki'. ma'itcu'-yu-wi G'wɛ'lu' gumandi'i'-diyu'wal'.

3. a'wa'qtsit gumta'kfu' du'ma', asni' gumha'fidint. ta'fɔ'-ampya'n' lau'mp̄ɛ a'wa'qtsit gum'na'k, gum'ni'sni du-wa'qi', "si'mɛ gum'ni'tcubu dama'i' [dɛma'i'] gamaya'natew̄." "u' pa' umsu'-wi. wa'nfu'-ampyɛ'n' indu'i'."

they went) in the very same way again the packs just rolled along behind them. He and his wife went together. Coyote remained at the house. Panther went along together with his wife. Now they got to there. They went in. The woman's father (whale) said, "Who are you?" (3) "Oh it is just I." "Are you alone?" "We have come together indeed. We live together." "Oh," said whale. Whale was facing to the rear. Now he arose, and (after turning around) he sat down. He said, "Oh so have you arrived?" "Yes. I have come now." (4) "Oh it is fine that you have visited me." So they remained. It became dark, they went to sleep. Early the next morning they arose. He (panther) just expectorated his spit, the fire blazed up, it sounded prrr. Now they then all got up, they ate, they finished their meal, panther went hunting. He brought back a deer. (5) They remained five days before they went back. Panther said, "We will get here again indeed." "Yes," said whale. "You must visit us all the time (often)." "Yes," panther said. "Let us go back now." So they went away, they went back, they got back home. Coyote was there. Now panther went hunting again indeed.

4. The woman stayed there (and) she worked. Coyote cut wood. Now one day coyote brought wood, (only) he brought one willow twig, and then he built a fire. The woman was on the other side, she was working. (2) Now the (burning) willow crackled and popped, it (a spark) dropped on her foot. The woman lifted her foot, and he thought he saw something or other indeed (he thought he saw her privates). "Wonder what I should do?" said coyote (to himself). Then coyote

wi'nas ginita'gantca-ni [ginita'gantca-na]. (2) pa'si-yu-wi kw'nfan gumbu'l-gbugu ha'ntci' ginik'wa'fa [ganihik'wa'fa]. ginihu'idai du-wa'qi'. asni' gumta'sdu-du-ma'. anhu''tc gindinihe'k du-wa'qi' ma'gafan. lau'npde gindniwa'la. gindnila'mw. awa'qtsit din'e'fam' gum'na'k, "tcumi'yε'?" (3) "u'tcumi'tci'-wi." "da'ndibu'nyani? [yε'lε-yε tcumta'u'naf'wan?]" "tcindihu'idai-wi. tcindu-la'btcit." "u'," gum'na'k amu'lug'wa. gumfi'but [gu-fi'bu't] ha'ntci' amu'lug'wa. lau'npde gumgω'dgai, lau'npde gumyu'. gum'na'k, "u'gumwu'k-ya [gu-wu'k-yε]?" "aⁿ.haⁿ. la'u' tcumwu'k [tcu-wu'k]." (4) "u'gu'c-umsu' gi-ya'na-tca'f." wi'nas ginida'tsi't. gumhu'yu', giniwa'yatsa't. ma'itcu' du-gu'dgumu giniçω'dga. qu'nfan gumwa'lt [gu-wa'lt] dint'a'uf, gumq'a't-ama' [guq'w...], prrrr gum'na'k. lau'npde giniçω'dga ma'dfan, ginik'wa'ina'p'fu', ginipa'slau' [ginipe'clau'] dinik'wa'ina-fin, gumandiyu'wal anhu''tc. gu-wu'gi' amu'ki'. (5) wa'nfu' ampye'n' ginida'tsit gidaniyi' [Gide'niyi']. hu''tc gum'na'k, "G^we'li-yu-wi indiwala [dindu-wa'la]." "aⁿ.haⁿ," amu'lug'wa gum'na'k. "din'a'wi damaya'ntcwo [namaya'natewo]." "aⁿ.haⁿ," anhu''tc gum'na'k. "tci'da [tci'dε] tcindiyi'." lau'npde gini'i', giniyi', giniwa'la du-ma'. gumta'cdu acni'. lau'npde anhu''tc G^we'l-yu-wi gumandi'i' diyu'wal.

4. a'wa'qtsit gumta'cdu gidata'kfu'. asni' gumha'fidint. lau'npde ta'fω'-ampye'n' acni' gumwu'gi' dinha'fa, ta'u'na-anω'ha gumwu'gi', lau'npde gumtu'q. gumta'cdu awa'qtsit tca'hu' [tce'hau], gumta'kfu'. (2) lau'npde gumpla'tswa anω'ha, gumhi'tc du-du-fa'. guc-awa'qtsit gumhi'wanafu' du-fa', tci'n-tε' gumhω'du-wi a'ni'ke. "dε'-nak tcumanhu'yū'?" asni'

went outside, indeed he again went for his wood (cutting of firewood), and now he brought back a lot of willows. (3) Then he burned only that (kind of firewood). Now it was crackling and popping, it (one ember) dropped on the woman's leg. Now the woman said, "tu'tu'tu'." ⁹⁷ She lifted actually both her legs, and then he saw what he was wanting to see.

5. Now coyote went out, and he went to swim. Now he got to the water, and he defecated. Then coyote dived in, and he came out, and he said to them (to his feces), "How do I look?" His feces said, "You have not become different yet. You are still a coyote." (2) Coyote became angry, he stepped on and wiped away his feces. Once again he defecated indeed, coyote dived in. He said to his feces, "How have I become?" "You are still a coyote." Coyote became angry again, he mashed his feces. He did like that five times. The fourth time he dived, he said to his feces, "How have I become?" (3) "You have become a little changed now." Coyote said, "Stay right there!" He defecated again, he dived in again, coyote addressed himself to his excrements, "How have I become now?" "You have indeed become just like your brother (like panther) now!" "Oh that is fine."

6. So he went back, he went a long distance (in a circle) around the house, and then he went inside. The woman was (seated) there. "Oh," said coyote, "Let us go visiting." The woman said, "All right." Now he pushed her over on her back, and then he copulated with her. (After that,) coyote said, "We

gumna'k. lau'ɲdɛ gintmi'nɔw asni', gumandi'i'-yu-wi· dinha'fa, lau'ɲdɛ gumwu'gi' lu'i' anɔw'ha. (3) lau'ɲdɛ gumguc-yɛ'lɛ gumtu''q. lau'ɲdɛ gumpla'dpladɔw, gumhi'tc du·dintci'da guc-a'wa'qtsit. lau'ɲdɛ guc-awa'qtsit gum'na'k, "tu'tu'tu'." ginthi''wa ditɛ:'mi'-wi· dintci'da, lau'ɲdɛ ginthw'du guc-gi-hu'li di·hɔw'du.

5. lau'ɲdɛ gintmi'nɔw asni', lau'ɲdɛ gum'i' dint'sa'ɲqtɛ·ba. lau'ɲdɛ gintwu''k du·pɛɛ', lau'ɲdɛ gintma'lq^wai [gintma'lq^wa·]. lau'ɲdɛ gintya'uga asni', lau'ɲdɛ mi'nɔw, lau'ɲdɛ gum'ni'cni, "dɛ' tcumanhu'i?" di'la' gum'na'k, "wa''-tɛ' sɔɛ-danhu'i. tcumi·cni'-wi· [tcumihicni'-wi·]. (2) gumla'lakya [gumlɛ'lɛkyɛ] asni', gumda'pdinifu' di'la'. g^wɛ'lu' gumandima'lq^wa-yu-wi·, gumandiya'uga-wi· asni'. gum'ni'sni di'la', "dɛ'-tcumanhu'i?" "tcumi·cni'-wi·." asni' gumandila'lakya, gumtca'uktenifa' di'la'. wa'nfu' pɛ'c-gamanhu''yu·. du·dinta'fafu' di·ya'uga, gum'ni'cni di'la', "dɛ'-tcumanhu'i?" (3) "pu'nuk la'u' tcumyu'hu·." asni' gum'na'k, "Gu'ci-damanta'cdu!" gumandima'lq^wa-yu·, gumandiya'uga, acni' gum'w'di-tha' di'la', "dɛ''-lau' tcumanhu'i?" "la'u' pa's tcumanhu'i tɛ'-gaku'ni-wi· [nɛ'-bu'ku'ne-wi·]!" "u' Gu'ci· umsu'."

6. lau'ɲdɛ gintyi'·, la'ɟayu' gumwi'yat [gu-wi'yɛt] ama'·, lau'ɲdɛ gint.la'·-mɔw. ta'cdu· gini'a'wa'qtsit [gani'a'wa'qtɛ't]. "u'·," gum'na'k acni', "tcindi'i' du'·i'yafa'na." wa'qtsit gum'na'k, "tsi'da." lau'ɲdɛ gintwɛ'sabaɟni [gintwɛ'sabɟani], lau'ɲdɛ gintyu'·ni. asni' gum'na'k, "ma'itcu' indisu''yatca·ni

⁹⁷An exclamation used by a person probably only when suddenly burned.

will get ourselves in readiness tomorrow (to go)." (2) Then coyote went out. It became dark. Panther arrived, panther thought nothing (had gone wrong). "But where is coyote?" said panther. "He may have gone somewhere or other." "It is his own heart that way (it is up to him), wherever he may have gone." Then when the next day came, panther indeed went away again to hunt. (3) Now coyote got back, he said, "Now let us go." The woman said, "It is well indeed that we go." So then he pushed her over on her back, coyote copulated with her (again). Now coyote had copulated with her twice. Then he fixed himself up.

7. So now they went away, they got to there (to her father's house), and they went in. There they stayed. In the morning they got up. The woman said, "Wake up." Now coyote expectorated (he threw his spit) into the fire, it made just a little sound—*luf*^w, and then it went out. Coyote expectorated (threw his spit) again, again it burned up only just a little, it just sounded *tcis*. (2) So coyote got angry. He arose, and he said, "What is the matter with this (fire)? It does not want to blaze." So then he fixed the fire, before the fire would burn. Then they got up, and he went away to hunt. All day long he sought frogs. (3) At last he got one, he transformed it into his deer, and then he went back. Coyote reached home, he brought back his deer. Now he wanted to take it inside. Then he said, "Hold on! Hold on! (wait!)" He had forgotten (to make) its tail. (4) So he got a fir cone, he made its tail of it, and then he took in his deer. Now they went to sleep. And in the early morning they awakened. Again coyote

[*dindisu'yetca ne*]." (2) *lau'ɲɲɛ asni' gintmi'no*. *gumhu'yū*. *anhu''tc gumwu'k* [*Gu-wu'k*], *wa'' ni'ke*. *dinhu'pna anhu''tc*. "*mətcu'-tɛ asni'?*" *anhu''tc gum'na'k*. "*pa''-yi'kun tcu' gDan'i'* [*gadahen'i'*]." "*gu'ci g'wa'uk dinhu'pna*, *tcu' dan'i't* [*gadahen'i'ɔit*]." *lau'ɲɲɛ gum'a'itcu'* [*Gu-ma'itcu'*], *anhu''tc gumandi'i'-yu-wi diyu'wal*. (3) *lau'ɲɲɛ asni' gu-wu'k*, *gum'na'k*, "*tsi'da tcindi'i'*." *guc-awa'qtsit gum'na'k*, "*umsu'-wi gi-di'i'*." *lau'ɲɲɛ gintwe'sabaɲni* [*gintwe'sabɲani*], *gumandiyu'tewi'ya asni'*. *la'u' ge'fu' umyu'tewi'ya asni'*. *lau'ɲɲɛ gint.su''yatca-ni* [*gint.su''yetca-na*].

7. *lau'ɲɲɛ gini'i'*, *gindniwa'la*, *lau'ɲɲɛ gindnila'mw*. *gin-ida'tsi't gu'ci*. *du-gu'dGumu giniɳw'tɳai*. *wa'qtsit gum'na'k*, "*daɳw'tɳa'ɳda*." *lau'ɲɲɛ cni' gumandima'ldibataf* [*gumwa''lt-dinta'uf*] *du-ma'*, *pu'nuk-wi gum'na'k—luf^w*, *gɳatfu''wa-yu*. *gumandima'ldibataf* [*gum-andiwa''lt-dinta'uf*] *asni'*, *pu'nuk-yu-wi gumandiq'at*, *q'ɳnfan gum'na'k tcis*. (2) *lau'ɲɲɛ asni' gumwa'kanya*. *umɳw'tɳai*, *lau'ɲɲɛ gum'na'k*, "*dɛ''manhu''yu ha's* [*hɛ's*]?" *wa''-indahu'li di-q'at*." *lau'ɲɲɛ g'wa'uk umsu'ni ama'*, *tca'u'-gidi-q'at ama'*. *lau'ɲɲɛ gin-iɳw'tɳai*, *lau'ɲɲɛ gum'i' diyu'wal*. *ampyɛ'n* *ci'u'fu' antq'wa'q'wa'*. (3) *ma'laɳa gumɳi'n* [*Guɳɳi'n*] *ta'u'na*, *guc-gumbu'nhi' dimu'kya* [*dimu'ki'*], *lau'ɲɲɛ gumyi'*. *gintwu'k du-ma' asni'*, *gintwu'gi' dimu'ki'*. *lau'ɲɲɛ gumhu'li di-la'mi'*. *lau'ɲɲɛ gum'na'k*, "*di-s-ma'bat! di-s-ma'bat!*" *gumha'ikɳupdi' dintɳu'*. (4) *la'u' gintɳi'n ampu'fa* [*ant'wa''i*] *dinbu'g'wa*, *gu'c-gumbu'ni dintɳu'*, *lau'ɲɲɛ gint.la'mi' dimu'kya* [*dimu'ki'*]. *lau'ɲɲɛ giniwa'yatsit* [*giniwa''yɛtɳ't*]. *lau'ɲɲɛ du-gu'dGumu giniɳw'dɳai*. *acni' gumandima'ldibataf*

expectorated (he threw his spit) into the fire. The same way again it merely foamed and spit (like wet wood in a fire). Again coyote was angry, so he got up, he fixed the fire, he again went away indeed to hunt.

8. Now the panther's bowstring broke (a bad sign), and so panther went back home (to investigate). Then the woman's sister said, "What did you do that you brought coyote? Where on the other hand is your husband?" The woman did not say anything to her, panther's wife (did not say anything). (2) Again she said to her indeed, "What did you do to bring him? Do you not know it is coyote you have brought?" Panther's wife said nothing. Now panther got to his house. No one was there. Panther stayed alone overnight. (3) Early the next morning he got up, he went to swim, and then he followed along after his wife. He got opposite there. He took his knife. Then he hallooed, "Oh! Coyote's wife come get me across!" Now a woman took down her canoe, and she went, she had nearly gotten across. (4) Panther said, "Not you! I want coyote's wife to take me across." So that woman went back, she went inside, she struck her sister with a paddle. "Go fetch your husband he says." There was nothing else for that woman (of his) to do. She was pregnant. (5) Panther hallooed again, "Coyote's wife! Get me across!" Indeed another of her sisters put down her canoe, and she went, she went across. "Oh not you!" said panther, "I want coyote's wife to take me across." So she went back too, she got to the house. Indeed she also hit her sister with the paddle. (6) "Go fetch your husband he

[gumandiwa'ld-dint'a'uf] du-ma'. pa'ci-yu· gumandiḡu'nfan-gumt'si'sisw·. gumandiwa'kanya asni', la'u-umḡw'tḡa', umsu'ni ama', gumandi'i'-yu-wi· diyu'wal'.

8. lau'ḡḡe anhu''tc dindi'pda'-antci'tcal [dindi'pḡe'ntci'tcal] umḡw'a'du· [uḡḡw'a'dw·], lau'ḡḡe gumyi' anhu''tc. lau'ḡḡe e'-dintba'ḡ guc-a'wa'qtsit gum'na'k, "ni'ke· gambu'ni guc-gi'tcik'wa' acni'? mitcu'-tē· buwa'ḡi'?" guc-awa'qtsit wa''-ni'ke· gda'ni'cni [gidē'ni'cni], anhu''tc du-wa'ḡi'. (2) ḡwē'li-yu-wi· gin-ini'cni, "ni'ke· gambu'ni gu'c-gi-wu'ḡi'-ya? wa''-ya ma't cda'yu'kun micni'tca'wu'ḡi' [tce...]?" wa'' ni'ke· gda'na'ḡa't [gidē'n...] anhu''tc du-wa'ḡi'. lau'ḡḡe anhu''tc gu-wu'k du-ma'. gu'wa'su'. gu-wa'idab anhu''tc da'ndipwan [ta'u'nēbfan]. (3) ma'itcu' du-gu'dgumu gungw'dḡai, gumt'sa'ḡqtse, lau'ḡḡe gumyu''wa du-wa'ḡi'. gintwu'k tca'hau. gunk'wē'ni' [guḡk'wē'ni'] dingē'micdi'. lau'ḡḡe gint.la'la'wai [gint.lē'lē'wai], "u'! asni' duwa'ḡi' gi-maka'na'nafa'!" lau'ḡḡe wa'qtsit gumhu'li' dumba'u, lau'ḡḡe gint'i', gintyē'tci-wu'k tca'hu [tce'hau]. (4) gum'na'k anhu''tc, "wa''-ma't! asni' du-wa'ḡi' tcumhu'li gi-ka'na'nafa'." lau'ḡḡe guc-awa'qtsit gintyi', gint.la'mw, gumt'cma'ḡpini· antca'dam e'-dintba'ḡ. "datwu''-wa't buwa'ḡi'." wa''-lau'-tē' gida-nhu''yu· [gidē-nhu''yu] guc-awa'qtsit. gumk'wā'yayū· [guḡk'wā'yē'yu]. (5) ḡwē'li-yu· anhu''tc gumandila'lawai, "asni' duwa'ḡi'! daka'na'nafa'!" wa'na-yu-wi· e'-dintba'ḡ gumḡa'wi [guḡḡa'wi] wa'la dumba'u, lau'ḡḡe gint'i', gintka'na'. "u' wa''-ma't!" anhu''tc gum'na'k, "asni' duwa'ḡi' tcumhu'li gi-ka'na'nafa'." lau'ḡḡe gumandiyi' ḡwī'li-yu· [ḡwē'li-yu], gintwu'k du-ma'. ḡwī'li-yu-wi· gumt'cma'ḡpini· antca'dam e'-dintba'ḡ. (6) "datwu''-wa't buwa'ḡi'." lau'ḡḡe

says." Now then they put down her canoe, and they placed her in the canoe. Now that woman went, panther's wife. She had almost gotten across when in leaped panther. He tore open his wife's abdomen, panther took out her (panther) baby. Her five coyote babies he left there (in her womb). Now he jumped back ashore, he ran on.

9. Now then coyote dammed up the water below stream, in order to get his own coyote children. Then the water became angry, the water rose, all the land went under water, everything drowned, except at Alsea Mountain (probably Mary's Peak near Corvallis, Oregon). It stood out a little, it stuck out (above the flood waters). (2) The deer was standing in the water, that is why its tail is white. After five days the water went down. All the people had died, indeed all those things (people) were all like that now (were all dead).

10. Now there was no fire. Humming bird was sent first. He came (only) to here (he did not go far). Then copperhead snake was sent, and he went, he actually went on to here where the sun rises, he went to steal it, indeed he went. (2) Now he got to there, he stole the fire. Now then he was pursued, he went into a hole in the ground, he went out of sight in the brush, finally he won (over them) everywhere. Now then when copperhead snake came along, he got to the ocean coast. (3) "Wonder what I should do with this fire?" So he took it in his teeth, and he swam (across). It burned his mouth. He went across at last. He brought the fire to where panther was. Again indeed they had fire.

11. Go swim! Always keep what I have given you.

ginihu-'li-yi-'t dumba'u', lau'ṁḁe gin-i'mu'i [gini'mu'i] du-ba'u'. lau'ṁḁe gint'i' guc-awa-'qtsit, anhu''tc du-wa-'qi'. gintye-'tci-ka'na' ḁdama'i'di-b anhu''tc. gintki'li-yi-'t du-we-'ye du-wa-'qi', gintma'lkdi' duwa'pya anhu''tc. gu-wa'n' acni' du-wa'i' gumhe-'ḁ'at gu'ci'. lau'ṁḁe gint'i'di-b ha'ndji', gintmi'tcis.

9. lau'ṁḁe sni' gufuga-di ampeḁ' ha'ibidi'nt, dumi-gwi'n g'wa'uk du-wa'i' asni'. lau'ṁḁe ampeḁ' gumla'la-kyā, gumda-'b ampeḁ', ma'dfan anu'wa gumḁa'n [gaḁḁa'n] wa'la du-pge', ma'dfan ni'ke gum'ω''s, ya'la [ye'le] teantci'ndu. gumya'du pu'nuk, gumḁe'bu't [Guḁ...]. (2) guc-amu'ki' gumda-'ba't du-pge', tea'u-wi di-ḁula-'tsai dintḁu'. wa'nfu-'ampye'n' gda'i' [Gide'i'] wa'la ampeḁ'. ma'dfan ginimi'm' [ganihimi'm'] ginidu'lu', ma-'dfan gini'ni'ke-yu-wi: [gani'n...] gu'ci'-lau'-ma'dfan.

10. lau'ṁḁe gumwa'' [gu-wa''] ama'. ginci'sgaf [Giḁi'sgaf] andi'Gine-me'ni'. ha'si' gumantciya''mp. lau'ṁḁe ant'sa'utsḁala'q gumgi'cgaf, lau'ṁḁe gum'i', wi'-nas-wi gum'i' ha'-du-ma'itcidi'nt, gum'i' di'la'tcwa'na, wi'-nas-wi gum'i'. (2) la'u' gintwu''k, gumla'tcwa-'t ama'. lau'ṁḁe gidi'yu''wi-k, umla'-mufi't du-wa-'tcit amplu'', gdat.li'pwai [Gide't.li'ph'ai] hi'daf, ma'dfan-tcu't ma'laḁa gumdu'lu'. lau'ṁḁe gdi-mahe-'k ant'sa'utsḁala'q, umwu''k [u-wu''k] du-mu'la-q [du-mi'la-q]. (3) "ḁe''-nak tcuma'na' has-ama'?" la'u' dumi'y'k, la'u' gumḁa'inu' [Guḁ...]. umye' dumbu''ts. gintka'nai ma'laḁa. gintwu-'gufu' ama' anhu''tc ḁdant'a'cdu [Gidehente'cdu]. cwi-'li-yu-wi gda'nipi-'ni' ma'-yu-wi.

11. dat'sa'nqtse-sda! din'a'wi dampi-'ni' guc-tcandi'dup.

3. Coyote removes dangerous beings from streams; he cuts people's mouths⁹⁸

1. Coyote was living together with his wife. Now one day he said, "I am lonesome." And he said, "I will go away, I will go look around the country. I wonder what the people are doing. Maybe some person is living up that way. I will go look at the (those) people. I do rather want to see the country." And he told his wife, "I am going to leave you. I am going to look around the country." His wife said, "Oh that is quite all right. Go look around the country." To be sure, he went then.

2. Now he camped overnight, and the next day he went along again indeed. He reached another place, there were numbers of people, they were playing shinny, while they were (also) gambling at the hand game. They were doing all sorts of things. He stayed there one year. He married. Now he went along again indeed. He told his wife, "I will really get back again."

3. So he went on then, he made an overnight camp, the next day he went on. He reached another place. He got to the opposite side of the river. (2) There was no canoe (there). So he himself made a canoe, he worked at it for five days, when he completed his manufacture of the canoe. He said in his heart, "I wonder what is the matter with these people, they have no canoe." Then he crossed over, and he got to the other side. (3) He went into a house. There was one old woman, she had an orphan child. "Oh go get water. I am thirsty for water." The old woman said, "There is no water. We do not drink water. A bad thing

3.

1. acni' gumta'cdu· du-wa-'qi' ma'gafan. lau'ɲdɛ ta-'fɔ'-ampye'n' gum'na'k, "tcu'ma'lafi-qdɔ't." lau'ɲdɛ gum'na'k, "tcum'i', tcumɔa'wa:t [tcuɲɔ...] anu'wa. dɛ:'-nak nihu'i ami'm'. yi-'kun ye'' umda-'muɔa't ami'm'. tcintɔa'wa:t ami'm'. tci'n-tɛ' tcumhu'li-dumi-hɔ'wu anu'wa." lau'ɲdɛ gum'ni'sni du-wa-'qi', "dumhɛ-'ɔ'atcu. tcumɔa'wa:t anu'wa." du-wɛ-'qi' gum'na'k, "u' umsu'-wi. daɔa'wa:t [dɛɔ...] anu'wa." wi-'nas-wi', gdi'i'.

2. lau'ɲdɛ gumwa'idab [gu-w...], lau'ɲdɛ ma'itcu'-yu-wi- gumandihe-'k-yu-wi. gumwu''k [gu-wu''k] wa''na-anu'wa, umlu'i' ami'm', ginita'k'itcat, ɔdanig'wini'yafi't. ma'dfan-ni'ke- ginige-'cni [ginige-'cni]. gu'ci- gumanta'cdu-ta-'fɔ' a'mi-'t'cwa. gumdɛ:'galu'k. la'u' gumandihe-'k-yu-wi. gum'ni'sni du-wa-'qi', "dumandiwu''k-yu-wi."

3. wi-'nas-wi- gdi-he-'k, gumandiwa'idab-wi, ma'itcu' gumandihe-'k. gumandiwu''k wa''na-anu'wa. tca'hu [tcɛ'hau] du'tsa'l' gumwu''k [gu-wu''k]. (2) guwa-'amba'u'. lau'ɲdɛ ɔ'a'u'k gumbu'ni ba'u', wa'nfu- ampye'n' gumta'kfu, gda-tu'gi' dumbu''ye- ba'u'. gum'na'ga't dinhu'pna, "dɛ:'-nak manti' has ami'm', u-wa''diniba'u'." lau'ɲdɛ gintka'na, lau'ɲdɛ gintwu''k tca'hu [tcɛ'hau]. (3) gint.la'mɔ- du-ma'. ta'u'nɛ a'yu'hu'nu' gumta'cdu, ta'u'nɛ dumu'cwɛ:k gumta'cdu. "u' ampgɛ'' dɛwu'. tcumwa'ina-ampgɛ'' [tcu-wa'inapgɛ'']" a'yu'hu'nu' gum'na'k, "umwa'' [u-wa''] ampgɛ''. wa'' sda-du-k'wi'di ampgɛ''. anqa'tsqa'na'

⁹⁸Mr. Hudson had never heard this word used in Santiam.

dwells in the water." (4) "I saw no bad thing." He sent the child to fetch water. The old woman said, "Oh no! A bad thing is in the water." Anyway the child went. After a while the child began to squeal and cry in fright. (5) Then the old woman said, "Now the bad thing has caught the child!" So coyote ran, he got to the water. "Where is the bad thing?" he said. Then the old woman showed it to him. (6) It was a crawfish, it had one arm. Now coyote said, "It is not a bad (dangerous) thing! That is a crawfish." Then coyote caught it, he threw it ashore. And he caught a number of them, he took them back to the house, he boiled them, it got cooked, and then he said, "Eat it! This is good food. (7) It is crawfish, it is no bad thing. People will eat it. That is how it will be done. On the other hand it itself will never eat people. It itself will be eaten." To be sure, now all the people went to dip up water, that was when they began to drink water. (8) Until that time they had not drunk water. Now coyote was paid (with gifts) for it (for his services to the people). Then now he indeed again went along.

4. He got to another stream. In the very same way again there was no boat. So he made a boat indeed, after five days he completed his making of the boat. Then he crossed over, he got to the other side, again he went right into another house, (where there was) a number of people. (2) He noticed them, it seemed as if all those people never washed their faces. Coyote said again indeed, "I want

[aŋqa'sqa'na] umt'a'sdu· du·pge'." (4) "wa'" tci''-spahw'din anqa'tsqa'na' [aŋqa'sqa'na]." Gumci'cga-t [Guŋc...] awa'pya gi·twu'" ampgε'". a'yū·'hu'nu' gum'na'k, "wa'!" anqa'tsqa'na' umt'a'cdu· du·pge'." wi'·nas-wi· giniwa'pya [Ganihiw...] gint'i'. pu'·nukfan gDamat'swa'·lɔdɔw· [GDε·mat'swa'·lɔdɔw·] giniwa'pya [Ganihiw...]. (5) lau'ɔpɔε giniyu'·hu'nu' [Ganihiy...] gum'na'k, "la'u' anqa'tcqa'na' umcwi'n [uŋcwi'n] awa'pya!" lau'ɔpɔε asni' gintmi'tsis, gintwu'k du·pge'". "umtcu' anqa'tsqa'na'?" gum'na'k. lau'ɔpɔε giniyu'·hu'nu' [Ganihiy...] gu'mi'·dini'. (6) indatci'·fa' [indɛhɛtci'·fa'q], gumta'u'nε dintgwi'. lau'ɔpɔε asni' gum'na'k, "wa'" indaqa'tcqa'na' [indɛhɛqa'sqa'na]! gu'c-mitci'·fa' [gu'c-mihitci'·fa'q]." lau'ɔpɔε asni' gintgwi'n, gintga'wi ha'ntci'. lau'ɔpɔε lu'i' gintgwi'n, gintwi'li' du·ma', gumfu'ma·t [Gu·f...], gumbe'ha'yū, lau'ɔpɔε gdi'na'k, "duphu'ksda! umsu' ank'wa'ina·fin [aŋk'w...] ha's. (7) mitci'·fa' [mitci'·fa'q], wa'·-indaqa'tcqa'na. ami'm' ganihu'·kna. pa's-gama'na'q'wadi. wa'·-tε'·-G'wa'u'k gidahu'·kni [Gidε·h...]. ami'm'. umc'wa'uk gi·hu'·knafa't." wi'·nas-wi·, lau'ɔpɔε ma'dfan ginimi'm' [Gani...] gini'i' dini'i'lba, tca'u'·wi· gidi·nik'wi't ampgε'". (8) pa'·-la'fw' anu'wa wa'· gDanik'wi't [Gidɛni...] ampgε'". lau'ɔpɔε acni' gumda'·pna·f. lau'ɔpɔε Gwε'·li-yū-wi· gumandihe'·k.

4. Gumandiwu'k wa'na-antsa'l'. pa'si·yū-wi· gu·wa'· amba'u'. lau'ɔpɔε gumandibu'ni ba'u'·wi·, wa'nfu' ampyε'n' gdatu'gi' [Gidε·t...] dumbu'ya amba'u'. lau'ɔpɔε gintka'na'i, gintwu'k tca'hu [tcε'hau], gint.la'·mω-yū-wi· wa'na-ama', lu'i'·ami'm'. (2) gindima'nda-t [Ginim...], tci'n-tε' wa'·-wi· gDaniwi'·datca'nt [Gidε·niwi'·dε·tcε'nt] ma'dfan ginimi'm' [Gani·m...]. Gwi'·li-yū-wi· [Gwε'·li...] asni' gumandi'na'k, "ampgε' tcumhu'li'." ami'm' gini'na'k, "umwa'" [u·wa''] ampgε'".

water." The people said, "There is no water. We can never go fetch water. We are afraid. There is a bad thing in the water." (3) "What is the matter about it?" coyote said. "Oh it is big! It opens its mouth! It eats people. That is what we are afraid of." Then coyote said, "Let us go see anyway!" So they went to the water, they got to it, and coyote said, "Where is it?" (4) Then they showed him, a salmon was going along. Sure enough it opened its mouth. Then coyote said, "Is that what you call a bad thing?" The people said, "Yes. It always bites us." "Oh," coyote said. (5) So coyote fashioned fish spears, he made two spears. Then he speared a salmon, he drew it ashore. He speared still another one again, he speared five. "Well then take them back!" To be sure, they took them back. When they got home, then coyote boiled the salmon. (6) They were all cooked. Then he said, "Eat!" So sure enough all the people ate. "That is how you must do! Spear it, boil it. Do not fear it. (7) It will not eat people. People will eat it. It will be salmon." To be sure, coyote was paid (for his services). Then again he went on.

5. He made an overnight camp. The next day he went along. He again reached another place, there were numbers of people. There was a lot of everything, there was dried salmon, and there were dried eels, and hazelnuts, and camas, and berries. (2) He went inside a house, he observed those people had no mouths (no lips). Oh they were merely chewing (inside their shut mouths). He said in his heart (said to himself), "I wonder what these people do (to eat food)?

wa''-lau' gda·du·wu'' [gidε·du·wu''] ampgε'. tcindi'ya'qlafit. qa'tcqa'na [qa'sqa'na] um'ta'cdū· du·pgε'." (3) "dε'-manhu'i?" asni' gum'na'k. "u' umbε'lε' [u·bε'lε']! umwa'tci' [u·w...] dindi'! gumhu'kni ami'm'. gu'c tcindi'nu'ihin." lau'ηdε acni' gum'na'k, "tε' tcindiḡa'wa't!" wi'nas-wi· gdnii' du·pgε', gidni-wa'la, lau'ηdε acni' gum'na'k, "mitcu'?" (4) lau'ηdε Gini'mi'dini', gda'i't antmu'wak. wi'nas gu-wa'tci' dindi'. lau'ηdε acni' gum'na'k, "mεgu'c-ya' [mεgu'c-yε] tcandi·pka'uni' [tcεndi·pq'wa'uni'] anqa'tcqa'na?" ami'm' gidni'na'k, "a'n'ha'n [ε'n'hε'n]. din'a'wi umhi'kwω [umyi'kwω]." "u'," acni' gum'na'k. (5) lau'ηdε acni'gumbu'ni bu'wafila·da' [bu'wafila·dε'], giḡε''tc gε'mi' ada'iwak.⁹⁸ lau'ηdε gumbu'wat antmu'wak, gunga'wi ha'ntci'. gwi'li-yu-wi· gumandibu'wat wa'na, wa'n' gumbu'wat. "tci'da-dupwi''li'!" wi'nas-wi·, giniwi''li'. gidniwu'-'gi' du·ma', lau'ηdε acni' gumfu'mat antmu'wak. (6) ma'dfan gumbi'ha'yu· [gumbε'hε'yu·]. lau'ηdε gdi'na'k, "dupk'wa'inafpu'cda." wi'nas-wi· ginik'wa'inafpu' ma'dfan ginimi'm' [ganihim...]. "pa's-dandi·pna' [pε'c-dεndi·pna'hai]. dandi·pBU'wa·di, dandi·pfu'ma·di. wa'' dada·di·pnu'ihin [dεdε·di·p...]. (7) wa'' g'wa'u'k gadahu'kni [gadε·h...] ami'm'. ami'm' gamhu'kni g'wa'u'k. gamitmu'wak [gamihit...]." wi'nas-wi·, gumandida'pnaf-wi· asni'. g'wε'li-yu-wi· gumandihε'k.

5. gumandiwa'idap. ma'itcu' gumandihε'k. gumandiwu''k-yu-wi· wa''na-anu'wa, umlu'i'-ami'm'. gda'lu'i' [gidε·lu'i'] ma'dfan ni'kε, u-tca'galu· antmu'wak, nau u-tca'galu· anta'u, nau ampg'wi'', nau ginimi's [ganihimi'c], nau giḡa'ya'na [ganihiḡ...]. (2) gint.la'mω du·ma', cuma'nda·t ginimi'm' [ganihimi'm'] gumwa'' [gu-wa''] dinibu'ts. u' qu'nfan ginimu'lma-fi't. gum'na'k dinhu'pna, "dε''-nak

They lack speech (too).” Now he was given food, and he ate. (3) Those people observed him as he ate, and the children came close (around him to watch him eat), and then coyote ate the more (he chewed hard—to illustrate how he ate). Now he took out his knife. Then one of the children was very close to him, he was watching coyote as he ate. (4) Now he (coyote) cut open its (the child’s) mouth, and the child howled (cried noisily). Then all the people ran, and they took the child, they took it away to where the headman came. Now the child was still crying. They talked it over among themselves for quite a while. (5) Then the headman said, “Let us give him one person, to cut open his mouth.” So they went to get a slave, and they took him along, they brought him to there. And coyote was told, “Cut his mouth!” To be sure, coyote cut his mouth, and now the slave conversed, and all of them saw that the slave talked. (6) Now the headman said to him, “Cry out (halloo) loud!” Sure enough he did call out. The headman said, “Oh that is fine!” Coyote stayed there, and coyote said (to himself), “Now maybe I will be killed.” Coyote was afraid then. Shortly afterwards the headman came, and he said, he said to him, “We will pay you to cut all their mouths.” (7) The headman said, “But do not fear. We will not do anything (harmful) to you.” Then coyote said, “Oh (it is) your own hearts (it is up to you people). If you want it, I will do like that.” They really did pay him then. So he cut mouths all day long. (8) After five days he completed with all

ni-hu’i has ginimi’m’ [ganihimi’m’]? u-wa’-’ dinimaha’-’.” lau’mpɛ gum’u’ki-k, lau’mpɛ gumk’w’a’inapfu’. (3) ginimi’m’ [ganihimi’m’] ginima’nda-di g’w’a’u’k gɔak’w’a’inapfu’ [gidɛ-k’w...], lau’mpɛ asu’-’wai’ [aci’-’wai’] tci’la’ [tci’le] ginimayi’-’ [ginima’i’], lau’mpɛ asni’ mi’-’fan [mɛ’-’nfan] gumk’w’a’inapfu’. lau’mpɛ gintmi’ni’-’ dings’-’micdi’. lau’mpɛ ta’u’ne giniwa’p’ya’ [ganihi...] tci’la mi’-’fan [mɛ’-’nfan] gumta’-’cdu, gum-a’nda-t [gu-ma’nda-di] gɔak’w’a’inapfu’ g’w’a’u’k acni’. (4) lau’mpɛ gintku’bi’-’t dumbu’-’ts, lau’mpɛ giniwa’p’ya [ganihiw...] gumt’-’cwa’lbadɔ. lau’mpɛ ma’dfan ginimi’-’tsis ginimi’m’ [ganihimi’m’], lau’mpɛ ginic’wi’n guc-awa’p’ya, ginik’w’a’ la’-’gayu’ antca’mbɛ-k gɔawu’-’k [gidɛshwu’-’k]. lau’ awa’p’ya ma’-’bat gumta’-’qdid-wi. lu’ifu’ ginifa’-’lal [ginifa’-’lau] g’wi’ni’-’kdai. (5) lau’mpɛ antca’mbɛ-k gum’na’k, “tcindidi’-’di’-’t ta’u’ne ami’m’, gi-ku’bi’-’t dumbu’-’ts.” lau’mpɛ gdi-niwu’-’ a’wa’-’ga’, lau’mpɛ gɔnik’w’a’, gi-dniwu’-’gi’ gu’ci. lau’mpɛ gum’na’-’q’w’a’t asni’, “daku’bi’-’t [dɛku’bi’-’t] dumbu’-’ts!” wi’-’nas-wi, asni’ gumku’bi’-’t [guɔk...] dumbu’-’ts, lau’ gumyu’-’wi giniwa’-’ga’ [ganihiw...], lau’mpɛ ma’dfan ginih’-’du giniwa’-’ga’ gumyu’i’ni. (6) lau’mpɛ antsa’mbɛ-k gum’ni’-’sni, “dala’la’wai na’-’fan [la’-’fan]!” wi’-’nas-wi gumla’la’wai. tca’mbɛ-k gum’na’k, “u’-’ cu’c-umsu’!” umta’-’cdu asni’, lau’mpɛ asni’ gum’na’k, “la’u’ yi’-’kun dumda’ha’yɔq.” gumya’-’qla’ la’u’ asni’. pu’-’nukh’an gɔa’wu’-’k [gidɛ’-’wu’-’k] antca’mbɛ-k, la’u’ gdi’-’na’k, gdi’-’ni’-’sni, “tcindida’-’pna-teuf gɔaku’p [gidɛ’-’ku’p] ma’dfan dini’bu’-’ts.” (7) tca’mbɛ-k gum’na’k, “wa’-’-’tɛ’ ya’qla’-’dɔ’-’t. wa’-’-’tɛ’ dɛdu’-’na’fup.” lau’mpɛ asni’ gum’na’k, “u’-’ ma’-’ti di-hu’-’pna. gi-duphu’li, pa’-’si’-’duma’na’-’.” wi’-’nas-wi gdi’-’da’-’bna-f. lau’mpɛ ma’dfan-ampye’-’n gumku’-’pni [guɔk...] ambu’-’ts. (8) wa’-’nfu’-’ampye’-’n gɔatu’-’gi’ ma’dfan ginimi’m’

those people. He cut the mouth of the headman (too), (and) after him (the mouth of) his wife. Now coyote had finished his work. He was told, "Remain here. We will give you your wife (we will pay you by giving you a wife)." Coyote said, "Oh no. I will be going along first. If when I do get back again, then I may do that. But I will rather still be going along now."

6. So then to be sure coyote went on his way. Maybe he is indeed still coming along.

4. Panther and coyote quarrel about death; coyote goes with his daughter to the land of the dead; he deceives frog girls, is imprisoned in a hollow tree, gambles and retrieves his stolen eye

1. Panther and his brother lived there, (he) together with coyote. Coyote had a daughter, panther also had a daughter indeed. Now panther's daughter became ill, she died. Then panther said, "I will go see my brother." (2) Now he told his brother coyote, "How is your heart (opinion) about it? When a person dies, that he come back after five days?" Coyote said nothing. He (panther) again indeed said to his brother, "How is it (what do you think) what I told you?" Coyote said, "No. It must not be like that. (3) If it were to be like that where the people lived, there would be quantities (too many) of people. It is really better if a person dies for all time. He will be gone for good." Panther said, "Oh no! brother! It is really better if they come back." Coyote said, "No now! Everything, even the — bugs⁹⁹ themselves would also actually say, Where shall

[ganihimi'm']. antsa'mbɛ:k ɣ'a'u'k gumku'pna [ɣuŋk...] dumbu''ts, hu'bunfan du-wa.'gi'. lau'ɲdɛ gumtu'gi' dinta'kfin asni'. gum'na'q'at, "ha'si di-yu'. tcindidi'dup buwa'qi'." gum'na'k asni', "wa''-lau'. tcumhɛ'k mɛ'ni. ɣ'wi'li-yu-wi [ɣ'ɛ'li...] dumi-wu'k, lau'ɲdɛ pa's-duma'na'. la'u'-tɛ' tcum'i'dit ma'ba't."

6. lau'ɲdɛ wi'nas-wi gumhɛ'k asni'. yi'kun ma'i'dit-wi ma'ba't.

4.

1. anhu''tc ginida'tsit ɛ'-dinku'ni, ma'gafan asni'. umta'cdu din'a'na' asni', anhu''tc-yu-wi gamta'u'na din'a'na'. lau'ɲdɛ anhu''tc din'a'na' gumhɛ'li-B, gum'a'la'. lau'ɲdɛ anhu''tc gum'na'k, "tcum'i'dag'wi't sku'ne." (2) lau'ɲdɛ gum'ni'sni ɛ'-dinku'ne asni', "dɛ'-manhu'i buhu'pna? ami'm' gi'a'la', wa'nfu'-ampye'n' gama'yi''wa't?" wa''-ni'ke asni' gda'na'ga't. ɣ'ɛ'li-yu-wi gumandi'ni'sni ɛ'-dinku'ne, "dɛ'-manhu'i ni'ke tca'ni'cdumbui?" asni' gum'na'k, "wa''. wa''-pa's dɔanhu'i. (3) pa's-gi'-anhu'i tcu' gani-da'tsit ami'm', gami-lu'i'yu ami'm'. umsu'-wi ami'm' gi'a'la' din'a'wi. din'a'wi gam'i'." anhu''tc gum'na'k, "u' wa''! ku'ne! umsu'-wi gi-nimayi'." asni' gum'na'k, "wa''-la'u'! guc-ma'dfan ni'ke, anspi'lif [anpi'li-f] ɣ'wi'ni-k-yu-wi

⁹⁹Some type of black shelled freshwater bug or beetle.

we stay?"¹⁰⁰ (4) Coyote said, "That is the way it will be when a person dies. That is how he will die for all time." Panther said, "Your own heart (it is up to you to decide)." Then panther went back. He wept. He buried his daughter (after five days).

2. Now one year later coyote's daughter became ill, she died. Now coyote said, "Well now brother! Let it now be the way how you yourself said." Panther said, "It cannot be like that now." Coyote said, "Oh it would be good (better) indeed if people did come back, if they awakened (came to) on the fifth day." (2) Panther said, "No now! You already said, When a person dies he will thereupon be dead for all time. That is how you said," panther said. Now then coyote went back, he wept.

3. He got back home. He said, "I will go indeed." He told his (dead) daughter (her spirit-ghost), "I will go indeed. We will go together (to the land of the dead people)." His daughter (her ghost) said, "You certainly cannot follow me. It is a different kind of country where I am going." (2) Coyote said, "It is nothing if I do go anyway." So then he made a (guide) rope, for five days he was making a rope. "Well now let us go!" So sure enough coyote tied himself (with the guide rope), and then the girl (her ghost) went up above (traveling along somewhat like a kite). Now she said to him, "When you get tired do not call out. (3) I would not hear. When you call out, merely say *ha'* (inspiring—a sound like catching the breath). Then I will come down, I will wait for you." "Oh," coyote said, "I will know that indeed." So then when they went on, coyote ran along on

gini'na'k, tcu' sɔw' inɔu da'tsit?" (4) *asni' gum'na'k, "pa'si-gamanhu'i ami'm' gi'a'la'. pa' gam'a'la'-wi' din'a'wi."* *anhu''tc gum'na'k, "ma'-buhu'pna."* *lau'ɲɔɛ anhu''tc gumyi'.* *gumta'q. gumbu''p din'a'na'.*

2. *lau'ɲɔɛ ta'fɔw' ami't'cwa asni' din'a'na' gumhɛ'li'ɓ, gum'a'la'.* *lau'ɲɔɛ asni' gum'na'k, "tci'da ku'ne! pa's-gamanhu'i guc-ni'ke ma'-gi'ni'sni."* *anhu''tc gum'na'k, "wa''-lau' pa'c-gidanhui [pɛ'c-gidɛnhu'i]."* *asni' gum'na'k, "u' umsu'-wi' gi-nimayi' ami'm', du-du-wa'nfu'-ampye'n' gɔaniɔw'dɔgai."* (2) *anhu''tc gum'na'k, "wa''-lau'! di'laça ma' gum'na'k, ami'm' gi'a'la' pa'-gam'a'la'-wi' din'a'wi. ma'-pa's-gum'na'k," anhu''tc gum'na'k. lau'ɲɔɛ asni' gumyi', gumta'qɔit.*

3. *gintwu''k du-ma'.* *Gum'na'k, "tcum'i'-wi."* *Gum'ni'sni din'a'na', "tcum'i'-wi. tcindihu'idai."* *din'a'na' gum'na'k, "wa''-lau' gɔayu'wa'f. u-wa'na nɛ [tɛ'] anu'wa tci''-dan'i'."* (2) *asni' gum'na'k, "wa''-ni'ke guc-tcum'i'-wi."* *lau'ɲɔɛ gumbu'nhe amu't'sal, wa'nfu'-ampye'n' gumbu'nhe amu't'sal. "tci'da tcindi'i'!" wi'-nas-wi' asni' gumta'qɔatca-ni [...na], lau'ɲɔɛ ginibi'ni [gani...] gumhi'bu.* *lau'ɲɔɛ gum'ni'sni, "dumi'lu'kyu wa''-tɛ'-da'la'la'wa'nt. (3) wa''-indaça'ɓdin. ma' gi'la'la'wa'nt, qu'nfan dam'na'gat ha'.* *lau'ɲɔɛ dumhɔw'lai [...la], dum'yu'walatcuf."* "u'," *asni' gum'na'k, "dum'yu'kun-wi."* *lau'ɲɔɛ gdi'ni'i', asni' gum-i'tsis [Gu mi'tcis] du'plu', a'wɛ'ki'*

¹⁰⁰If everybody lives forever it will become too crowded. There will be no room even for us.

the ground, the dead person (her spirit-ghost) went along up in the air. (4) Coyote was running along, and now he got tired. So he shouted, "Oh I am getting tired! Oh I am getting tired!" The dead person never heard him. At length coyote got tired out, he very nearly fell down, he was almost out of his heart (he nearly fainted). (5) He just opened his mouth (to gasp), and then the dead person heard him. She descended below, she scolded her father. They did like that five times before they arrived (in the land of the dead).

4. Well now when they got to the ocean (to a wide expanse of water before entering the land of the dead), the dead person called out (across to the land of the dead). To be sure, a canoe came. Then the dead person told her father, "It will not come close (to the beach here). Jump (into it). (2) We will both jump (into it). And when we have gone across, we will jump in the very same way again (ashore). Then I myself will go to one house, you will go to a different house indeed. You must remain there for five days. (3) You will not see me. Five days and five nights, before you will see me. I will be standing at my dance for that long a time, before I will have become good again (before I will have gotten myself in proper bodily condition for remaining in this new land)." So to be sure coyote stayed all alone.

5. Now his daughter reached there (after five days and also accompanied by other dead people). And she said, "Who is this old man? He is green (raw—he does not seem to be a dead person and in right bodily condition to be here). Let us go hunting." Indeed the green (raw) one was taken along, and the green one was put along a deer's trail (he was assigned to stand on the trail and to kill the game driven along it by the others). (2) Now some of those people encircled the

gum'i't tca'myaŋk. (4) asni' gum-i'tcisi'nt, lau'ɲɲe gumlu'kyu. lau'ɲɲe gum'la'la'wai, "u'..... tcum'lu'kyu! u'.... tcum'lu'kyu!" wa''-GDAŋA'BDIN a'wɛ'kya' [a'wɛ'ki]. ma'laga asni' gum'lu'kyu, gum'yɛ'tci-hi'tcu't, gum'yɛ'-tci-wa''yu. dinhu'pna. (5) ɬw'nfan gumwa'DJUBIDI, lau'ɲɲe a'wɛ'ki' GUNŋA'BDU [GŋŋA'BDU]. gumhi'tc-wa'la, gumhi'mitca din'ɛ'fam'. wa'nfu'-pa's Gini-hu''yu. GDAŋniwa'la.

4. tsi'da GDI-niwa'la DU-mu'la-q [DU-mi'la-q], a'wɛ'ki' gum'la'la'wai. wi'-nas, amba'u' guma'i'. lau'ɲɲe a'wɛ'ki' gum'ni'sni ɛ'fam', "wa'' GDAMA'i' tci'la. DANT'i'DI-B [nan...]. (2) DI-DIGɛ'mi-wi' INDI'i'DI-B. nau tca'hu [tcɛ'hau] GI-DU-ka'nai [...na], pa'si-yu-wi' INDI'i'DI-B. lau'ɲɲe tci' dum'i' wa'na ama', ma'-dam'i' wa'na-ama'-yu-wi. Gu'c ma'-damanta'cdu [ma'-namanta'cdu] wa'nfu'-ampyɛ'n'. (3) wa''-DADAHw'tsfan [wa''-nandɛhw'tshwan]. DU-DU-wa'nfu'-ampyɛ'n' nau DU-DU-wa'nfu'-a'wi'fya, tca'u' dumi-hw'tcaf. dum'ya'DGwana. [dum'ya'th'ana] da'ya'l'wa pa''-la'fw'-anu'wa, tca'u'-wi. dumi-su''-yu." wi'-nas-yu-wi asni' um'ta'cdu. ta'u'nabupwan [ta'u'nabutwan].

5. lau'ɲɲe DIN'a'na' umwu'k [u'wu'k]. lau'ɲɲe gum'na'gat, "mɛ'yɛ'-ha's-a'yu'hu? umŋ'a'fi'nt [uŋŋ'a'fi'nt]. tcindi'i' DU'yu'wal'." wi'-nas-wi-gumk'wa''yu-q u-q'a'fi'nt, nau gumpi''yu-q a'mu'kya [amu'ki] DU-DINGA'uni' ganiq'a'fi'nt. (2) lau'ɲɲe wi'nha GINIMI'm' [Ganihimi'm'] GINISŋu'lq antce'mu',

mountain, they were driving (the deer or elk). And they were crying out (*hi' hi' hi'*—such as is cried out in guardian spirit songs and sweathouse songs). Now the people sure enough came closer (as the circle narrowed). Coyote (however) observed nothing whatever, he saw only snails. (3) He saw no deer, he saw only that (snail). Now then the people got to there. "Oh dear! The old man spoiled the meat (i.e. he let it escape)!" So then anyway indeed they did feed him only bones (of the game they had caught), they were heaped in a pile. The meat they threw away. And then they went back. (4) He went along to the rear, he threw away those bones that he had been given. He picked up the meat that had been thrown away. That is what he took along. He got back to the house, and then the bones which he had brought transformed into meat (and the meat transformed into bones). Then his daughter scolded him. (5) She said to her father, "What you call a snail, it is (our) deer. They (the dead people in this land) call it deer." And coyote said, "I know it now." So indeed again he was told, "Let us go hunt." (6) Then they again went away, again he was placed on a deer trail. Then the people encircled the mountain, they drove (the game: snails). Now sure enough when they drove it, in a little while one snail actually went by. (7) So he stuck it (he took a poke at it) with a stick, he (killed it with the stick and he) threw it aside. A little while afterwards another one went by again, again he poked it with a stick, he threw it out of the way. Now a number of snails went along, he killed them all. (8) Then the people got to there, they said, "Oh the old raw one is fine!" So now coyote looked to the rear, he observed quantities piled up, numbers of deer and elk. Oh he felt joyous at heart. Now

dinigi'cga-fin. lau'ɲɔɛ ginili'nt.la'fidai. wi'-nas-wi· tci'la giniwa'la ginimi'm' [ganihimi'm']. wa'' ni'ke· u·həw'din asni', ya'la· [yɛ'le·] gumhəw'din antbu'i't. (3) wa'' gɔahəw'din amu'kya [amu'ki'], gu'ci· ya'la· [yɛ'le·] ganhəw'din. lau'ɲɔɛ ginimi'm' [ganihimi'm'] giniwa'la. "ɛ'! ayu'hu· u'wa'ga'na amu'ki'!" wi'-nas-wi· gum'u'kyik yɛ'la dint'si', gumɔa'ɔdigu't. dinka'pya' gu-wa''ldigu't. nau· gdi-yi''wu'q. (4) hu'bun c'w'a'uk gint'i't, gu-wa''lt ginit'si' [gani...] ga'la'm'nafa't. gintɛ'wi· amu'ki' ganwa''lɔɛgu't. gu'c g'w'a'uk gumk'w'a' [guŋk'w'a']. gintwu'gi· du-ma', lau'ɲɔɛ gintbu'ntci ant'si' a'mu'ki' gamwu'gi'. lau'ɲɔɛ din'a'na' gumhi'mitca. (5) gum'ni'sni ɛ'fam', "gu'c ma' tɛɛnka'uni· [tɛɛŋq'w'a'uni] antbu'i't, mugu'c amu'ki'. gu'c-g'wi'ni·k ni'ka'uni· [ni·q'w'a'uni] amu'ki'." lau'ɲɔɛ asni' gum'na'k, "la'u' tɛum'yu'kun." wi'-nas-wi· g'wɛ'li-yu-wi· gumandi'na'q'w'a't, "tcindi'i' du-yu''wal'." (6) lau'ɲɔɛ gumandini'i'-yu-wi·, g'wi'li-yu-wi· [g'wɛ'li...] gumandipi''yu'q amu'ki' dinga'uni' [diŋɔ...]. lau'ɲɔɛ ginimi'm' [ganihimi'm'] ginisqu'iq antɛ'mu·, cinigi'sga-fin. wi'-nas-wi· lau'ɲɔɛ gdi-nigi'sga-fu', pu'nukh'wan wi'-nas-wi· ta'u'nɛ-antbu'i't gumanhɛ'k. (7) lau'ɲɔɛ cumtwa'ɔdni· a'wa'dak, gumga'wi ha'ndji'. pu'nukfan-yu-wi· wa'na-yu-wi· gumanga'n [gumaŋga'n], gumanditwa'ɔdni·-yu-wi· a'wa'dak, gumandiga'wi ha'ndji'. lau'ɲɔɛ lu'i' antbu'i't gini-ɔa'n, ma'dfan ginidu'li'. (8) lau'ɲɔɛ ginimi'm' [ganihimi'm'] gini-wa'la, gini-na'k, "u' umsu' ayu'hu u'q'w'a'fi'nt!" lau'ɲɔɛ gumwi'ya·bg'w'a asni', gɔa-ma'nda-t lu'i' gɔa-da'kɔda't, lu'i' amu'ki' nau'-antɔa'. u' gum'i'liləw· dinhu'pna. lau'ɲɔɛ gdi-niwɛ'lau,

they skinned and butchered them, and they piled them up. All the meat was thrown away, only its bones were taken along. (9) Coyote also actually packed the bones along. He reached the house, and then those bones transformed into meat. Now it was said, "Now the old man is fine!" They liked the old man now.

6. Then some of the people said, "Let us gamble (at the hand game)." And coyote said, "Not here!" (because there is no one here who can assist me in singing my gambling songs). Then some of the dead people said, "We will help you." "Oh very well then." (2) So sure enough they gambled. Some of the dead people assisted him (they played on his side and sang his gambling power songs with him), (and) coyote won. Then coyote was again told, "Let us play woman's shinny."¹⁰¹ So coyote actually played woman's shinny, and indeed again he won. (3) Then again he was told, "Let us play men's shinny now." So sure enough they played men's shinny, and again coyote won. Now coyote was told, "Let us contest at wrestling tomorrow." (4) So now coyote wrestled, he was pretty nearly thrown, and now he (coyote) threw him (the opponent—a dead person). He wrestled five times, and the fifth time he was again nearly thrown, (but) again indeed coyote threw him. Now they ceased their gambling.¹⁰²

7. So then coyote remained there. Now he got lonesome. And so he said, "I will go back. I am lonesome. There is no one here to converse with. I do not see anyone in the daytime, it is only at nighttime before the people go about. I do not like it like that, which is why I say that I will go back." (2) So now he

lau'ɲdɛ ginida'kdi. gumwa'ldi:k [Guw...] ma'dfan dinka'pya', ya-'la [ye'lɛ] dint'si' gumk'wa'yagut [Guŋk'wa'yagut]. (9) gumk'we-'ni'-yu'-wi. [Guŋk'w...] asni' dint'si'. gintwu-'gi-' du-ma-', lau'ɲdɛ gintbu'ntci-amu-'ki' ginit'si' [ganihit'si']. lau'ɲdɛ gum'na-'q'wa't, "umsu' la'u' ayu-'hu!" ginihu'li la'u' ayu-'hu.

6. lau'ɲdɛ wu'nha [wi'nhe] ginimi'm' [ganihimi'm'] gini'na'k, "tcindig'wi'nhi-dai." lau'ɲdɛ asni' gum'na'k, "wa-' ha'si-!" lau'ɲdɛ wu'nha [wi'nhe] gini'we-'ki' [ganihiwe-'ki'] gini'na'k, "indiga'm'ya-teuf [dindi...]." "u' umsu'-wi." (2) wi'-nas-wi lau'ɲdɛ ginig'wi'nhi'ya. wu'nha [wi'nhe] a'we-'ki' gumga'm'ya-di, gumdu-'lu' asni'. lau'ɲdɛ g'we-'li-yu'-wi. gum'na-'q'wa't asni', "tcindit'slu'qh'widai." wi'-nas-wi asni' gumt'slu'qh'wi'ya, gumandi-du-'lu'-yu'-wi. (3) lau'ɲdɛ g'we-'li-yu'-wi. gumandina-'q'wa't, "tcindita'kh'widai la'u'." wi'-nas-wi. ginita'kh'wi'ya, gumandi-du-'lu'-yu'-wi. asni'. lau'ɲdɛ gum'na-'q'wa't asni', "ma'itcu' indima'ntewi'ya [dindima'ntewidai]. (4) lau'ɲdɛ acni' gu'ma'ntewi'ya, gum'ye-'tci-ga''wi'yu'q, lau'ɲdɛ gumga'udafu' [Guŋga'...]. wa'nfu' gu'ma'ntewi'ya, lau'ɲdɛ du-du-wa'nfu' g'we-'li-yu'-wi. gumandi'ye-'tci-ga''wi'yu'q, g'we-'li-yu'-wi. gumandiga'udapfu' asni'. la'u' gumpa'slau' dinig'wi'nhi'yaba.

7. lau'ɲdɛ gumt'a'cdu asni'. lau'ɲdɛ gu'ma'lafi:k. lau'ɲdɛ gum'na'k, "tcumyi'. tcu'ma'lafi:k. wa-' ye-' ha'si' gi-'ω'dit ha'. du'pye'n' wa-' ye-' sdahω'din, ye'la' du-hu-'yu' tca'u'-wi' di-ni'i' ami'm'. wa-' sdahu'li pa'c-anhui, tca'u'-wi' cdi-'na'k tcumyi-'." (2) lau'ɲdɛ gum'ni'sni din'a-'na', "la'u' dumhe'-

¹⁰¹A game where the shinny stick hurls a "ball" made of two bones tied to a short string.

¹⁰²All the people were betting on each of these games and matches.

told his daughter, "I am going to leave you now. I am lonesome. Even you yourself I do not see in the daytime." Said his daughter, "That I cannot help. That is our (dead people's) way. (3) We arise in the darkness, we go about (only then), in the daytime we sleep. That is how we do." He said to his daughter, "Well now then I will go back." "Oh it is quite all right that you go back," his daughter said. So sure enough coyote was taken across (the river to the side across from the land of the dead people).

8. Now he came back, he was half way along, when he saw five girls (they were common frogs) digging camas. He said, "They will come over to meet me pretty soon.—Oh I will go back, I will fetch what (hornets) I saw."¹⁰³ (2) So sure enough he went to get those hornets, and he put it (the nest of hornets) into his sack, then he went on again. He got to where the five girls were digging camas. Sure enough the girls said, "Oh coyote! Give us (some of your) food! Are you not carrying along some little dried (smoked) salmon?" (3) Coyote kept going along, rather as if he did not even hear them. Again the girls hallooed in the very same fashion again. "Oh coyote! Give us food! Are you not carrying something along? Give us some little food!" Then coyote said, "Hu! What is it?" (4) "Oh give us food!" "What shall I give you? I am carrying nothing. Just a very little I am carrying. Well come over here!" To be sure, those girls came. "Sit down here! Look at it with care! Sit up close! All of you smell of it before you take it out (unpack it)." (5) Then sure enough they did unwrap it, and out came the hornets. All those girls got stung, they all fell there (unconscious).

gʷatcuʃ. tcu'ma'lafik. di'bai ma' wa'' cdahw'dubu du-ma'itcu'." gum'na'k din'a'na, "wa''-lau'-tē' gda'na'. māgu'c du'ya'ba sdw'. (3) du-hu''yu' tcindiqw'dga', indii'-fit, du-ma'itcu' tcindiwa''yateca't [tcindiwa''yetce't]. umgu'c [māgu'c] tcindu-hu'i." gum'na'k din'a'na, "pa''-lau' dumi'." "u' umsu'-wi-gi-yi'," din'a'na' gum'na'k. wi'-nas-wi- gumaka'na'yw'q acni'.

8. lau'ḥpɛ gumayi', gumaka'twi' anu'wa, gda-nihw'du wa'n'-ambi'natsa't nida'ha-fi't. gum'na'k, "di's ganiku' bda-tsa'f.—u' tcumyi', tcumwu'' [tcu-wu''] guc-ni'ke- gi-hw'din [gwi'...]." (2) wi'-nas-wi- gintwu'' ginitqa'laḡasa' [ganihitq...], lau'ḥpɛ gintmu'i du-tcu'hi- [du-dintcu'hi-k], gda'i'-yu- [gdɛ'i'-yu-] gʷɛ'lu'. gumwu''k [gu-wu''k] wa'n' ambi'natsa't gdu-ni-da'ha-fi't [gidu-ni-da'haifi't]. wi'-nas-wi- ginibi'natsa't [gani...] gini'na'k, "u'... asni'! da'u'qʷw [dɛ'u'qʷw]! wa''-ya-ni'ke-cdakʷɛ'ni pu'nuk u-tea'kalu- antmu'wak?" (3) asni' gint'i't [ginti'dit], tci'n-tē' wa''-wi- gda-ḡa'bdin. gʷɛ'li-yu- ambi'natsa't gini'la'la'wai pa'si-yu-wi. "u'... asni'! gda'u'qʷw! wa''-ya-ni'ke- cda'k'wi'ni' [cda'kʷɛ'ni']? da'u'qʷw pu'nuk!" lau'ḥpɛ acni' gum'na'k, "hu'! a'ni'ke-?" (4) "u' da'u'qʷw!" "ni'ke- gum'u'kwi'? wa''-ni'ke- sda'kʷɛ'ni'. pu'nuk tcumkʷɛ'ni'. pa'' damahe'k!" wi'-nas-wi-, ginibi'natsa't [gani...] ginima'i'. "ha'si-di-pyu' [hɛ'si'...]! dupla'd-gʷinai! tci'la dupyu'! ma'dfan danduphu'ic tea'u'-wi- di-dupsk'wi'lt." (5) wi'-nas-wi- ginisk'wi'lt, lau'ḥpɛ antqa'laḡasa' ginimi'nw-. giniye'la'f

¹⁰³Dr. Frachtenberg points out in a note, that coyote had previously seen a hornet's nest.

And coyote laughed hahaha (a type of forced laugh associated with the coyote of the myth age). Then coyote went on. Now coyote said, "You can indeed make fun of me."¹⁰⁴

9. After quite a while one of the frogs awakened, and she dragged her sisters away to one side. Then they all got up, and they said, "Let us pursue coyote." Now the youngest said, "What do you know?"¹⁰⁵ (2) The eldest said, "I know (virtually) nothing. I (only) know (have as guardian spirit) a little (i.e. a mere inconsequential power such as) smoke-fog." Then to another one she said, "What do you know?" "I know (virtually) nothing. (Only) a little from up above when it pours down (I have a mere rain spirit power)." (3) Then to still another she spoke in the same way again. Now the fifth time, she (the fifth and youngest sister) herself said, "I will cause snow and a north wind (I have a snow and north wind spirit power)." To be sure, the youngest one said (that). Now then (after calling on her blizzard power) snow came down, and a north wind blew. (4) Now coyote hurried along. At last snow got (as high as) to his knees, and he kept going along. Then it got to his upper thigh. So coyote said, "They have gotten me now. But maybe they will not get me (anyhow). (5) Open up! tree!" Indeed an ash tree opened up, and coyote went inside there. "Shut! tree!" Sure enough the tree closed. (6) Coyote remained within the tree. Now the frogs were pursuing coyote. They got to that place, they lost his trail, so then the frogs went back.

di-nima'dfan ginibi'natsa't [Gani...], ma'dfan ginihi'tc gu'ci. lau'npɛ asni' gintyu'lçyaçu. lau'npɛ ginthe'k asni'. lau'npɛ asni' gum'na'k, "ma'ti-wi-dandi-bçu'pdatca'f."

9. tci'pɣamfan ta'u'nɛ ginitq'w'a'q'w'a' [Gani...] gumçw'tçai, lau'npɛ gumwu't-wa't [Gu-w...] la'çafan ɛ'-dintba't. lau'npɛ ma'dfan ginigw'dçai, lau'npɛ gini'na'k, "tcindiyu'wa asni'." lau'npɛ u'wa'i gum'nak, "ni'ke tcindup'yu-kun?" (2) u'i'twu' gum'na'k, "wa'-ni'ke sda'yu'kun. pu'nuk anqda" [aŋqda] tcum'yu'kun." lau'npɛ wa'na-yu-wi gum'ni'sni, "ni'ke ma' tcum'yu'kun?" "wa'-ni'ke sda'yu'kin. pu'nuk amya'nk [amya'ŋk] gi-da'kdu'." (3) lau'npɛ wa'na-yu-wi pa'si-yu gum'ni'sni. lau'npɛ du-du-wa'nfu', g'w'uk gum'na'k, "tci' a'yu'baik tcumç'tc nau antcu'nu'q." wi'nas-wi, u'wa'i gum'na'k. lau'npɛ a'yu'baik gumda'kdi, lau'npɛ antcu'nu'q gumi'n [cumami'ni't]. (4) lau'npɛ asni' gumla'çlaçu. ma'laga a'yu'baik gumwu'k [Gu-wu'k] du-dinti'na, lau'npɛ gint'i't-wi. lau'npɛ gintwu'k du-dinlu'q. lau'npɛ asni' gum'na'k, "la'u ginig'w'i'nfa'. yi'kun wa' gda-nig'w'i'nfa' [Gɛni...]. (5) dawa'tsatci! a'wa'dak!" wi'nas a'ma'ule'k u-wa'tsitç: [Gu-wa'tsetç:], lau'npɛ asni' gint.la'mw' gu'ci. "dafu'ga'tç:! wa'dak!" wi'nas-wi a'wa'dak gumfu'ga'tç:. (6) asni' gumta'cdu-wa'la du-wa'dak. lau'npɛ antq'w'a'q'w'a' giniyu'wan asni'. gu'ci giniwa'la, ginit'su'li'yi't dinga'uni' [diŋg...], lau'npɛ giniyi' ginitq'w'a'q'w'a' [ganihitq'w...].

¹⁰⁴Implying, I come along with nothing to eat, and then you mock me by asking me for food!

¹⁰⁵I.e., What guardian-spirit-power do you possess?

10. Coyote remained inside for a whole year. When he awakened, "It seems just as if I am hearing birds singing." Then coyote said, "Oh it must actually be summertime now!" Then he felt around, he found (what he supposed was) cooked camas—he called it 'cooked camas' by name, although what he called 'cooked camas' was his own excrements. (2) Now he ate what was rather actually his feces. Now he hallooed, "Open it (the tree) for me!" To be sure, a sapsucker came. "Not you!" Then a yellowhammer arrived, and he said, "Not you!" (3) Now coyote began hallooing once again, and a male¹⁰⁶ woodpecker arrived, and he pecked. Sure enough he could see a little (through the aperture pecked), and then he could see somewhat further. Now coyote said in his heart, "I will catch him as he chops closer to here. (4) I will copulate with her—it is a woman." Sure enough he leaped on her, he missed, and woodpecker went back to the mountains, she said *gagagagagagag*.¹⁰⁷ Then coyote said, "Come back! I was merely joking (having fun) with you."

11. Now coyote was left there. So he said to his anus, "Could you take care of yourself at once now?" Indeed then he broke and pulled off his leg, he broke and pulled off his other leg too, and he removed his anus, he threw it outside. (2) Then he took off one of his arms, and he took off his head, he threw it outside. Now a blue jay quickly passed by (on a run), he stole an eye of coyote. Blue jay said (mocking coyote), "*q^wa'tcaq^wa'tcaq^wa'tca* coyote's anus broke wind!"

10. ta'fω'-ami't'cwa asni' gumanta'cdu· wa'la. gda·gω'dga, "tci'n-tē' tcumga'BDin-wi· antwi'tca giniqa'uth^wi't." lau'npɛ acni' gum'na'k, "u'· u-me'gu'-tē'-ye'k lau'." lau'npɛ gintku'ntgafu', gumba''ts ami's—gumka'uni· [guŋq^wa'uni·] ami's, gida·din'la' g^wa'u'k ci·ka'uni· [ci·q^wa'uni·] ami's. (2) lau'npɛ gumhu'k gda·di'la' tē'-ye'k. lau'npɛ gumla'la'wai, "dupwi'·da't!" wi'·nas-wi·, anti''c gumwu'k [gu·wu'k]. "wa''-ma'!" lau'npɛ ant'ci''q gumwu'k [gu·wu'k], lau'npɛ gum'na'k, "wa'' ma'!" (3) la'u' g^wε'li-yu·wi· asni' gumanbila'la'wai, lau'npɛ u·tcε'ma'yu·q¹⁰⁶ a'lu'q gumwu'k [gu·wu'k], lau'npɛ g^wa'uk gumta'bau. wi'·nas-wi· gumpu'nuk gumhu'tcε, lau'npɛ pa''lafan [pε''laufan] gumhu'tcε. lau'npɛ gum'na'k dinhu'pna asni', "tcumg^wi'n [tcuŋg^wi'n] ha'si· tci'la gumata'·bala't. (4) dumwa'ini—ma-wa'qtsa't [mε-wa'...]" wi'·nas-wi· gum'i'dabg^wi't, gumt'ci'bi', lau'npɛ a'lu'q gintyi' du·tcε'mu, gum'na'k, gagagagagagag.¹⁰⁷ lau'npɛ asni' gum'na'k, "mayi'! q^u'nfan tcum'a'cumbui."

11. lau'npɛ gumhε'g^wadi'f asni'. lau'npɛ gum'ni'sni dint'sli'', "li'pfan [li'pf^wan] ya· [yε'] gint.la'tg^wtca'nt?" wi'·nas-wi· gintg^wa't dintci'·da, wa'na-yu·wi· dintci'·da gumg^wa't [guŋg^wa't], lau'npɛ gumg^wa't dint'sli'', gintca'uni' ha'nim [hε'lum]. (2) lau'npɛ gumg^wa't wa'na dintc^wi', lau'npɛ gumg^wa't dūng^wa' [duŋg^wa'], gintca'uni ha'nim [hε'lum]. lau'npɛ ansqa'y^waq [as...] gumanga'ndumitca [gumaŋga'n...], gumla''twadi't asni' dunk^wi'le'k [duŋk'w...]. gum'na'k ansqa'y^waq, "q^wa'tcaq^wa'tcaq^wa'tca asni' dint'sli'' gumhu'ica·D'nt!"

¹⁰⁶This may be a garbled recording. The substantive intended may have been M.R. *antcε'mu*, 'a mountain', and the sentence then translated, 'and a mountain woodpecker arrived.'

¹⁰⁷Mr. Hudson pronounces it *gaGa*. . .

(3) Coyote got angry. Now he threw (out) all (of himself), he threw (out) his body, and then he put himself together. One of his eyes was missing. Blue jay had stolen it. Now he left his anus (there). (4) He felt cold, wind was coming in (through his rectum). So he went back, he went to get his anus. Then he went along. He made his (missing) eye of a rose's hip.

12. Then he again went on, he got to where one house was standing, there was one old woman staying there. He went into it. "Where are all the people?" "Oh they went away to gamble at the hand game, all the people went away to the hand game gambling." (2) Coyote said, "Oh! In what direction?" And the woman said, "Yonder here!" She named the place. Coyote said, "Oh very well indeed." So coyote went along, and then he made (imitation) money dentalia from camas sprout stalks. (3) That was what he made for money dentalia (with which to gamble at the hand game). Now he made beads, of various kinds of rose bush hips. Those were what he made into beads. Then he went along, he got to still another place, there was one house with smoke issuing from it. So he went inside there, an old woman was there. (4) "Who are you?" said the old woman. "Oh it is just I. Where have they gone to?" "They went to a hand game gambling." "Towards where?" She named the place. "Oh," coyote said. "What is being done?" "Coyote's eye is being rolled." "Oh," said coyote. Then he went along.

(3) asni' gumla'la'kya. lau'ṁḁ gintga'wi ma'dfan, gintga'wi dinka'pya' [diŋk...], lau'ṁḁ gumbu'yatca'ni [gumbu'yε'tca'na]. ta'u'ne dunk'wi'le'k gumwa' [gu'wa'']. sça'yaq gumla'tcwa't. lau'ṁḁ gumhe'ḡ'a't dint'sli'. (4) gum'i-laga, ayi'twa gumala'mufi't lau'ṁḁ gintyi', gumwi'lag'wi't [gu'wi'leḡ'wi't] dint'sli'. lau'ṁḁ ginthe'k. gumbu'ni dunk'wi'le'k [duŋk'w...] ant'sa't'sal' dumbu'ḡ'a.

12. lau'ṁḁ ginthe'k-yu-wi, gintwu'k ta'u'ne-ama' da'ya'du. [ḁε'ya'du], ta'u'ne a'yu'hu'nu gumta'cdu. gu'c-ginda-la'mω. "mætcu' ma'dfan ginimi'm' [ganihimi'm']?" "u' gum'i'na [gum'i'ni] anḡ'wi'nhi'yaba, ma'dfan ginimi'm' [ganihimi'm'] gum'i'na [gum'i'ni] anḡ'wi'nhi'yaba." (2) asni' gum'na'k, "u'! tcu'-'nu-'fan?" lau'ṁḁ a'wa'qtsit gum'na'k, "ha'-'nu-'fan [hε'-'...]!" gintka'uhi' [gintk'a'uhi'] anu'wa. asni' gum'na'k, "u' umsu'-wi." lau'ṁḁ asni' gumhe'k, lau'ṁḁ gumbu'ni ḡ'a'wa'tca't andi''p dintḡu'. (3) gu'c-gumbu'ni ḡ'a'watsa't. lau'ṁḁ gumbu'ni yu'gal, du'lubdi ant'sa't'sal' dumbu'ḡ'a. gu'c gumbu'ni diyu'gal. lau'ṁḁ ginthe'k, gumandiwu'k-yu-wi wa'na-anu'wa, ta'u'ne-ama' gumku'isisu [Guḡq'ε'sisu]. lau'ṁḁ gu'c gindala'mω, umta'cdu ayu'hu'nu'. (4) "tcumi'yε'?" ayu'hu'nu' gum'na'k. "u' tcumi'tci''wi. tcu' gaman-ḡ'a'nda'q [gamaḡc...]?" "gam'i'na [gam'i'ni] anḡ'wi'nhi'yaba." "tcu'-'nu-'fan?" gintka'uhi' [gintk'a'uhi'] anu'wa. "u'," asni' gum'na'k. "ni'ke unḡε'tcgu't [iḡε-'tcugu't]?" "umbi''lknafa't asni' dunk'wi'le'k." "u'," gum'na'k asni'. lau'ṁḁ gumhe'k.

13. He got to this place. Sure enough he had already fixed himself up, he had made a headman of himself (he was of wealthy appearance: money dentalia, beads and all). Sure enough. It was said, "Let us gamble." Then another coyote (who lived at that village) said, "Be of care! That is a coyote there!" (2) Now they wanted to whip him (for having said that). Then coyote sat there (without answering the proposal to gamble), and it was (again) said, "Let us gamble!" He still sat there, it was quite a while before he said, "Oh well then all right!" (3) So to be sure indeed, he poured out his bet (which was money dentalia—the stakes), and then coyote's eye was rolled (by another player). Coyote (tried to catch it but) missed it, he was beaten. Again indeed he bet, again he (the other player) rolled it (coyote's eye). Again he (coyote) missed. Coyote was beaten. (4) The fifth time, coyote said, "I will get it now!" That other coyote on the opposite side was continually saying, "That is a coyote there!" And he was scolded by them. Now they rolled it, the people forgot their hearts (momentarily relaxed their vigilance), when they rolled the eye, and now he got it. (5) He jumped up, he ran, he was chased, he left them behind. The other coyote was told, "Run! You are fast (you are the speediest)!" He said, "You will never catch him. I myself told you (about him)." (6) Then all the kinds (of people who were there) ran. Panther also indeed, he pretty nearly overtook him. He (coyote) twisted (veered) around the side to the other side of a hill, he set up a house, he went into it, he made himself into an old woman. (7) She (he) had no eyes (he was as if blind), she was washing. Now when the people got to there, they entered, they

13. gintwu'k ha'si. wi'nas-wi. di'laça gumsu'yatca-ni [gumsu'-ye-tca-na], gumbu'yatca-ni [gumbu'yetca-na] antca'mbe-k. wi'nas-wi. gum'na-'qwa't, "tcindu-gwi'nhi'ya." lau'ṃḍe wa'na asni' gum'na'k, "du-pla-'dgwitca! misni' guc!" (2) lau'ṃḍe ginihu'li di-nila'mp [gi-nila'mp]. lau'ṃḍe gunt'a'cdu. asni', lau'ṃḍe gum'na-'qwat, "tcindu-gwi'nhi'ya." mi'fan [me'nfan] gumta'cdu, tci'p'gam tca'u'wi. gdi'na'k, "u' tci'da-tē'!" (3) wi'nas-yu-wi, gumda'kdi't dumpi'nadfila-da', lau'ṃḍe gumapi'lkna asni' dink'wi'le-k [duṃk'w...]. gumt'ci'bi' asni', gumbu'wa'yw'q. gwε'li-yu-wi-gumandipi'natfi'ya, gwε'lu' gumandipi'kna [gumandipi'lkna], gumandit'ci'bi'-yu-wi. gumbu'wa'yw'q asni'. (4) du-du-wa'nfu', gda'na'k [gidε'...] asni', "la'u' dumgw'i'n [duṃgw'i'n]!" gu' wa'na asni' tca'hu [tcε'hau] din'a'wi gum'na'ga't, "micni-gu'c!" la'u'ṃḍe' gwamhi'micdiywq. lau'ṃḍe gumapi'knai [gumapi'lkna], ginixu'iwai [ginixu'iwa] dinihu'pna ginimi'm' [ganihimi'm'], gdi-mapi'kna [gidi-mapi'lkna] ginik'wi'le-k [ganihik'wi'le-k], lau'ṃḍe gintgw'i'n. (5) gint'i'di-p, gintmi'tsis, gintyu'wi-k, gumhe'gwadbufu' [gumhe'gwadufu']. gu-wa'na asni' gum'na-'qwa't, "dami'tsis! ma' tcumsa'uk!" gum'na'k, "wa'-lau' gḍadupgw'i'n. tci' gam'ni'tcwi. [gwam...]" (6) lau'ṃḍe ginima'dfan ni'ke. ginimi'tsis. anhu'tc-yu-wi, gum'ye'tci'-yu'tci' [gum'ye'tci'-yw'tci']. gintka'ipdumitca pa'yufan du-me'fu', gintya'dgabni ama', guc-ginda'la'mw, gumbu'yatca-ni [gumbu'yetca-na] ayu'hu'nu'. (7) u-wa'-dunk'wi'le-k [u-wa'-duṃk'wi'le-k] [umt'w'']¹⁰⁸ gum'ta'kfu'. lau'ṃḍe ginimi'm' [ganihimi'm'] gidniwa'la

¹⁰⁸The latter form is preferred for Santiam, 'he was blind.'

said, "Has no one gotten here?" The old woman said, "No one has gotten here." "Search around for him!" (8) So they did look around for him, everywhere close by (inside there) and outside. They did not find him. They then said, "Oh let us go back. We cannot find him." Some of them said, "It must be he himself! (i.e. the old woman herself is coyote)." (9) The others said, "No! It is not he at all!" So then they went back, they gave it up indeed. And coyote said (derisively), "You could never beat me indeed!"

14. That is all of that now.

5. Coyote releases water and salmon dammed by the frogs; bluejay steals his eyes, he deceives snail and gets hers; he tries a noisy anus; he borrows a long penis, copulates with a girl across the river, as shaman he copulates with her again

1. Coyote was staying (at home there). His wife was there (too—i.e. he had a wife there). One day he said, "I am going to take a look around the country." And so he told his wife, "I will go look over the country." (2) His wife said, "That is quite all right. Go." Indeed then coyote went, he went on and on, he camped overnight, in the morning he went on again indeed, he camped overnight again indeed. He traveled for five days.

2. Then he got thirsty for water. Now he was told, "There is water yonder there. Oh the water has (is to be had for) a big price." "Oh (but) I am thirsty for water. I will just have to drink." So to be sure he went, he got to there. (2) "I want water," he said. Frog (woman) said, "No. Buy it." "Oh I am

gu'ci, ginila'mw, gini'na'k, "wa'-ye'-inda'wω'gu't ha'si [hε'si]?" a'yu'hu'nu' gum'na'k, "wa'-ye' inda'wω'gu't ha'si." "DεDup'u'fu'!" (8) wi'nas-wi' gini'u'fu', ma'dfan tcu' tci'la nau ha'nim [hε'lum]. wa'GDANIDA'c'ni [GIDε:ni...]. lau'mpε gini'na'k, "u' tcindiya'. wa'GDADIDA'ts [GIDε:di...]. wu'nha [wi'nhe] gini'na'k, "mic'wa'u'k-wi'!" (9) guc wu'nha [wi'nhe] gini'na'k, "wa'! wa'-tε'-c'wa'uk!" lau'mpε giniyi', ginipa'slau-wi' [Ginipε'clau'-wi']. lau'mpε asni' gum'na'k, "ma'ti-yu-wi' gidubu'wanafa'!"

14. gu'ci ma'dfan la'u'.

5.

1. acni' Gumtε'cdu. Gumtε'cdu duwa'qi'. ta'u'nε-ampyε'n' gum'nak, "tcumça'wat anu'wa." la'u'mpε' gum'ni'cni duwa'qi', "tcumça'wat anu'wa." (2) duwa'qi' gum'nak, "umsu'-wi. Dε'i'." wi'nas-wi' asni' gum'i', gum'i'..., gumwa'idab, du'gu'DGumu gumandihε'k-yu-wi, gumandiwa'idab-yu-wi. wa'nfu'-ampya'n' gum'i'd.

2. la'u'mpε' gumwa'ina-BGε' [Guwa'i...]. la'u'mpε' gum'na'k'wat, "ha'-manti' amBGε'. u' umbε'la-dilu'ba amBGε'." "u' tcumwa'ina-BGε'. tcumk'it-wi'." wi'nas-gum'i', gintwu'k. (2) "tcumhu'li amBGε'," gum'nak. tq'wa'q'wa' gum'nak, "wa'. da'ya'nda [Dε'...]. "u' tcumwa'ina-BGε'," asni' gum'nak. tq'wa'q'wa'

thirsty for water," coyote said. Frog said, "You cannot drink it at all (unless you pay for it)!" So then coyote went along, and he dug camas, he took the camas' tails (i.e. camas stalks or sprouts), he got a lot of them. (3) He made them into (what appeared to be) money dentalia. Then he changed himself (into what appeared to be a wealthy person). Now he indeed went back again, he got to there where the water was. "I want water," said coyote. A frog (woman) said, "Purchase it. How much of it there do you want?" (4) Coyote said, "Give us that much," coyote said. "Very well indeed. I will give it to you." Sure enough (he did so). Then coyote put on five hats (probably to protect his head from blows), and coyote kneeled down to drink. Frog said, "Swallow five times, and then stop." (5) Coyote said, "Very well indeed." To be sure, coyote drank. He put his hand down into the earth (there), he wanted to (his purpose was to) tear it open (there). Sure enough then coyote was struck (by a frog). Then still another one came, she hit coyote. (6) The five of the frogs then hit and hit coyote. Now coyote tore through (the earth which dammed) the water, sure enough it broke open, it tore through (the dam holding) the water. Then coyote ran in flight (making his escape). (7) The water went on, all the (dammed up) salmon went out (of the frogs' reservoir), and all sorts of things (together with many other kinds of fish). Now coyote said, "You are not to be keeping the water! Everyone will drink (free), they will not purchase it. You must not be keeping the water. (8) You will be bull frogs, you will live on the river bank. That is where your place (home) is to be. But you must never keep the water (back). You are to live on the river bank."

gum'nak, "wa'-la'u'-gidεdk'wi't!" la'u'npε' asni' ginthe'k, lau'npε gumda'hai, gumg'wi'n andi'β dintɕu', lu'i' gumg'wi'n. (3) gumbu'ni anɕa'wadzat [aŋɕ...]. la'u'npε' gumyu' hantca-na. la'u'npε' gumanɕiyi'-yu-wi' g'wε'lu', gintwu'k gu'si' ambgε'' gida'nti' [gidεhenti']. "tcumhu'li ambgε'," gum'nak asni'. antq'wa'q'wa' gum'nak, "dε'ya'nda. pa' dε''-lau' tcumhu'li?" (4) asni' gum'nak, "pa''-lau' dεdi' du'," asni' gum'nak. "umsu'-wi. tcumdi' di." wi' nas-wi'. la'u'npε' asni' gumla'p wa'n dumu'yuc, la'u'npε' gumni'na asni' dumk'wi'tya. antq'wa'q'wa' gum'nak, "wa'nfu' dami'lq, dεdεpa'clau'." (5) asni' gum'nak, "masu'-wi." wi' nas-wi', asni' gumk'wi't. gint.la'mi' di'la'g'wa duplu', gumhu'li-di'wu't. wi' nas-wi' la'u'npε' t'sma'quyuc asni'. wa'na-yu-wi' guma'i, t'sma'qpa'd acni'. (6) gidi'niwa'n-wi' antq'wa'q'wa' gidi'nit'sma'qpa'd asni'. la'u'npε' gintwu't guc-ambgε'' asni', wi' nas-wi' gintwa'du, gintwa'du' ambgε''. la'u'npε asni' gintmi'tcis dinha'ihina. (7) ambgε'' gum'i, ma'dfan antmu'wak ginimi'nw, nau-ma'dfan-ni'ke. la'u'npε' asni' gum'nak, "wa' ma'ti' gida dupi'ni' [gidεdu...] ambgε''! ma'dfan-yε' gamk'wi'ti, wa''-gidani'ya'ndan. wa' ma'ti' da dupi'ni' [dεdu...] ambgε''. (8) dandi'bgu'duɕud [nandibiɕ...], duda'ba dandi'bda'tcid. guc-ma'ti' gandi'nu'wa. wa''-ti' da dupi'ni' [dεdu...] ambgε''. dandubyu'wa'di anda'ba."

3. Then he went along. The day (sun) got warm, and he became sleepy. So then he went to sleep. A bluejay stole his eyes. Coyote woke up, he had no eyes. (2) He had lost his eyes. Coyote said, "Hm hm hm no one (else) could have done a thing like that to me! Bluejay took away my eyes." Then he went on, he found a rose bush, coyote made his eyes from it (from two rose hips). Now he went along, he struck (blindly) against a house. (3) He looked for a door. Then the woman (she was snail) came out. "Oh old man! The door is actually over here!" Coyote said, "Oh I really do see. I have merely been looking around at your house." "Oh," the woman said. (4) Then coyote entered, and he sat down. Now coyote was given food, he ate it. Then he stopped, and he lay down, he lay belly up. Now he said, "Oh I wonder what that can be?" (5) The woman said, "What is it?" Coyote said, "It is a louse going along above yonder (in the sky). It is crawling along on a hair." Then the woman said, "Where is it?" Coyote said, "There it is going along on the sky!" (6) The woman could not see it at all. Coyote said, "Oh your own eyes are no good!" Then he showed it to her. The woman could not see it at all. Now coyote said, "Your eyes are not good. (7) If your eyes were just like my eyes it would be good, your eyes would (then) be good." Now coyote said, "Let us trade eyes." The woman said, "Very good indeed!" To be sure, they traded eyes. Now coyote said, "You throw (give yours to me) first." (8) The woman said, "No. You throw (give yours) first." Coyote said, "No indeed. You indeed throw first." Then

3. la'u'ṁḍe' ginthe-'k. gumya'cyu. ampya'n, la'u'ṁḍe' gumya'mbitwe [...wai]. la'u'ṁḍe' gumwa'i. asga'yaç gumla'tswadi-t dunk'wi'le-k [Duŋk'w...]. asni' gumçw'ḍgai [Guŋçw'ḍga], wa'' dunk'wi'le-k. (2) gumt'su'li dunk'wi'le-k. asni' gum'nak, "hṁ hṁ hṁ wa'' ye'' pa'c inda'na'fa'. sga'yaç gunk'wa'de't dank'wi'le-k [Deŋk'w...]." la'u'ṁḍe' gumhe-'k, gumda'ts ant'sa't'sal, gu'c-gumbu'ni dunk'wi'le-k asni'. la'u'ṁḍe' ginthe-'k, gumt'wa''yaḍubdi ama'. (3) gum'u'ḍnic'wan anga'tcuma [aŋga'utcma]. la'u'ṁḍe' guc-awa'qtca't mami'w. "u' yu'hu! maha''-wi. aŋga'tcma!" asni' gum'nak, "u' tcumhω'ḍṁ-wi. kω'nfan tcuma'n-da-di buma'." "u'," guc-awa'qtsa't gum'nak. (4) la'u'ṁḍe' asni' gint.la'mω, la'u'ṁḍe' gumyu'. la'u'ṁḍe' gum'u'kyi-k asni', gunk'wa'inabfu'. la'u'ṁḍe' gumpa'clau', la'u'ṁḍe' gumwa'idit [guw...], gumwε'sadint [guwε'sεdint]. la'u'ṁḍe' gum'nak, "u'· mi'ni'ke'-na'k guc-pa''anhui?" (5) guc-awa'qtsa't gum'nak, "mi'ni'ke'?" asni' gum'nak, "andu'i um'i'ḍ [um'i'ḍid] dumya'nk [...a'ŋk]. umbi'la [...ladi] ang'wa' [aŋg'w...]." la'u'ṁḍe' guc-awa'qtsa't gum'nak, "mitcu'?" asni' gum'nak, "ha''-wi. um'i'ḍid dumya'nk!" (6) guc-awa'qtsa't wa''-la'u'-gidahω'ḍu. asni' gum'nak, "u' buk'wi'le-k ma' wa''-indasu' [...desu']!" la'u'ṁḍe' gu'mi'ḍini. guc-awa'qtsa't wa'' la'u' gidadhω'ḍu. la'u'ṁḍe' asni' gum'nak, "ma' buk'wi'le-k wa''-indesu'. (7) ma' buk'wi'le-k pa' ganhu'i ḍetci''-wi. dank'wi'le-k [Deŋk'w...] gumsu', gumsu' buk'wi'le-k." la'u'ṁḍe' asni' gum'nak, "tcindiyu'hufdi k'wi'le-k." guc-awa'qtsa't gum'nak, "mεsu'-wi'!" wi'nas-wi', giniyu'hufdi k'wi'le-k. la'u'ṁḍe' asni' gum'nak, "maga'wi mε'ni ma'." (8) awa'qtsa't gum'nak, "wa''. ma' maga'wi mε'ni." asni' gum'nak, "wa''-wi. ma'-wi.

the woman threw (gave) both of her eyes (to him). Now coyote could see (around) the place (dimly), so coyote threw his own (imitation) eyes (he gave them to her). (9) Then the woman cried, "What you gave me is not eyes!" Now coyote went out, he went on, he said, "You are not to have eyes! You will be a snail! You will only go along (very slowly)."

4. Then coyote went on. He made an overnight camp. The next day he again went on. He saw one house. So he went in to there. One woman was there, she was making a mat carpet. (2) She would pull her thread through the matting, she would say (make a sound) poop (sound of breaking wind)! [She broke wind.] Coyote noticed that, and coyote said, "Oh woman! Let us trade anuses!" The woman said, "It is not good. It is a bad thing." (3) Coyote said, "Oh it is not good for a woman to have that kind of thing. It makes one feel embarrassed. For a man to have that sort of thing would be all right, he could play with it among a crowd of people. So let us trade then," coyote said. The woman said, "Very well indeed. Let us trade then." (4) Coyote said, "You throw (give yours) first." So sure enough the woman threw (gave) the anus (to coyote). Then coyote threw the (his) anus (to her). Now then they had traded anuses. Coyote said, "I will play with it in an assemblage. The people will laugh when I do that." (5) So he went on, that had been nightingale, they had traded anuses. Now coyote became hungry. Then he saw a pheasant, he wanted to shoot it, so he drew his bow (bowstring), and then his anus said (said) *pat* (poop!). The pheasant went in flight (made its escape). (6) Now coyote said (to his new anus), "Do not do that! We will be hungry now!" He spanked (slapped) his

me'ni maga'wi." la'u'ṛṛḁe' guc-awa-'qtsa't gintga'wi dunk'wi'le-k ditge-'mi-wi. la'u'ṛṛḁe' asni' ginhw-'din anu'wa, la'u'ṛṛḁe' asni' gintga'wi g'wa'uk dunk'wi'le-k. (9) la'u'ṛṛḁe' awa-'qtsa't gumta'q. "wa"-indak'wi'le-k guc-gi-tcidi'da't [guc-g'wi-'tci...!]" la'u'ṛṛḁe' asni' gintmi'nw; ginhē'k, gum'nak, "wa" ma' dapi'ni' [Deḁ...] k'wi'le-k! Dame'tbu'it! k'w'nfan dam'i'did."

4. la'u'ṛṛḁe' ginhē'k asni'. gintwa'idab. ma'itcu-yu-wi. ginhē'k. gum-hw-'din ta'u'ne-ama'. la'u' guc-gindala'mw. ta'cdu ta'u'ne-awa-'qtsa't, gumbu'nha aca'i. (2) gumwu't [Guw...] dinkla'g'wafin disa'i, gum'nak pu't! [Gumhu'isa.] asni' guma'ndat, la'u'ṛṛḁe' asni' gum'nak, "u' wa-'qtsa't! tcindiyu'-hufdi t'cli'!" guc-awa-'qtsa't gum'nak, "wa"-indasu'. umqa'tsqa' [ḡqa'cqa']." (3) asni' gum'nak, "u' wa"-indasu' awa-'qtsa't gi-pi'ni' pa'c-anhu'i [pe'c...]. gumda'hagafa-'ladzau. an'u'ihī gi-pi'ni' pa'c-anhu'i gumsu', gumla'gadi du-lu'i'yu'. pa' tcindiyu'hufdi [...fda]," asni' gum'nak. gus-awa-'qtsa't gum'nak, "misu'-wi. gi-diyu'hufdai-ti'." (4) asni' gum'nak, "maga'wi me'ni ma'." wi'nas-wi-' guc-awa-'qtsa't gumaga'wi ant'sli'. la'u'ṛṛḁe' asni' gintga'wi ant'sli'. la'u'ṛṛḁe' giniyu'hufdi t'sli'. gum'nak asni', "dugē'wufna dumla'gadi. ami'm' ganili'fifit pa's-duma'nai' [...na'hai]." (5) la'u'ṛṛḁe' ginhē'k, gumada'cnaq [...naḡq], giniyu'hufdi t'sli'. la'u'ṛṛḁe' gu'wa'laga' asni'. lau'ṛṛḁe' gumhw-'din antma't, gumhu'li-di-pla'tsa't, la'u' gumwu't dintci'tcal, la'u'ṛṛḁe' ant'sli' gum'nak pat. antma't gum'i-dinha'ihina. (6) la'u'ṛṛḁe' asni' gum'nak, "wa'-pa'c-di-ti' [...Deḁ-ti']! tcindi'wa'laga' lau'!" gumpa's dint'sli'. la'u'ṛṛḁe'

anus. Then he went on, again then he saw a duck, so he crawled along, he got close to it, and then he wanted to shoot at it. (7) Now he broke wind again. The ducks went away in successful flight. Now he went along again, he found geese, again he crawled along, he wanted to shoot, again the anus sounded. The geese made their escape. (8) Now coyote got angry. He said, "I am going to take you back now!" To be sure, he took it back. And he ran along, his anus said (sounded) *put-put-put-put*. "So that is how you do when you talk!" And then he slapped (whipped) his anus. (Then he returned it to nightingale.)

5. Now coyote got to one man who was chopping (to make chips of wood). "Oh what are you doing?" "Oh I feed (my enormous penis with) this (mass of wood chips) which is piled up here." That man had a lot of sores.

6. Now he went on, he got to a river, he saw five girls in swimming. So he said (to himself), "I will be going back." Indeed he went back, he again reached that man (with the long, hungry, wood-eating penis). "Oh I came back to you. Let us trade things (penises)." (2) The man said, "No. It is a bad thing." Coyote said, "No. Do let us trade." The man said, "Your own heart (it is up to you)!" So then coyote took an axe, and he chopped (and) made a quantity of chips. (3) Then they traded (penises). Now coyote went along, he again came to the river. The girls were still swimming, so then he put his thing (his newly attached long penis) into the water, to where the one whom he wanted (was), there (towards her) he raised it. (4) Sure enough that girl jumped into the water

ginthe'k, gumandihw'din ana'qnaq, la'u'mpe' gumcwa'nkewagu [gumcwa'ηk-cwagu], gumwu'k [Guw...] tci'la, la'u' gumhu'li-di-pla'tsa't. (7) la'u' dinsa'yuw-wi gumandihu'isa. gini'i'-diniha'ihina ana'qnaq. la'u'mpe' ginthe'k-yuw-wi, gumda'ts antqω'taq, gumcwa'nkewagu-yuw-wi. gwe'lu', gumhu'li-di-pla'tsa-t, ant'sli' gumandiyu'wi-yuw-wi. antqω'taq gini'i'-diniha'ihina. (8) la'u'mpe' asni' gumwa'qanya [Guwa'ka'ya]. gum'nak, "la'u'-duwi'linafup!" wi'nas-wi, gumwi'li' [Guw...]. la'u'mpe' gumi'teis, dint'sli' gum'nak put-put-put-put. "damanhu'i [Dem...] cDadi-yu'wi [DeDi-yu...]" gidapa'c dint'cli'.

5. lau'mpe' asni' gintwω'gat ta'u'ne-an'u'ih i gumta'bala't. "u' ni'ke-tcinge'sna [tciηge'cni]?" "u' tcum'u'kin he's-u'fa'kda't." gumlu'i'-dint'wa' hec-gani'u'ih i.

6. la'u'mpe' ginthe'k, gintwu'k du'tsa'l, gunhw'du wa'n-ambi'natsa't ginita'nqtse'fi't [Ginita'ηq...]. la'u'mpe' gum'nak, "tcumyi'." wi'nas-wi gumyi', gintwω'gat guc-an'u'ih i gwe'lu'. "u' gamawi'lac'atcibu. tcindiyu'hufdi [..Da] ni'ke' [du'ni'ke:]. (2) guc-an'u'ih i gum'nak, "wa'. umqa'tsqa' [umqa'cqa:]." asni' gum'nak, "wa'. tcindiyu'hufdu-wi'." guc-an'u'ih i gum'nak, "ma'-Buhu'bna!" la'u'mpe' asni' gumcwi'n anqa'span [aηqi'cpan], la'u'mpe' gumta'bau lu'i'-anta'byantga'ginge'tc. (3) la'u'mpe' giniyu'hufdi. la'u'mpe' asni' ginthe'k, gintwu'k-yuw-wi. gwe'lu' du'tsa'l. giniBi'nadza't ni'fan [ne'fan] ginita'nqtse-fit-wi, la'u'mpe' gintmu'i di'ni'ke' du'bgε', tsu'-gu'c-ganhu'li cwa'u'k, gu'c-gindanhi'wa. (4) wi'nas-wi guc-ambi'ni gint'i'di'p du'pge', gintnagwi'cnap

(right there), it entered and fitted snugly right into her own thing (vulva). Now coyote pulled (tugged). Then the girl cried out, "Help me! What entered my thing (my vulva)?" said the girl. (5) Indeed the other girls leaped to assist her, and they pulled (her backwards). Now coyote was being pulled across the stream. Then coyote called out, he said, "Oh get —grass!¹⁰⁹ Do it like that! Then cut it (the tip) off!" And the girls heard him. (6) "Oh what is he saying, that one who is shouting on the other side of the water? Listen!" Sure enough they heard. The old man, coyote, said, "Hurry up (and) cut it off!" To be sure, the girls heard. One (of them) ran, she fetched —grass,¹⁰⁹ and they cut it off. (7) That thing (the tip of coyote's penis) was cut off. Now they got her out of the water, and all of them went out of the water, they went back (to their house). Now coyote got out of the water too. He pulled his thing (his penis—back towards him), and he took it back. (8) He arrived at where he had gotten that thing. And he said, "Oh old man! Let us trade (exchange) again." The old man said, "I told you it was no good before." Sure enough he gave it back to him (and received his own in return).

7. Then coyote came back, he went along, he went across the stream, he went downriver, he got to (where) one old woman was living. There coyote stayed. He turned himself into an old man, and there he remained.

[gint.cna'pwa] du·di'ni'kɛ· Gʷa'u'k. la'u'ɲdɛ' asni' guwu't. la'u'ɲdɛ' guc-ambi'ni gumla'la'wai [...lɛ'lɛ'wa], "ga'm'ya tcaf! mi'ni'kɛ· u·la'·mɔw du·dɛ'ni'kɛ·-tci'?" gum'nak ganibi'ni. (5) wi'·nas-wi· wi'nha ginibi'natsa't gindini'i'di·B di·ni-ga'm'ya't [didi ni...], la'u'ɲdɛ' giniwu't. la'u'ɲdɛ' asni' gumwu'di·q tsa'hau-du·BGɛ' [tsɛ'h...]. la'u'ɲdɛ' asni' gumla'la'wai [...lɛ'lɛ'wa], gum'nak, "u'· dupGʷi'n asa'i! pa's-di·pna! la'u'ɲdɛ' dandi·Bku'B!" la'u'ɲdɛ' ginibi'natsa't giniɠa'pdu. (6) "u' dɛ' umna'ga't, guc-u·la'la'wa'nt [...lɛ'lɛ...] tca'hu· du·BGɛ'?" dɛdubwa'inc-wa!" wi'·nas-wi· giniɠa'BDU. ayu'hu, asni', gum'nak, "dubli'pfan [...fʷan] dubku'bnifu!" wi'·nas-wi·, ginibi'natsa't giniɠa'BDU. ta'u'na gumi'tcis, gintwu'' asa'i, la'u'ɲdɛ' giniku'p. (7) guc-gini'ni'kɛ· gintku'bu·. la'u' ginimi'ni' du·BGɛ'', la'u'ɲdɛ' ma'dfan ginimi'nɔw· du·BGɛ'', giniyi'. la'u'ɲdɛ' asni' gumi'nɔw·-yu·wi· du·BGɛ''. guwu't di'ni'kɛ·, la'u'ɲdɛ' guwi''li'. (8) gintwu''k tcu' gidaya'mbi' [gidɛhaya'mbi] guc-a'ni'kɛ·. la'u'ɲdɛ' gum'nak, "u' yu'hu! tcindiyu'hufdi Gʷɛ'·lu'." guc-ayu'hu gum'nak, "gum'ni'tcu·bu wa'-indasu' mɛ'ni." wi'·nas-wi· gumwi''li'yi't [Guw...].

7. la'u'ɲdɛ' asni' gumayi', ginte'k, gintkɛ'nai [gintka'na·] tsa'hau du·BGɛ'', gu'ha'ibidint [Gumh...], ginda'wu''k ta'u'nɛ a'yu'hu'nu gumta'sdu. guc-ginda'wu''k asni'. gumbu'yatca·ni [...na] a'yu'hu, la'u' guc-gumanta'cdu.

¹⁰⁹sa'i, a kind of rush which does not have a sharp edge. Mr. Hartless translated M.R. sa'i, 'file grass,' but asserted that it was definitely not the word for 'file grass' in Santiam. He could not recall the Santiam word.

8. Now when that girl reached home she became ill, her belly got big. That is how it was with the headman's (youngest) daughter. Now (two) shamans doctored her, but they could not do anything at all for her.

9. Now one day coyote said, "What is being done, (that) they (people) are going back and forth (continually)?" The old woman said, "Oh. The headman's daughter has been ill, and they (shamans and others) go back and forth. But they have not done anything (to cure) for his daughter." (2) Coyote said, "Oh. It happened to one just like that. It happened to one girl just like that, where I came from. We helped her like that there. We did not wait a long time (before we cured her). We helped her right away, and she got well." The woman said, "Oh let him (our headman) his own heart (decide) like that (it is up to him to decide it), what (whatever) that headman may say." (3) So the old woman went, she got to the headman. "Oh one old man is staying at our house. His words are good (he speaks with conviction and authority). Why do you not (you ought to) go to see him?"

10. To be sure, the headman sent one man to fetch coyote. He got there, coyote was at home. The man said, "I have come to get you. The headman sent me." (2) Coyote said, "Oh. Maybe—no!" So he went back, he arrived at the (headman's) house, he said, "He did not want to come." The headman said, "You must fetch him! He must come!" Indeed he went back again. He reached coyote. (3) "Oh," he said, "The headman said you must come. And let it not be (a matter for suspicion) in your heart." "Oh," said coyote. "It will be tomorrow before I come." So the man went back. The headman said, "Where

8. la'u'ṃḍe' guc-ginibi'ni gidi-twu''k du-ma' gumhə'li-ḅ, gumbə'le'yu dumpa'u'. antca'mbək din'a-'na' pa's-ganha''yu. [pa'c-danhu''yu]. la'u'ṃḍe' pa'lakya giniye'klafi't, wa''-lau' ti' gidani-'na'.

9. la'u'ṃḍe' ta'u'nə ampya'n' gum'nak asni', "ni'kə inge''tcuḡwi't [iḡḡe''tcuḡut], u'i'nai [u'i'na-]?" guc-ayu'hu'nu gum'nak, "u'. du-tca'mbək din'a-'na' mahə'liba't, nau guc-man'i'nai [...na]. wa''-la'u'-ti' gida'na'khwai din'a-'na'." (2) asni' gum'nak, "u'. pa's-ta'u'nə gumanha''yu. [...hu''yu]. pas-ta'u'nə ambi'ni gumanha''yu, tci'' gidu-tciya''mp. pa'' gindiga'm'ya't. wa'' lu'ifu' gidadiyu'wadi. li'pfan [...fwan] gindiga'm'ya't, la'u'ṃḍe' gumye'le'yu'." guc-awa'qtsa't gum'nak, "u' pa' ḡ'a'u'k dinhu'pna, ḍe' gami-'na'k ḡu'c antca'mbək." (3) la'u'ṃḍe' guc-ayu'hu'nu gum'i', gintwə'ḡat guc-antca'mbək. "u' ta'u'nə-ayu'hu umta'cdu du-ma'. umsu' dumha''. ḍe'-wa'-tcanga'wadi?"

10. wi-'nas-wi, tca'mbək gumḡi'cga-t ta'u'nə-an'u'ihī gi-wu'' asni'. gintwu''k, asni' gumta'sdu. an'u'ihī gum'nak, "gamawu'fubu [ḡ'a...]. tca'mbək gamagi'cga-təfan [ḡ'a...]." (2) asni' gum'nak, "u'. yi'kun—wa'!" la'u'ṃḍe' gintyi-', gintwu''k du-ma', gum'nak, "wa' indamahu'la'i'tya [indemahu'le'...]." antca'mbək gum'nak, "datwu''-wi! gama'i'-wi!" wi-'nas-wi gumandiyi'-yu-wi-ḡe'lu'. gintwə'ḡat asni'. (3) "u'," gum'nak, "antca'mbək gam'na'gat dama'i'-wi. wa''-ti' gidanhu'i [gidən...] buhu'ḅna." "u'," gum'nak asni'. "ma'itcu' tca'u'wi duma'i'." la'u'ṃḍe' gintyi' guc-gani'u'ihī. antca'mbək

is he?" And he said, "He says he will come tomorrow." (4) The headman said, "No. He must come now." To be sure, he went back, he again reached coyote. "Oh. The headman said, You must come right now!" Then coyote said, "You just go back! Now I will be going along (too—right behind you)." So indeed that man went back.

11. Now coyote fixed himself up (in shaman's regalia), and he went. They did not know (recognize) coyote. (But) another coyote dwelt there. He said, "Watch carefully. That is a coyote." (2) The headman said, "He is not a coyote. He is a good man." Indeed then coyote got there. Now he said, "Fix her bed." So they fixed her bed, and they lay her there. "Cover her over. I will only examine her (now)." (3) Indeed coyote sat down, he said, "It will be tomorrow before I get (seize, extract) it (the disease cause in her). I will only examine her now." Then indeed coyote sang (his shaman power songs—in order to examine her internally), and they assisted him (by singing his songs with him). Coyote felt of the girl's belly. (4) A long time, and then he said, "Right there now I have seen what is the cause of her illness! Let us stop now. It will be tomorrow before I get it (before I take out her disease). I want all (to be here) who know how to sing (well)." So they got the geese, and crane, and brant, and swan, and duck. (5) "They are the ones I want. Their singing is powerful." To be sure, the next day then he got there again. "Well ready now! Now I will doctor her." Indeed he doctored her now, and he sang (his shaman songs), and all the people sang (helping him). (6) Now coyote said, "Shortly when I put out my hand, sing harder (louder, more forcefully)," said coyote, so indeed (they did). Now when

gum'nak, "mətcu'?" la'u'ɲpɛ' gum'nak, "ma'itcu'-wat gama'i'." (4) antca'mbɛ:k gum'nak, "wa'. gama'i'-wi-lau'." wi'nas-wi, gintyi', gintwə'gat asni'-yu-wi. "u'. antca'mbɛ:k gum'na'gat dama'i'-wi-lau-wi!" la'u'ɲpɛ' asni' gum'nak, "pa'-datyi' [...dɛtyi']! la'u' dint'i'did." wi'nas-wi. guc-gani'u'ihī gintyi'.

11. la'u'ɲpɛ' asni' gumsu'yatca-ni [gumsu'yɛtca-na], la'u'ɲpɛ' gint'i'. wa' gidaniyu'gun asni'. ta'u'ne asni' gumanta'sdu gu'ci. gum'nak, "dubla'bg'ɪdjai [dublɛ'ɔg'wɔdɔjai]. micni'-hac." (2) antca'mbɛ:k gum'nak, "wa'-indaeni' [...dɛcni']. umsu'-an'u'ihī." wi'nas la'u'ɲpɛ' asni' gintwu''k. la'u'ɲpɛ' gum'nak, "dub-su''yi-t dinhɛ'duba." la'u'ɲpɛ' ginisu''yi-t dinhɛ'duba, la'u'ɲpɛ' gu'c-gidniwa'ine [gu'c-gidi-niwa'ina]. "dubfu'ga-t. kəw'nfan tcumga'wa-t [tcuŋɔ...]" (3) wi'nas asni' gintyu', gum'nak, "ma'itcu' tca'u'wi. dumi-g'wi'n. la'u' kəw'nfan tcumga'wa-t." wi'nas asni' gumqa'u'd [guŋq...], la'u'ɲpɛ' gini-ga'm'ya't. asni' g'wi'ndi't [guŋg'w...]. dumpa'u' guc-gani-bi'ni. (4) tci'pgamfan, la'u'ɲpɛ' gum'nak, "gu'ci-la'u' tcumhə'du dɛnhu'i dinhɛ'luba! tcindipa'slau' [tcindipa'clau'] lau'. ma'itcu' tca'u'wi. dumi-g'wi'n. tcumhu'li ma'dfan ni'yukun anqa'uda [anq...]." la'u'ɲpɛ' gini-g'wi'n antqə'taq, nau anɔ'wə'sɔ'was [anɔ'wə'sɔ'was], nau antgu'la', nau anɔ'u'luq [anɔ'u'lq], nau ana'qnaq. (5) "g'wini'-k-tcani-hu'li. umba'lq diniqa'uda." wi'nas-wi, guma'itcu' la'u'ɲpɛ' gintwu''k g'wi'lu'. "tsi'da-lau! la'u' tcumyɛ'kla-t." wi'nas-wi. gumyɛ'klafu' lau', la'u'ɲpɛ' gumqa'u'd [guŋq...], la'u'ɲpɛ' ami'm' gini-qa'ut ma'dfan. (6) la'u'ɲpɛ' asni' gum'nak, "di'c dumi'mɛ'ni' da'la'ɔ'wa [dɛ'...], na'fan [la'...] dandubqa'u'd," gum'nak asni', wi'nas-wi. la'u'ɲpɛ'

coyote sang, then they all sang. They could hear nothing at all. So now coyote pulled out that thing (that cut off penis tip from her), and then water came gushing out of her. (7) Now he showed his hand (outside the place where he was doctoring her), and so they all (outside there) sang the harder. Then coyote copulated with her. The girl screamed, but they never heard anything at all of it (because they were singing so loudly).

12. After a while now they sent a louse. "Go see what he is doing!" To be sure, the louse went, (but) he went away downstream. Then flea was sent, and he too disappeared rapidly. Then the black spider was sent (in) to where coyote was copulating. (2) Indeed spider went across on top of the water, he ran, he got across, he saw what coyote was doing. Then spider came quickly back. Coyote saw him, and so coyote went in flight. Now then the people became angry. There were killed the ducks, geese, all the things that were singing.

13. Now coyote came on downstream. He fixed a fish basket trap, at that place there he got his children.

6. Panther and weasel

1. Panther and his brother mountain weasel were living there. Panther hunted all the time, (as for) weasel himself his work (was) at home. Now one day panther said, "You stay here. I will go away. (2) I am going to go now to look around the country. You stay here. There is a lot of food for you," weasel was

gidi-qa'u't asni', la'u'npde' ma'dfan gini-qa'ut. wa''-la'u' gidaga'BDU [gideniG...] ni'ke:. la'u'npde' asni' gintfi't guc-a'ni'ke:, la'u'npde' amBGe' gumata'GDU. (7) la'u'npde' gu'me:ni di'la'G'wa, la'u'npde' ma'dfan na'fan [la'...] gini-qa'u't. la'u'npde' asni' gummyu'tcwi'ya. guc-ganibi'ni gumla'la'want [...le'le'...], pa'' wa''-la'u' gidaniga'BDU.

12. tciipgam la'u'npde' ginigi'cga't andu'i. "daGa'wa-t [DεG...] ni'ke: inge'sne [iηGe'cni]!" wi'nas-wi-, andu'i gum'i', gum'i' ha'ibidint. la'u'npde' gintgi'cga-f [...a-t] antwa'qi', la'u'npde' G'wa'u'k-yu-wi gumcG'wa'itwai. la'u'npde' umu'-andω'' gumgi'cgaf asni' gida'yu'tcwa'yadint. (2) wi'nas-wi- andω'' gintka'nai [...na:] tsa'myaηk du-BGe'', gintmi'tcdint, gintwu''k tsa'hu. [tcε'hau], gumhω'du ni'ke: asni' gangε'sne [GaηGe'cni]. la'u'npde' andω'' gumayi'wu-mitca [Gumayi'yu-dumi'tca]. asni' gumhω'du, la'u'npde' asni' gum'i'-dinha'ihina. la'u'npde' gidi-nila'lakya ami'm'. ginidu'la'yuq ganina'qnaq, tqω'taq, ma'dfan ni'ke: gi-niqa'utfi't [Ginihiqa'uthwit].

13. la'u'npde' asni' gumaha'ibidint. cumbu'ni ala'qmi, gu'c-gumang'wi'n G'wa'u'k du'wa'i'.

6.

1. anhu''ts nau ampω''i gini-da'tcit ε'-dinku'ne. anhu'-'ts gummyu'wala't din'a-'wi, ampω''i G'wa'u'k dinta'gfin du-ma-' G'wa'u'k. la'u'npde' ta'u'ne-ampya'n anhu''tc gum'nak, "damta'cdu. tci''-dum'i'. (2) la'u'-dum'i' dumga'wa't anu'wa. damta'cdu. lu'i' buk'wa'inafu,'" gum'na'kwat ampω''i. ampω''i

told. Weasel said, "No indeed! Do let us go together!" Panther said, "I am afraid of you." "Oh no! I will really be good," weasel said. (3) Then panther said, "Well fix yourself up anyway then." So to be sure weasel fixed himself up, and sure enough they went away. They camped overnight, the next day they went along again. They kept going for five days.

2. Then weasel got hungry. He said, "I am hungry now," he told his older brother. Panther said, "Fairly soon now." So they kept going along. Now weasel was just falling down, he was getting tired, and at the same time he was quite hungry too. (2) He again said to his brother, "I am hungry now, I am no longer strong (I am getting weak)." Then panther said, "Well then now let us camp overnight here. And then you go along this way, while I drive along what (game) you may find." (3) Weasel said, "Very well indeed." Sure enough he went, he got to the place there, he came along driving five elks, they were the elks of the darkness people, those were what he drove along. Now he came close with them. Then panther said, "That was what I feared before when I did not want to take you along. (4) Your heart is bad (you have no sense). What you have done now, do you know what you have done? What you brought is bad." Panther said, "Nevermind its heart (oh well it is done anyhow though I do not like it)." Then panther sat down (squatted) to shoot, four of them went by (he allowed them to), the last one went along, it (was the one) he shot, and it fell. (5) The (other) four went back. Now weasel arrived, he said, "Where are they?" Panther said, "Where? It is lying there. Go butcher it. (But note that) I myself did

gum'nak, "wa'-wi! tcindihu'ida-wi!" anhu'tc gum'nak, "tcum'nu'iditcBU [tcum'nu'itcUBU]." "wa'! dumsu'-wi," ampω'i gum'nak. (3) la'u'npɔs' anhu'tc gum'nak, "pa" dasu'yatca-ni [ɔsu'yetca-na]." wi'nas-wi- ampω'i gumsu'yatca-ni [...na], wi'nas-wi- gidi-ni'i'. gidi-diniwa'IDAB, ma'itsu' guman-dinihe-'k. wa'nfu'-ampya'n' gini-'i'fit.

2. la'u'npɔs' gum'wa'laga' ampω'i. gum'nak, "tcum'wa'laga' la'u'," gum'ni'cni ε'-dinku'nɛ. anhu'tc gum'nak, "di'-s-ma'bat." la'u'npɔs' gidini'i'fit [gidi-dini...]. la'u'npɔs' ampω'i kω'nfan gumhi'tcu't, gumlu'kyu, gida'wa'laga-yu-wi. (2) G'wɛ'li-yu-wi- gum'ni'cni ε'-dinku'nɛ, "la'u'-tcu'wa'laga', wa'-cdada'lq'yu. [wa'-cdɛda...]." la'u'npɔs' anhu'ts gum'nak, "pa" tci'da ha'si [hɛ'ci] induwa'IDAB [tcindu-w...]. tci'da ha's [hɛ'c] dandaŋa'n [ɔɛdaŋa'n], dumagi'cga-t ni'ke- ma'-gi-da'ts." (3) ampω'i gum'nak, "umsu'-wi." wi'nas-wi-gum'i', ha'-ginda'wu'k [hɛ'-gindɛ'w...], gumagi'cga-t wa'n-antga', awi'fya dinipi'ya tga', mɔgu'c gi-nigi'cga-t. la'u'npɔs' gumaye'hi'. la'u'npɔs' anhu'ts gum'nak, "mɔgu'c gi-nu'ihin tca'u'wi- wa' gidahu'li-di-k'wafub. (4) umwa' buhu'bna. mɔni'ke- la'u' tcangɛ'tc [tcaŋG...], tcum'yu'gun-ya' mɔni'ke-tsaŋGɛ'tc? mɔqa'tsqa' [mɔqa'cqa'] ma't tca'wu'gi'." anhu'tc gum'nak, "mu'nkni [mu'ŋgni] dinhu'bna." la'u'npɔs' anhu'ts cintyu' dumpla'tsa-fin, ta'ba' ginihe-'k, hu'bun gan'i'did, gu'c gumpla'tsa't, la'u'npɔs' gumhi'tc. (5) gu'c-ta'ba' gidiniyi'. la'u'npɔs' gumwu'k ampω'i, gum'nak, "mɔtcu'?" anhu'tc gum'nak, "mɔtcu'? mɔgu'c u'pi'dit. dawɛ'lausda [ɔwɛ'laut.cda]. wa'-tci' gada'ni'tcUBU

not tell you to go get this (type of darkness people's elk) that is lying here. It is a bad thing they keep, which you have brought (have driven here). (6) Hurry (and) pick up (gather) wood." Indeed weasel gathered a quantity of wood, while panther skinned it. He finished, and then he peeled an ash tree, from it he made a (bark) boiling pot, and he fixed five sticks for his roasting sticks (spits). Now they made (cooked) food. Their cooking of the food got done.

3. Panther made (prepared, fashioned) a rock, a big rock, and he told his older brother,¹¹⁰ "Be seated here. Hold this when they (the darkness people) get here shortly. Then when they eat, you take care! When they drink they will seize you. (2) Hold on hard (tightly) to this rock. Be sure to (you must) hold on to it hard." Now panther said to his older brother,¹¹⁰ "So that is what you wanted (you were merely seeking trouble all the time)! Well then now you just take care of yourself!" Panther hid. Sure enough the darkness people arrived. (3) They never spoke, they merely helped themselves to their food. Now the eldest of them himself drank (of the soup), then another, and still another too. The third one, (and then) weasel got frightened. Now still another one drank. Then weasel's hand (which held the rock) almost slipped (from it). (4) Now the youngest one himself drank, and weasel said, *t'sa'dad*.¹¹¹ He was seized, he got stuck on the beard (the whiskers—of an elk), they all had whiskers. Now they (the elks) all stood up, they went back, they said nothing. Weasel was taken along.

datwu' ha'c u·pi'·dit. anqa'tsqana [uŋqa'sqa'na·] ni·pi'·ne', ha'c ma'·-gi-wu'·Gi'. (6) li'pfansda [li'pfw'andə] daɣe'·wa a'wa'dak." wi'·nas-wi· ampω'·l gumɣe'·wa lu'i' a'wa'dak, anhu'·tc gida'wə'·lau. gumtu'·gi', la'u'·mpde' gumtci'·'t ama'u'·le-k, gu'c-gumbu'ni fu'·fe'·la-da', nau wa'·n gumsu'·ni a'wa'dak dumba'ibə'·la-da' [...di']. la'u'·mpde' ginibu'ni k'wa'ina-fu'. gumbi'·ha'yu· diniɸu'·ya k'wa'ina-fu'.

3. anhu'·ts gumbu'ni anda', bə'le'·anda', la'u' gum'ni'sni ε'·-dinku'·ne, "ha'c-diyu'. ha'c-damangwi'n di'·s-gami-niwa'·la. pa' gani-k'wa'·inabfu', damla'·dgw'atcai! gami-nikwi'tfwu' gani-k'wa'·fub. (2) na'·fan [la'·...] damɣwi'nhe' [namɣwi'nhi] ha's anda'. du'·bai damɣwi'nhe' [nam...] na'·fan." la'u'·mpde' anhu'·tc gum'ni'·cni ε'·-dinku'·ne, "məɣu'c ma'· gi-hu'li! pa' damla'·dgwadjai [namle'·d-ɣwadja] la'u'!" la'u'·mpde' anhu'·tc gum'i'·plu'. wi'·nas-wi· gini-wa'·la awi'·fya. (3) wa' gidaniyu'i'ni, kə'nfan gini-ga'm'yatca·ni [...na] ni-k'wa'·inafin. la'u'·mpde' gu'c-u'·i'twu' g'wa'·u'k umkwi'tfu' [uŋkwi'thwu'], wa'·na-yu·-wi, nau wa'·na-yu·-wi· ɣwə'·lu'. du'·dupsi'nfu', ampω'·l gumya'·qla'. la'u'·mpde' wa'·na-yu·-wi· cumandi-kwi'thwu'. la'u'·mpde' ampω'·l gum'yə'·tci-cmu'twai di'·la'·ɣ'wa. (4) la'u'·mpde' u'·wa'i ɣwə'·u'k umkwi'twu', la'u'·mpde' ampω'·l gum'nak, t'sa'dad. gintk'wa'·yu·q, gintwa'·ldubdi' a'ma'·ndi', ma'dfan gumti' dinima'·ndi'. la'u'·mpde' ma'dfan cinida'·p, ciniyi'·, wa' niyu'·i'ni. gintk'wa'·yuq ampω'·l.

¹¹⁰Dr. Frachtenberg adds a footnote: This usage of 'older brother,' here and elsewhere when panther speaks of his brother weasel, is a mistake by Hartless. He should have used *tba'u*, 'younger brother.'

¹¹¹It is not clear just what this means or what weasel did when he said it.

4. Panther cried, he wept for his brother. Panther said, "Oh nevermind my heart (let it be so)! He himself would never listen to what I told him. Now he himself will see. Oh well nevermind his heart (let him be)! I will just try it (myself)." (2) So he went on, he got to where he wanted to go. He got to bull frog (toad), he went in to there. Bull frog (toad) said, "Sit down! What have you been making of it in your heart (what do you think)? (So) you are following your older brother."¹¹² Then panther wept. (3) He said, "Oh nevermind his heart (let it be so—in spite of weasel's mischievousness)! I (do) want my older brother! It never rather can be done about it (I just cannot help it). I do indeed want (like him)." "Oh," bull frog said, "It will be hard for you to reach there." (4) Panther said, "Oh I will pay you. Whatever you wish, I will give you that. I want my older brother." Bull frog (said), "Oh well then tomorrow I will see about what I should do."

5. To be sure, the next day bull frog went, and now he got to there. He looked around (tried, examined) everything (there).¹¹³ Then he whipped weasel as he was hanging (there), he struck him five times before he went back. (2) Now he (bull frog) returned to the house, he said (to panther),¹¹⁴ "Your own heart! (Now suit yourself!) If you want to try (to get to your brother), maybe tomorrow. It is difficult, even maybe if you do get to there." Panther said, "Oh (that is) nothing. I will indeed try it." (3) Sure enough the next day in the early morning bull frog said, "Well now put this on, my covering. Then watch by the door, they sleep (there). When they are asleep their eyes will be (open) just like a

4. anhu'tc gumta'q, gum'i'wa-t e'-dinku'ne. gum'nak anhu'tc, "u' mu'ηGni dēhu'bna! G'wa'u'k wa''-la'u' gIDAḡa'BDU ni'ke' tci' gi'ni'cdini. la'u' umhō'ḡDU G'wa'u'k. u' pa'' mu'ηGni dinhu'bna! kō'nfan tcu'ma'nt." (2) la'u' ḡḡḡ' ginte'h'k, gintwu''k tcu' gidanhu'la'i'tya [gidēnhu'li'...] gintwō'ḡa-t anḡu'duḡut [aḡḡ...], ḡu'c-gindanla'mō. [...da'la'...]. ḡu'duḡUD gum'nak, "ḡayu'! ni'ke' tcumbu'nhi buhu'bna? tcanyu''wan [tcēn...] buku'ne." la'u' ḡḡḡ' anhu'tc gumta'q. (3) gum'nak, "u' mu'ηGni dinhu'bna! tcumhu'li sku'ne! wa''-lau'ti'-gida'na'. tcumhu'li-wi." "u'," ḡu'duḡut gum'nak, "umtsa'nq [...a'ḡḡ] ma' gi-da'wu''k ḡu'ci." (4) anhu'tc gum'nak, "u' tcumda'bnatcuf. dē''-la'u' ma' gi-hu'li, pa''-la'u' dumdi'dub. tcumhu'li sku'ne." anḡu'duḡUD, "u' pa'' ma'itcu' ganḡa'wa-t [Gaḡḡ...] dē''-duma'na'i."

5. wi'nas-wi, ma'itsu' gum'i' anḡu'duḡUD, la'u' ḡḡḡ' gintwu''k. ma'dfan ni'ke' gintma'ndisya-t. la'u' ḡḡḡ' gumklu'kda-t ampō'i gumqa'lba't [ḡḡḡ...], wa'nfu' gumt'sma''ḡ gidiyi'. (2) la'u' gintwu''k du-duma', u' gum'nak, "ma'-buhu'bna! damihu'li-di-ma'nt [namihu'li-dumima'nt], pa'' ma'itcu'. umtsa'nq, yi'kun ma' gi-twu''k ḡu'si." anhu'tc gum'nak, "u' wa'' ni'ke'. tcu'ma'nt-wi." (3) wi'nas-wi- ḡu'ma'itcu' du-ḡu'dḡumu ḡu'duḡUD gum'nak, "tci'da dafu'i ha'c, dafu'yatca'. la'u' dam'la'dḡ'atcai [nam'le'dḡ'adḡe:] du-ḡa'tcuma [du-ḡa'utema],

¹¹²Again 'older brother' should be *lba'n*, 'younger brother.'

¹¹³Dr. Frachtenberg has this footnote: "Bull frog did not succeed at first. Finally he won the confidence of the Night People, who turned over to him the task of whipping weasel."

¹¹⁴Dr. Frachtenberg comments in a footnote: "after panther had reproached him for having failed to rescue weasel."

moon. But if on the other hand they are not sleeping, their eyes will not be like that (they will be shut). (4) You watch out for that! Bluejay is there. Watch out for him. He is bad. And coyote (too)—you watch the two of them! They will observe how you do with your moves (every move you make). Be extremely careful!"

6. To be sure panther went, he put on bull frog's clothes. He went on, he got to there. Sure enough they were lying by the door. Their eyes were just like moons. Indeed panther went in, he stepped over them, he got to his brother. (2) He took a stick and whipped his brother. Bluejay said, "What is it that flashed (shone brightly)?" Coyote said, "Be quiet! Pretty soon we will be scolded." He wanted to whip his brother panther. (3) Bluejay said, "He hit his older brother coffin bug."¹¹⁵ Panther then blew at them all, and sure enough (as consequence) they all fell asleep. Now panther took down his brother, he took him along, he put him into his bosom. (4) Then when he had made (prepared) pitch, he filled the house all up with the pitch. He seized bluejay and coyote, he tied them together. Now when he had gone out, he then started the fire, and then it blazed up. (5) Panther went back, he got to there, he got to bull frog, he said, "I got my brother." Bull frog said, "Oh that is fine indeed." Then panther also paid him indeed, he increased his payment. (6) Bull frog said, "Oh that is fine (that is enough) now!" Now he washed his brother, and he (weasel) got well again.

niwa'ifi't. gi-ni'wa'ifi't dinik^{wi}'lɛ:k pa'' gamanhu'i ti' andw'bi-wi. ha'c ti' wa'' gi-ni'wa'ifi't, wa'' pa's gidanhu'i dinik^{wi}'lɛ:k. (4) gu'c dam'la'DG^{wi}inaɪ [nam'le'DG^{wi}ana-]: sga'yag gumanta'sdu. dam'la'DG^{wi}inaɪ. umqa'tsqa' [ŋqa'sqa']. nau asni'—gu'c gɛ'mi' dini'la'DG^{wi}naɪ [nani'le'DG^{wi}ana-]! dɛ'-gidanhu'i gani'la'DG^{wi}inaɪ [...le'DG^{wi}ana-] bu'i'lsdaba [bu'i'licdaba]. du'bai!"

6. wi'nas-wi anhu'tc gum'i', gufu'idi-t anɕu'duɕud du-fw''ya. gint'i', gintwu''k. wi'nas-wi giniwa'ifi't du-ga'utcma. dinik^{wi}'lɛ:k pa''-gumanhu'i tcindi-andw'bi-wi. wi'nas anhu'tc gint.la'mw, ginida'bdinifa', gintwω'ɕa-t ɛ'-dinku'nɛ. (2) gintg^{wi}'n a'wa'dak gdi'klu'gda't ɛ'-dinku'nɛ. asga'yag gum'nak, "mi'ni'kɛ u'ɕɛ'ltɔwai?" asni' gum'nak, "da'mu'gu'yu! di's tcindi-hi'miedi'yuq." gumhu'li-di't'sma''q ɛ'-dinku'nɛ anhu'tc. (3) gum'nak asga'yag, "gum'a'fni ɛ'-dinku'nɛ anɕu'la-da'."¹¹⁵ anhu'tc gidanipu'fi ma'dfan, wi'nac-wi giniwa'i di-nima'dfan-wi. la'u'ɲdɛ' anhu'tc ginthu'li' ɛ'-dinku'nɛ, gintk^wa', gintmu'i du-dumpa'u. (4) la'u'ɲdɛ' gidi-gɛ'tc ankla' [aŋk...], ma'dfan gumbu'yi' ama' ankla'. gumg^{wi}'n [guŋg^w...] asga'yag nau asni', ginita'qdinifi'. la'u'ɲdɛ' gidi-mi'nw, la'u'ɲdɛ' gidi-tu''q, la'u'ɲdɛ' gidi-q'w'a'i. (5) anhu'tc gintyi', gintwu''k, gintwω'ɕa-t anɕu'duɕud, gum'nak, "gamg^{wi}'n sku'ne." anɕu'duɕud gum'nak, "u' umsu'-wi." la'u'ɲdɛ' anhu'tc gumanda'bnat-yu-wi, gumɛ'biyi't dinda'bna. (6) anɕu'duɕud gum'nak, "u' gu'ci umsu' lau'!" la'u'ɲdɛ' gumka'wil ɛ'-dinku'nɛ, la'u'ɲdɛ' gumsu'-yu g^wɛ'lu'.

¹¹⁵Mr. Hudson thought that the word 'coffin bug' must have been a verbal slip by Mr. Hartless. He believed the word that should have been used was *anpw'li*, 'weasel.'

7. Now they went along. There were five sisters, these were bad people who lived (there). Now they saw this house when it blazed, the five got up yonder there to the sky. Those women saw it. (2) Now then they said, "Let us go see what is burning." So indeed they fixed themselves up. The eldest came first. Now panther went on along. Panther made his brother into a dog, he made a knife (to be) his tail. (3) Sure enough they (panther and the woman) met one another. Now panther said (to weasel), "Shortly when I put you on the ground, that dog (of the woman's) is a big one. When he opens his teeth [his mouth], you will go right inside. That is what you will do (you will cut his insides and kill him)." Weasel said, "Very well indeed." Sure enough they met, she had a dog with her, a large dog. (4) Indeed from afar that woman's dog got mad. Panther said, "Oh your dog will bite me." The woman said, "Put down what you have in your bosom!" "Oh," panther said, "My own dog is a small one. Your dog may kill my dog." (5) They quarreled for some time before panther put down his dog. The big dog immediately leaped at the little one. Panther said, "Why do you not stop your dog? He might kill my dog." The woman just kept standing (there). (6) After a while then the big dog opened its teeth (mouth) to swallow that little dog. Sure enough it swallowed the little dog. A short while later the big dog fell down, out came the little dog. (7) The woman said, "Oh dear! Your dog has killed my dog!" said the woman. Then they fought, panther killed that woman.

7. la'u'ṁḍe' gindinihe'k. wa'n ni'ε'-dintba'l, ha'c-niqa'tsqafa't [he'c-niqa'sqafit] ami'm' ni-da'tsi't. la'u'ṁḍe' c'wi'ni'k gi-nihw'ḍu ha'c-ama' gidi'q'a't, ama' gintwu'k ha' [he'] dumya'nk [...a'ḥk]. gu'c-g'wi'ni'k giniwa'q-tsa't ginih'ḍu. (2) la'u'ṁḍe' gidi'ni'na'k, "tcindiḡa'wa't mō'ni'kε' gu'c-u'q'a't." wi'nas-wi' ginisu'yatca'na. u'it'wut mε'ni guma'i'. la'u'ṁḍe' anhu'ts gidni'i'fi't [gidi'dni..]. anhu'tc gumbu'ni anta'l' ε'-dinku'ne, anε'micdi' gumbu'ndi't dintḡu'. (3) wi'nas-wi' gindniplε'k'ḍai. lau'ṁḍε anhu'tc gum'nak, "di's-guc-dumiga'utcu'f ḍu'plu", guc-anta'l' umbε'le'. gami-wa'tci-dindi' [dumbu'ts], dant.la'mumitca. pa's-gamanhu'i." amεw'i' gum'na'k, "misu'-wi." wi'nas-wi' giniple'k'ḍai, gumk'ε'ni' anta'l', bε'le'-anta'l'. (4) la'gai'-wi' guc-awa'qtsa't dinta'l' gu'wa'qan'ya. anhu'tc gum'na'k, "u' buta'l' gamyi'ga'f." guc-awa'qtsat gum'nak, "pa'-da-ga'wi [...dega'wi] gu'c-ma'-tcank'ε'ni' ḍu-buḡa'u'!" "u'," anhu'tc gum'nak, "mō'i'cdu' tei'-danta'l'. ma'-buta'l' gamda'ha'ya't danta'l'-tei'." (5) lu'ifu' ginihe'mfidai tca'u'-wi-anhu'tc gidi-dga'wi dinta'l'. guc-u-bε'le' anta'l' li'ph'wan gum'i'daph'wi't guc-u'i'cdu'. anhu'tc gum'nak, "dε'-wa' tean'a'ini buta'l'? ma'laga gamda'haya't danta'l'." guc-awa'qtsa't ni'fan [nε'fan] gumda'ba't. (6) tcii'pamfan lau'ṁḍε guc-u-bε'le' anta'l' guwa'tei' dindi' dumi'mi'lq guc-u'i'cdu' anta'l'. wi'nas-wi' gu'mi'lq guc-u'i'cdu' anta'l'. pu'nukfan guc-u-bε'le' anta'l' gumhi'tc, gu-mi'numitca guc-u'i'sdu' anta'l'. (7) guc-awa'qtsa't gum'nak, "ε'! buta'l' umda'haya't danta'l'!" gum'nak guc-awa'qtsa't. lau'ṁḍε giniyε'cnafbai, anhu'tc gumda'hi' [...hai] guc-awa'qtsa't.

8. They went on again, they met still another (woman and her dog). He did the very same way again to them. Again that (second) woman had a dog with her. Panther said, "Stop your dog! He may bite me." (2) The woman said, "Well then put down what you are taking along." Panther said, "No he may kill my dog. My dog is a little one." They quarreled a long time. To be sure then panther put down his dog. The big dog leaped at once at panther's dog, it swallowed it. After a short time the big dog fell. (3) The woman said, "Oh dear! Your dog killed my dog." Then they fought. Again panther killed that (second) woman. That little dog had become strong now. They did like that to the five of them. They killed the whole five of them.

9. Then panther said, "Now let us go back," he told his brother. So he made (prepared) pitch, they burned the (last) woman and her dog too. Then they went along, they again got to another one whom they had also killed. (2) They did the very same way to her, they burned her and also her dog. That is the way they did to all five of those women. They burned up all of them.

10. Now they went back. Panther reached bull frog (toad) once again. Panther said, "How does your heart do (what do you think about it)? I have killed them all. What should you turn into?—Let us rather go back." "Oh," said bull frog. "Your own heart (it is up to you to decide), whatever you turn me into." (2) Indeed then panther said, "How does your heart do (what do you think) if I make you into a bull frog by the river. You will live on the bank." Bull frog said, "That is very good indeed. I am satisfied with that." To be sure, he was transformed into a bull frog.

8. G^wε'li-yu· gumandinihε'k, wa''na-yu-wi· giniple'kh^wdai. pa'si-yu-wi· gumandini'na'. G^wε'li-yu-wi· gumk^wε'na [Guŋk^wε'ni] anta'l' guc-awa'qtsa't. anhu''tc gum'nak, "da'a'ini buta'l'! gamyi'ga'f." (2) guc-awa'qtsa't gum'nak, "pa''-da-ga'wi [...DetGa'wi] guc-tcank^wε'ni'." anhu''tc gum'nak, "wa''-gamda'-haya't danta'l'. mə'i'cdu' tci''-danta'l'." lu'ifu' ginihε'mfidai. wi'-nas anhu''tc gintga'wi dinta'l'. guc-u·bε'le' anta'l' li'pfan gum'i'dabG^wi't anhu''tc dinta'l', gintmi'lq. pu'nukfan guc-u·bε'le' anta'l' gumhi'tc. (3) guc-awa'qtsa't gum'nak, "ε'! buta'l' umda'haya't danta'l'." lau'ɲdε giniye'cnafbai. anhu''tc gumandida'hi'-yu-wi· guc-awa'qtsa't. guc-u·i'cdu' anta'l' lau'ɲdε gum-da'lqyu. di-niwa'n' [Gini...] pa's gani'na'. di-ni'wa'n'-wi· [Gini...] ginidu'li'.

9. lau'ɲdε anhu''tc gum'nak, "la'u' indiyi'." gum'ni'sni ε'-dinku'ne. lau'ɲdε gumgε'ts [Guŋgε'tc] ankla', giniye'ε'mi· guc-awa'qtsa't nau-dinta'l'-yu-wi·. lau'ɲdε ginihε'k, giniwω'ɟad-yu-wi· ta'u'na gidu'nida'hi'-yu-wi·. (2) pa'si-yu-wi· gini'na', giniye'ε'mi' nau-dinta'l'-yu-wi·. pa'si· gini'na' di-ni-ma'dfan guc-gini'wa'qtsa't. ma'dfan gini'ye'ε'mi'.

10. lau'ɲdε giniyi'. anhu''tc giniwω'ɟa't anɟu'duɟud G^wε'lu'. anhu''tc gum'nak, "dε'-manhu'i buhu'bna? ma'dfan la'u' gamdu'li'. ma't ni'ke· gi-bu'ntsi?—sdw'-tε'-tcindiyi'." "u'," gum'nak anɟu'duɟud. "ma't buhu'bna, ni'ke· ma't gi-bu'ntca'f." (2) wi'-nas-wi· anhu''tc gum'nak, "dε'-manhui buhu'bna gi-bu'ntcuf anɟu'duɟud du'tsa'l'. anda'ba damyu'wadi." anɟu'duɟud gum'nak, "umsu'-wi·. Gu'c tcumsu'nudubdi'." wi'-nas-wi·. gumbu'yuyq anɟu'duɟud.

11. Now then they went along. Panther (and weasel) got back to their house. And now panther said, "You will be a weasel. You will live in the mountains. I will always share food with you. That is the way we will be now."

7. The whale people, panther, and flint

1. Panther and flint lived together. Panther used to hunt. Flint stayed all the time at the house, flint's work was at the house. He gathered tarweeds, and he dug camas, (2) and he gathered hazelnuts, and he gathered acorns, and he speared (fish). That was his work, and he gathered firewood too.

2. Now one day a woman got there, (she was) a whale. At that time panther was gone, he had gone hunting in the mountains. Flint spoke, (to) that woman who had come to be married (to panther), and so flint said, "Come across to this side here! Over there is my slave's place." (2) The woman sat there quite a while, she did not want to go across (to flint's side of the house). Flint spoke then, he said to the woman, "That is my slave's place over there." At length the woman went across, and then he copulated with her, he made her his wife. (3) The woman did not like him, but there was nothing she could do for herself. The woman said, "Let its heart be anyway (oh it makes no difference)! Pretty soon I will find out what to do to him." (4) Now flint shut her in the corner, he kept the woman there. And he said to her, "Later when my slave eats, you are

11. lau'ɲdɛ ginihɛ'k. anhu''tc giniwa'la' du'dinima'. lau'ɲdɛ anhu''tc gum'nak, "ma'c dami'ɓw'i [nami...]. du'tcɛ'mu' dam'ta'cdu'. dum'u'kubu din'a'wi. pa's lau' indu-hu'i [dinDu...]"

7.

1. anhu''ts nau anɣi'ngin [aŋɣu'la] ginida'tsi't ma'ɣafan. anhu''ts gumyu''wala't. anɣi'ngin [aŋɣu'la] gum'ta'sdu' du'ma' din'a'wi, gi'ngin dinta'kfin du'ma'. gumhu'ina asa'wal, gidada'ha-dɲt [gidɛ-da'haidint], (2) gidahu'ina [gidɛ-h...] amɣwi'', gidahu'ina u'lik, gidabu'wafu'. gu'c g'wa'u'k dinta'kfin, nau a'wa'dak gumɣɛ'wan [ɣiŋɣ...].

2. la'u'ɲdɛ' ta'fɔ' amɣɛ'n' a'wa'ɣtsa't gumwu''k [gu-w...], amu'lug'wa. anhu''ts gidawa'' [gidɛ-wa''], gum'i''t diyu''wal du'tcɛ'mu'. gi'ngin gum'na'k, gu'c-a'wa'qtsat gidi-wu''k di-yu'waɣ'wa, la'u'ɲdɛ' gi'ngin gum'nak, "ha'u'wi [hɛ'wi] di'tcike'nai [...ka'na]! gu'ci' tca'hu [...hau] da'wa'ɣa' indiyu'wa." (2) tci'pɣamfan giniwa'ɣtsa't [ganihiw...] um'ta'sdu', wa'' gidahu'li' di-ka'nai. gi'ngin gidayu'i'ni [gidɛ-y...], gum'ni'sni gu'c-a'wa'ɣtsa't, "da'wa'ɣa' indiyu'wa gu'ci' tca'hu." ma'laga giniwa'qtsa't [gani...] gintke'nai, la'u'ɲdɛ' gumwa'ine [gu-wa'ini], gintbu'ni du-wa'ɣi'. (3) gu'c-a'wa'qtsa't wa'' gidahu'li, wa''-la'u' tɛ' gida'na'datca'ni [gidɛ'na'dɛtca'na]. a'wa'qtsat gum'nak, "mu'ngni [muŋɣ...] dinhu'bna! di'c dumɓa'ts dɛ' duma'na'." (4) la'u'ɲdɛ' gi'ngin gumfu'ga't dufu'ɣa'la. gu'c-gumanpi' giniwa'qtsat [gani...]. la'u'ɲdɛ' gumni'sni, "di'c

not to peer at him. He might choke (if you look at him then)." The woman said, "Very well indeed."

3. To be sure, panther's bowstring snapped. So he listened, (but) he heard nothing. Now he said, "I will go back." He did go back. He took along one deer. (2) He arrived at the house, flint was there, while she (whale woman) was shut up in the corner. Now they ate, and then the woman peeped out at him. Panther choked right away. Panther said, "Now indeed did you look at me? I have always told you, Do not look at me." (3) Flint said, "Oh I forgot." When flint ate, he ate up everything, bones (and) all. It was shameful. Even when as much as a deer was brought, he would actually eat all of it. (4) He knew eating (he was a great eater). He was extremely greedy. In the evening they would go to sleep. They arose the next morning. Panther again went away to hunt. (5) Flint said, he told his wife, "I told you not to look at him." But the woman said nothing. Flint got angry.

4. Now the woman worked, she mashed tarweeds, her grinding was good (it was finely ground meal). Then she broke out a single one of her hairs, she folded (rolled) it up, and she put it there in panther's (serving of) tarweeds. (2) Now panther got there at night, he brought back five deer. Then they ate, and panther ate the tarweeds. He found a hair, it was a long hair. (3) He looked at flint, he still had his hair, (but) there were only five hairs (left on him). Now panther

gami·k^wa'inabfu' da'wa'ga', pa'' wa'' da'dama'nda·di [nandem...]. gamlu'm'.' a'wa'qtsat gum'nak, "umsu'-wi'."

3. wi'·nas-wi', anhu''tc gumç'a'dw [Guŋçw...] dindi'pda'-antsi'tsal [dindi'p-dentci'tcæl]. la'u'mðs' gumwə'yabatcau' [gu-wə'yəbatcau'], wa''-ni'kə: gdağa'bdin [Gidə:g...]. la'u'mðs' gum'nak, "tcumyi'." wi'·nas-wi' gumyi'. gumk^wə'ni' ta'u'nə a'mu'ki'. (2) gintwu''k du·ma', gumta'sdu· gi'ngin, gdafu'ga·tce du·fu'ga'la. la'u'mðs' ginik^wa'inabfu', la'u'mðs' guc-a'wa'qtsat gumka'lhini·g^wa. anhu''tc umlu'm' li'pfan. anhu''tc gum'nak, "la'u'-wi'-ya dumi·həw'tsa'f? din'a'wi sda'ni'tsubu [sdə'...], wa'' dama'nda·tefan [...tch'an]." (3) gi'ngin gum'na'k, "u' gamha'ikduBDi'." gi'ngin dēdi·k^wa'inabfu', ma'dfan ni'kə: gumhu'k, ant'si'' ma'dfan. gumda'hanafa'ladzau'. di'·bai dē''-lau' a'mu'ki' di'·wə'ga'yəwq, pa'' ma'dfan dantma'm-wi'. (4) um'yu'kun ank^wa'inafin. mi'fan [mə'nfan] gumbi'fya·q. giniwa'yatsat duhu'yu'. ma'itsu' giniçw'dçai. anhu''tc gumandi'i'-yu'-wi· di'yu'wal [...wəl]. (5) gi'ngin gum'nak, cum'ni'sni du·wa'gi', "gum'ni'tcubu wa'' dama'nda·di [dē·m...]" a'wa'qtsat wa'' tē' gda'na'ga't [Gidē'...]. gi'ngin gumwa''çanyadŋ't [cu·wa'...].

4. la'u'mðs' gu'c-a'wa'qtsat gumta'kfu', g^wa'u'k cumku'i' [GuŋGu'i'] asa'wal, gumsu' dumpu'ipyug^wa. la'u'mðs' gumç^wa't [Guŋçw...] ta'u'na dumg^wa' [duŋçw'a'], gumlu'mlanafi', nau gu'c gumanpi' [gumampi''] du·hu''tc disa'wal. (2) la'u'mðs' anhu''ts g^wa'u'k gumwu''k [gu-wu''k] du·hu'yu', guwu'gi' wa'n amu'ki'. la'u'mðs' ginik^wa'inapfu', la'u'mðs' anhu''ts gumhu'k ginisa'wal [ganihis...]. gumanda''ts ang^wa' [aŋçw'a'], u·bəw's ang^wa'. (3) gu·ma'nda·t gi'ngin, umya'·du-wi·dung^wa' [duŋçw'a'], yə'la· gumwa''n [gu-w...] dung^wa'. la'u'mðs' anhu''ts gum'nak

said in his heart, "He has been keeping a woman, that bad thing (that rascally fellow)!" Again indeed as they ate, the woman pecked out. (4) Again panther choked. Panther said, "I have constantly told you not to look at me." Flint said, "I forgot."

5. Now on the fourth day panther said, "Now I will find what it is flint is hiding." So sure enough he went to hunt. (But) now he went around to the rear of the house to hide. (2) In a little while flint cut across the prairie for firewood. And then panther went into the house. A woman was sitting there. The woman cried. The woman said, "It is you to whom I came. (3) But he himself hid me here. He said you were a slave so he said. That is what he told me." Panther said, "Well nevermind its heart (do not care)! There is nothing else for us to do. He is strong, he is flint. Still we will just make a try of it tomorrow!" (4) The woman said, "That is good indeed. I do not want to stay here." So now they copulated, they finished, and then the woman said, "I will get ready now." To be sure, the next day he again as he said went away (he pretended to be going away) to hunt, (but) he hid. (5) Flint himself again went across the prairie for his firewood. Now panther entered the house, and he told the woman, "Well let us go. We will just try it. We cannot ever get far away, he will be pursuing us very soon." (6) So indeed they went on. He held the woman, and he leaped, he stood (alighted) at the fifth mountain. Then they went on.

dinhu'pna, "gumpi'ni' [um...] awa'i'wai' [awa'i'wa'], gu'c-u-qa'tsqa' ni'ke'!"
 g'we'li-yu-wi· gdi-nik'wa'inapfu', gu'c-a'wa'qtsa't gumka'lhnic'wa [giηk...].
 (4) anhu''ts g'we'lu' anhu''ts cumandilu'm'. anhu'ts gum'nak, "din'a'wi
 tcum'ni'tsubu wa' dama'ndatsfan [nandema'ndε:tswan]." gi'ngin gum'nak,
 "gamha'ikdubdi'."

5. la'u'mpe' du·dinta'bafω' ampye'n' anhu''ts gum'nak, "la'u' dumda'ts
 mēni'ke' gi'ngin u'·i'pan." wi'na-s-wi· gum'i' diyu'wal. la'u' gumsqu'lq ama'
 di'·i'plu' [gi'...]. (2) pu'nukfan gi'ngin gumka'da't [guηka'da-t] a'li'yu· dinha'fa.
 la'u'mpe' anhu''ts gumla'mω· du·ma'. umta'sdu· a'wa'qtsa't. a'wa'qtsa't
 gumta'q. a'wa'qtsa't gum'nak, "māma' gi-tsi'i'dag'adju·bu. (3) g'wa'u'k tε'
 ha's gum'i'pla'nafa'. gum'na'ga't tcumi'wa'ga'-wat. pa's gum'ni'sdinifi'."
 anhu''tc gum'nak, "pa' mu'ngni dinhu'bna! wa' la'u' tε' gda·du'na' [gidε:du...].
 umda'lq, mihiçu'la. pa' kω'nfan indima'nt [dindu·m...] ma'itsu'!" (4) a'wa'q-
 tsa't gum'nak, "māsu-wi· wa' sδahu'li ha'si· ganta'sdu· [tcεn...]" la'u'mpe'
 ciniyu'tcfidai [...tch'idai], cini'u'gi', la'u'mpe' a'wa'qtsa't gum'nak, "la'u'
 dumsu'yatca-ni [...na]." wi'nas-wi·, cu·ma'itcu' pa'-yu-wat [pε'...] gum'i'-
 diyu'wal, gum'i'plu'. (5) gi'ngin g'wa'u'k-yu-wi· gumke'nai [guηka'nai]
 du'li'yu· dinha'fa. la'u'mpe' anhu''ts gumla'mω· du·ma', la'u'mpe' gum'ni'sni
 gu'c-a'wa'qtsa't, "tsi'da tcindi'i'. kω'nfan tcindu'ma'nt. wa' la'u' la'çayu'
 gda·du-wa'la [gidε:du...], di'c gamyu'wafω'." (6) wi'nas-wi· gdi-ni'i'. gumg'wi'n
 cuc-a'wa'qtsat, nau gum'i'di·b, du·duwa'nfu' antce'mu· gda·danda'p [gidε:dan...].
 la'u'mpe' gdi-ni'i'.

6. Flint got back to the house with his firewood, there was no one (there). He searched for his wife, she was not there. He said continuously, *cin cin cin*. He had only five hairs (on his head). (2) Now he pursued, he sought their tracks. He went around to the rear of the house, at first close by, and then further away. He finally found their tracks, while he was (continually) doing it (making the sound), he was saying, "*cin cin cin*. No matter where you may go along, I will surely find you. And only then will I quit." So then he pursued.

7. Now panther (and the woman) got to where there were many firs, the firs were thick (numerous). Panther said, "I will stay here now. He is approaching now." Sure enough then he told the woman, "Shortly now when he has killed me, when he has cut off my head, you tell him, Oh dear stop! (2) Now you have killed our slave! Then he will stop quickly (immediately). When you bury me, cover me up with leaves only. Fix my head (back upon my neck). And too I want the sinew with which I always sew, (3) and my quiver of arrows, and my fire (fire drill). Fix them all (place them with my body). I want you to leave that much with me."

8. Sure enough flint soon came. Panther leaped on one fir, flint struck at it, he went right through to the other side, he went clear through the fir. (2) Again indeed panther leaped to another fir, again flint hit that fir, he went clear through. Panther leaped into still another. That is the way he did to all those firs, he finished (leaping from one to another) before he was killed. (3) The woman said

6. Gi'ngin gumwu'gi' [Gu-w...] dinha'fa du-ma', u'wa'usu'. gum'u'fu' du-wa'gi', umwa'' [u-wa'']. din'a'wi gda'na'ga't [gide'...], gin gin cin. gumye'la [...le] wa'n dung'wa'. (2) la'u'ndε' gumyu''wapfu', gum'u'di't diniga'uni'. gumsku'lk ama', mε'ni tci'la, la'u'ndε' la'gaifan. ma'laga gumda'tci't diniga'uni', gdaGe'sni, gum'na'gat, "gin gin cin. wa'' la'u' tcu'' da-di-Bga'n [nandi-B...], dumda'ts-wi. tca'u'-wi dumi'pa'slau'." la'u'ndε' gumyu''wapfu'.

7. la'u'ndε' anhu''tc gindniwa'la du'lu'i' antwa''i, u-fi'p antwa''i. anhu''tc gum'nak, "ha'si la'u' tcumayu'. mayε'ha lau'." wi'nas-wi gumni'sni gu'c-a'wa'qtsat, "di'c gami-da'ha'nafa', gami'ku'ba't danc'wa' [DεηG'wa'], dam'ni'sni [nem'...], ε' dapa'slau'! (2) tcumda'hi' [...hai'] lau' du'wa'ga'! la'u'ndε' gampa'slau' li'pfan. di-dubu'ba-f, ank'wa'i'k ya'la. [ye'le:] dandubu'binfe' [nendubu'bnifai']. dandupsu''ya't [nendup...] danc'wa' [DεηG'wa']. nau tcumhu'li gu'c-ant'sw'p tcankle'Gu-fla-di din'a'wi, (3) nau dantcu'hi. [dentcu'hi-k] danta'usak, nau dama'. ma'dfan dandupsu''ni [nendup...]. gu'c pa''lau' tcumhu'li ci-duphe'G'adinifi'."

8. wi'nas-wi la'u'-wi gida'wu''k gi'ngin. anhu''tc ginti'dabG'wi't ta'u'na antwa''i, gi'ngin cintwa'yεdubdi', ginthe'k-wi pa'ifan [pa'yufan], gintmu'lq-dubidi' antwa''i. (2) anhu''tc-yu-wi gumandi'i'dabG'wi't wa''na antwa''i, angi'ngin gumanditwa''ni-yu-wi gu'c-antwa''i, gintmu'lq-dubidi'. anhu''tc wa''na-yu-wi danti'dabG'wi't. pa's guma'na'i ma'dfan ginitwa''i [gani...], gumtu'gi' tca'u'-wi gdi-da'ha'yw'q. (3) a'wa'qtsa't gum'nak, "ε'! dapa'slau'

(to flint), "Oh dear! Quit it! Quit it! Now you have killed our slave." Right away flint quit. He said, "Oh!" Then the woman said, "Well then let us bury him now." Sure enough flint went to fetch panther, he placed him close to a log. (4) He took his head, he put it back on him. He took his quiver, he wanted to take it away with him. The woman said, "No! Do not take it along. We will leave it with him." Then flint said, "What would he do with it? He is dead now. What would he do with this quiver?" (5) The woman said, "Let its heart be (oh nevermind anyway). It is his very own thing (his own property). It is good if we leave it like that with him. It is not good if we take it away from him." So flint said, "Very well indeed." Now the woman herself fixed him up. (6) She took the quiver, she placed it there for him. And the sinew, (and) all the things he would want, the woman left them with him. Even his fire (drill) she left with him. Now she told flint, "Well then bury him! (7) Bury him with leaves only." So indeed flint buried him with leaves only, he fixed him up. Now the woman said, "There now!"

9. Then they went along, they went back to the woman's house. They reached there. The woman's father (whale) was asleep. Now one day that old man arose, he went outside. (2) After a little while when he went inside, he said, "Dry wood is leaning against it over there. Send him to fetch it," he told his daughter. To be sure, the woman said to flint, "He says go fetch the dry wood leaning yonder there." (3) To be sure, flint went, he went to get the wood for which he was sent. It was fir. To be sure, flint found it. Soon then he took it

[Dɛpɛ'clau']! pɑ'slau'sda! tcumda'hi' [...hai'] la'u' du'wa'ɕa'." gi'ngin li'pfan gumpa'slau'. gum'nak, "u'!" la'u'ɱdɛ' a'wa'qtsa't gum'nak, "tsi'da tcindibu'p-lau'." wi'nas-wi: gi'ngin gumwu' [Guwu''] anhu'-'tc, gumpi' yɛ'-'tci du-li'fa. (4) gumwu'di'-'t [Guw...'] dung'w'a, gumhɛ'pɔdini'. gumwu'di'-'t dintcu'hi' [...hi'k], gumhu'li di:k'w'a. guc-a'wa'qtsa't gum'nak, "wa'-'! wa'-' da:k'ɛ'-'ni'. tcindiha'-'ɕ'adini'." la'u' gi'ngin gum'nak, "ni'ke' gambu'ni? um'a'la' lau'. ni'ke' gambu'ni ha's-antcu'hi'?" (5) a'wa'qtsa't gum'nak, "mu'ngni dinhu'-'bna. ɕ'w'a'u'k indi'ni'ke'. pa'-' tcindihe'-'ɕ'adini' gumsu'. wa'-' indasu' gi'-'diye'-'hini'." la'u'ɱdɛ' gi'ngin gum'nak, "umsu'-'wi'." la'u'ɱdɛ' gu'c-a'wa'qtsa't ɕ'w'a'u'k gumsu'-'nɛ. (6) gumwu' [Guwu''] gu'c-antcu'hi', gumpi'-'did. nau guc-ant'sw'-'p, ma'dfan ni'ke' canhu'li, guc-a'wa'qtsa't gumhɛ'-'ɕ'adini'. di'-'bai du-ma' gumhɛ'-'ɕ'adini'. la'u'ɱdɛ' gum'ni'sni gi'ngin, "tsi'da dabu'-'p! (7) yɛ'-'la: [yɛ'-'lɛ:] ank'w'a'i'k dabu'-'bni'." la'u'ɱdɛ' wi'-'na-s gi'ngin gumbu'-'bni' yɛ'-'la: ank'w'a'i'k, umsu'-'nɛ. la'u'ɱdɛ' guc-a'wa'qtsa't gum'nak, "gu'ci'-'lau'!"

9. la'u'ɱdɛ' ginihe'-'k, giniyi' guc-a'wa'qtsa't dinima'. gindniwa'la. gumwa'idi't ɛ'-'fam' guc-a'wa'qtsa't. la'u'ɱdɛ' ta'-'fɔ' ampyɛ'n' gu'c-a'yu'-'hu gumɕɔ'-'tɕai, gum'i' ha'-'nim [he'-'lum]. (2) pu'-'nukfan ɕdala'-'mɔ, gum'nak, "Gu' ta'-'u'nɛ mala'-'tsa't u'-'tɕa'galu a'wa'da'k. da'-'u'mhadini' gi'-'twu''," gum'ni'sni din'a'-'na'. wi'-'na-s-wi, gu'c-a'wa'qtsa't gum'ni'sni gi'ngin, "datwu'-'wat gu' mala'-'tsa't u'-'tɕa'galu a'wa'dak." (3) wi'-'na-s-wi, gi'ngin gint'i', gintwu'-' gu'c-a'wa'dak gan'-'u'mhanningui. ɕdatwa'-'tɕ. wi'-'nas-wi, gi'ngin

back, he brought it to there, he threw it (down), and then he split it. Soon then when he was finished, he took it all into the house. (4) He said, "I have finished it now." Then the old man said, "Tomorrow I will make fire for a sweathouse. We will sweat." Sure enough next day early in the morning flint arose, he made the fire for the sweathouse. (5) Then he finished, he and his father-in-law sweated. Now whale discovered there that his son-in-law was not strong (had weak guardian spirit-power) during the sweating. He (whale) said in his heart, "I will try again indeed, before I find out what to do," said whale. (6) Indeed they finished sweating. On another day again indeed whale said, "Let us sweat tomorrow." Flint said, "Very well indeed." To be sure, flint arose early in the morning, he made the sweathouse fire. (7) The old man said, "There are rocks piled up yonder there. Go fetch them there, heat them up (for the sweathouse). We will change the rocks, they (the old used ones) are getting old now, those rocks that are at the sweathouse." So to be sure flint threw away all the rocks that were at the sweathouse. (8) He went to fetch the (new) rocks he had been told about. Indeed he brought them, he heated them. Those rocks were big ones. Now his preparations for (heating of the rocks for) the sweathouse got hot, and so he went into the (dwelling) house, he told his father-in-law, "Our sweathouse has gotten warm now." (9) Sure enough they sweated again. Again indeed whale tried (the power of) his son-in-law, again he found out about his son-in-law. He was not strong in the heat (his power did not enable him to withstand the heat).

gumda''ts. la'u'-wi· gdamak''e'ni' [Gide:ma...], gumwu'gi' [Cu:w...], gumga'wi [Giŋga'wi], la'u'mpe' gumpla'kplesya-t. la'u'-wi· gdatu'gi' [Gide:t...], ma'dfan gumla'mi' du:ma'. (4) gum'nak, "la'u' teumtu'gi'." la'u'mpe' gu'c-a'yu'hu gum'nak, "ma'itsu' dumla''p angu'duba. indigu'di:b [dindi...]." wi'na:s-wi-ma'itsu' du:cu'dgumu gi'ngin gumgo'dgai, gumla''p angu'duba. (5) la'u'mpe' gumtu'gi', giniGu'di:b e'-du'mu'nak. la'u'mpe' a'mu'luc'wa gu'c-gumanda''ts e'-dinmu'nak [e'-du'm...] wa'' gdada'lq du:cu'duba. gum'nak dinhu'bna, "G''e'li-yu-wi· duma''nt, tca'u'wi· dumi:da''ts de' gaha'na'i," gum'nak a'mu'luc'wa. (6) wi'na:s-wi' ginitu'gi' diniGu'duba. wa'na ampye'n'-yu-wi· a'mu'luc'wa gumandi'na'k, "ma'itsu' indigu'di:b [dindi...]." gi'ngin gum'nak, "umsu'-wi." wi'nas-wi, gi'ngin gumgo'dgai du:cu'dgumw, gumla''p [gumtu''] angu'duba. (7) gu'c-ayu'hu gum'nak, "gu' manda'kda-t anda'. gu'c damwu' [de:wu''], gu'c damla''p [nam...]. indiyu'hw' [tcindi...] anda', umyu'mu· la'u', gu'c-anda' du:cu'duba u-ti'." wi'nas-wi· gi'ngin guwa''lt ma'dfan gu'c-anda' ganti' du:cu'duba. (8) gintwu'' guc-anda' ga'na'q''adingui. wi'nas-wi· gumwu'gi', gu'c gumla''p. gumbo'fu' gu'c-ginida' [...ganihida']. la'u'mpe' gum'u'qyow dumbu''ya gu'duba, la'u'mpe' gint.la'mw· du:ma', gumni'sni e'-du'mu'na'k, "um'u'qyow la'u' du:cu'duba." (9) wi''nas-wi· giniGu'di:b G''e'li-yu-wi· a'mu'luc'wa gumandima''nt-yu-wi· e'-du'mu'na'k, gumandida''ts-yu-wi· e'-du'mu'nak. wa'' gdada'lq du:hu'u'qna.

10. Now one day he (whale) said, "Let us go after wood up above (upstream)." So they went, they took a canoe, they went up (upstream), they got to there. Then they cut wood. (2) Whale just sat while flint alone was cutting the wood. Pretty soon now he filled up the canoe. Then the old man said, "Well let us go back." Then he said, "The canoe is full. Ride in it over there." So indeed flint rode in it there. (3) Now they went back, they were half way along, the old man rocked the canoe a little, and flint fell into the water. The old man went on back (alone), he said in his heart, "Now I have killed him."

11. He got back to the house. The woman said, "Where is he indeed?" The old man said, "I threw him into the water." The woman said, "He will never drown! He will get back now." (2) So then the woman went to the water, she threw some of the wood (they had in the canoe) into the water. While she (also) turned over (capsized) the canoe (to make it appear to flint that the journey had ended in general disaster). Then she came back, she got to the house, she fixed his (her whale father's) bed, her father (his bed) was close to the fire. (3) A little while later flint got back, he struck against the house, he went right on, he went clear through the house. The woman said (to flint), "Dear me! What are you doing (what is the matter with you)? Do you not see your father-in-law is sleeping? And when you (both) nearly drowned!" Then flint said, "Oh!" (4) And he quit his anger (after being angry). Now the woman said (again), "And when you and your father-in-law nearly drowned!" "Oh!" said flint. The woman said, "Go to the water! (5) Gather some of the sticks which are bobbing around (in

10. la'u'ṛṛḍe' ta'fω' ampye'n' gum'nak, "tcindi'i' du-ha'fa ha'lbam." wi'-nas-wi· gini'i', ginik'wa' amba'u', gini'i' ha'lbam, ginḍniwa'la. la'u'ṛṛḍe' giniha'fi'. (2) a'mu'lug'wa kω'nfan gum'ta'sdu· gi'ngin ta'undipfan [ta'u'nabfan] gumha'fidḡ't. la'u'-wi· gḍabu'yi' amba'u'. la'u'ṛṛḍe' a'yu'hu gum'nak, "tcī'da tcindi'yi'." la'u'ṛṛḍe' gum'nak, "amp'a'u' umbu'tc. ha' di-da'nktcε'." wi'-nas-wi· gi'ngin gu'c-gumanda'nkci. (3) la'u'ṛṛḍe' giniyi', ginika'twi· anu'wa, ayu'hu gumḡu'lpḡa-t amba'u' pu'nuk, la'u' gumhi'tc du·bcε'' angin'gin. ayu'hu gintyi', gum'nak dinhu'bna, "la'u' tcumda'hi'."

11. gintwu'k du·ma'. guc-a'wa'qtsat gum'nak, "mḡtsu' tε' g'wa'u'k?" ayu'hu gum'na'k, "gumḡa'wi [Giḡga'wi] du·bcε'." a'wa'qtsat gum'nak, "wa''-la'u' gḍa'w's [Giḍε'w'swa]! la'u' gamwu'k [ḡawu'k]." (2) la'u'ṛṛḍe' guc-a'wa'qtsat gint'i' du·pḡε'', gintwa'lt gini'wa'dak [ganihi'...] wu'nha [wi'nhε] du·bcε'', gḍaḡu'lpnafu' amba'u'. la'u'ṛṛḍe' gumayi', gu·wu'k du·ma', gumsu'yi't dinhε'duba, ε'fam' ye'tsi du·ma'. (3) pu'nukh'wan gi'ngin gḍawu'k, gint'u'inuBidi' ama', cinthε'g—wi, ginlu'qḍuBdi'-wi· ama'. a'wa'qtsa't gum'nak, "ε'! dε'-tcumanhu''yu? wa''-ya-sḍahω'dn [wa''-ye-cḍsh...] gamu'nak u'wa'idi't? gḍa·dupye'tci-ω's!" la'u'ṛṛḍe' gi'ngin gum'nak, "ω'!" (4) la'u'ṛṛḍe' gumḡa'slau' di'la'laḡ'wa [di'le'le'ḡ'wa]. la'u'ṛṛḍe' guc-a'wa'qtsat gum'nak, "gḍa·dupye'tci-ω'swi· gamu'nak!" "ω'!" gum'nak angin'gin. a'wa'qtsa't gum'nak, "da'i' [dε'i'] du·bcε'!" (5) daḡε'wa wu'nha [wi'nha] gini'wa'dak [gani...]

the water) there, and put the canoe back out (of the water).” To be sure, flint went, he gathered all of the sticks of wood that were bobbing around, he put the canoe out of the water again. He came back. Now they stayed (lived) there.

12. How long a time (I do not know), when the old man said, “Now let us go to chop wood. I want pitch (wood).” Sure enough they did go across the sea (a large body of water). The old man just sat, flint did everything, he gathered the pitch (wood), and he soon filled the canoe. (2) The old man said, “Oh dear! Where now will you get in (find a place to ride in) the canoe? It is full. It would be all right for you to get into my tobacco sack.” Flint said, “Very well indeed.” He got into it, and he was placed on top of the firewood. (3) They came back, they had gotten half way on the sea, when the old man rocked the boat. Flint fell into the water. The old man just came along. He said in his heart, “Perhaps I have killed him now.” He got ashore, he went back to the house, he reached the house. (4) His daughter said, “But where is he?” The old man said, “I cast him into the middle of the sea.” The woman said, “You could never kill him (in that manner). He will get here now.” (5) The woman went to the sea, she threw some of the pitch (pitch wood) into the water, she turned over (capsized) the canoe. She went back, she fixed her father’s bed close by the fire. The old man lay down there.

13. In a little while flint arrived, he struck the house, he drove clear through the house. The woman said, “Oh dear! What is the matter with you? Do you

gu’ci·ni·tu’stusu, nau damga’wi ha’ntsi’ amba’u.’ wi’na·s·wi, gi’ngin gum’i’, gumge’wa ma’dfan gini’wa’dak [gani...] ganitu’stusu, gumga’wi ha’ntsi’ amba’u’-yu·wi. gumayi’. la’u’mpde’ ginida’tsit.

12. de’la’fu’ anu’wa, ayu’hu gɔadna’k, ‘la’u’ indi’i’ [din...] du·ha’fa. ankla’ tcmuhu’li.’ wi’na·s·wi· gini’i’ tca’hu. [tce’hau] du·mu’la·q [...mi’la·q]. cuc·ayu’hu kw’nfan gumta’sdu, gi’ngin ma’dfan umge’ts, gumhu’ina [...hu’ini’] ankla’, la’u’-wi· gɔabu’yi’ amba’u’. (2) ayu’hu gum’nak, ‘ε’! tcu’ la’u’ dama’mu’itce [na...] amba’u’? umbu’tc. umsu’ gi’mu’itce du·danka’inu·t di’li’sa·k.’ angin’gin gum’nak, ‘umsu’-wi.’ gu’mu’itce, la’u’mpde’ gumda’n-çayū·q tsa’miyan du·wa’dak. (3) ginimayi’, ginika’twi’ amu’la·q [ami’la·q], ayu’hu gɔaçu’lpça·t amba’u’. angin’gin gumhi’tc du·bge’. ayu’hu guma·he’g·wi. gum’nak dinhu’bna, ‘la’u’ yi’kun tcmuda’hi.’ gu·wu’k ha’ntse’, cintyi’ du·ma’, gintwu’k du·ma’. (4) din’a’na’ gum’nak, ‘mætsu’ ts’ g’wa’u’k?’ ayu’hu gum’nak, ‘gumga’wi [Giŋga’wi] wi’lfu’ [...fi] du·mu’la·q.’ awa’qtsat gum’nak, ‘wa’ la’u’ ma’ gɔada’hi’ [...hai]. la’u’ cawu’k.’ (5) awa’qtsa’t cint’i’ du·mu’la·q, gintwa’lt wu’nha [wi’nha] ginikla’ [gani...] du·bge’, gintçu’lp·nafu’ amba’u’. cintyi’, gumsu’yi’t ε’fam’ dinhe’duba digi·fai·ma’i¹¹⁶ [tci’le·du·ma’]. cuc·ayu’hu gumawa’i.

13. pu’nukh*an gi’ngin gɔawu’k, gumtwa’ni ama’, gumlu’qpuɔɔdi’ ama’. awa’qtsa’t gum’nak, ‘ε’! de’-tcmanha’yu’ [...hu’yu’]? wa’-ya·sɔahw’ɔn

¹¹⁶Mr. Hudson did not recognize M.R. *Digi·fai* in *Digi·fai·ma’i*, ‘close by the fire.’

not see your father-in-law is sleeping? And indeed when you (both) pretty nearly drowned!" Then flint said, "Oh I did not know." (2) And the woman said, "Gather the pitch bobbing around (on the water)." To be sure, flint went, he collected all the pitch (wood) bobbing around (there). Then he came back, he got to the house.

14. Now then (I do not know) how long a time they stayed there, when the woman gave birth, she bore two, one a panther, one a flint. And her father said, "Do not ever let him copulate with you again. I want to kill them (both father and baby flints) now." (2) Then the old man said, "Let us sweat tomorrow." To be sure, flint cut wood, he made (cut) a lot of firewood. The old man said, "I do want a quantity of pitch (pitch wood) too." So sure enough flint made (cut) a quantity of pitch, (3) while whale made a sweathouse, he made a sweat-house of rock. Then flint heated rocks for the sweathouse. The old man said, "Throw those rocks away." He told his son-in-law, "We will now use rocks that are big." To be sure, flint went to fetch big rocks, he heated them, he burned up all (a great quantity of) the pitch. (4) Then whale made five lakes. And he fetched otter, and beaver, and muskrat. That many of them would sweat like that.

15. Now when the rocks were heated, they went inside (to sweat). Whale went in first, he just went on (through), he went out on the other side (to go to the lake). Otter went into the sweat house, he just went on (through too), he went (out and) into the lake. (2) Beaver in the very same manner also went into the lake. In the very same way too muskrat went into the lake. Now then flint

gamu'nak u'wa'init? gDadupyε'tci ω's-wi-!' la'u'npde' gi'ngin gum'nak, "u'wa'-sda'yu'kin." (2) la'u'npde' guc-a'wa'qtsa't gum'nak, "datge'wa guc-ankla' u'tu'stusu." wi''na-s-wi, gi'ngin gi'nt'i', gintε'wa ma'dfan ginikla' [gani...] gantu'stusu. la'u'npde' gumayi', gu-wu'k du-ma'.

14. la'u'npde' de''-la-fu' anu'wa ginida'tsit, gDa'wa''ye-k Gus-a'wa'qtsa't, Gu-ma'lkdi' Ge'mi', ta'u'na-anhu''ts, ta'u'na-angi'ngin. la'u'npde' ε'fam' gum'na'k, "wa''-yu-wi· gDawa'nanafubu. tcumhu'li gi-nida'hi' [...hai'] lau'." (2) la'u'npde' Gus-ayu'hu gum'nak, "ma'itsu' indigu'di-B [dindi...]." wi''nas-wi', angi'ngin gumba'fi', lu'i' a'wa'dak gumε''ts [GiηG...]. a'yu'hu' gum'nak, "ankla'-yu-wi· tcumhu'li lu'i'." wi''na-s-wi· angi'ngin gumε''ts lu'i' ankla', (3) amu'lug'wa gDABU'nhī' angu'duba, anda' gumbu'ni angu'duba. la'u'npde' angi'ngin gumla''p angu'duba. ayu'hu' gum'nak, "da'wa'lt guc-anda'." gum'ni'sni ε'-du'mu'nak, "u'ḍω'fu' anda' gi-diε''ts lau'." wi''nas-wi', angi'ngin guwu' u'ḍω'fu' anda', Gu'c-gumla''p, ma'dfan ankla' gumtu''q. (4) la'u'npde' amu'lug'wa gumε''ts wa'n a'mu'i'wa. la'u'npde' gumε'wī'n a'ya'dintcal', nau anka'ibyu' [...ya'], nau a'mu'sku'p. pa''-lau' gi-nicu'di-B.

15. la'u'npde' GDI-u'qyω· anda', GDI-nila'mi'. a'mu'lug'wa gint.la'mō· me'ni, Ginthe'G-wi, Gintmi'nō· bu'ifan. a'ya'dintsal' gint.la'mō· du-gu'duba, Ginthe'G-wi, Gintmu'itse· du-mu'i'wa. (2) anka'ibyu' pa'si-yu-wi· Gintmu'itse· du-mu'i'wa. a'mu'skup pa'si-yu-wi· Gintmu'itse· du-mu'i'wa. la'u'npde' gi'ngin

went into it, he was told, "Take in your (flint) child." So he did take in his child. (3) Now as they sweated all the people sang (to help against flint by singing whale's spirit-power sweathouse song with him). Flint said in his heart (to himself), "The people are singing close by there (they are singing beside me here inside the sweathouse)." But instead they must have been singing yonder at (in) the lake. It was a long time before flint realized there were no people (sitting and singing inside there with him) in the sweathouse. (4) He said (to whale), "Well now let us go out." After a little while his father-in-law said, "After a while. I am still not warm." Meantime they poured water on the sweathouse. Outside they made a hole where they were pouring the water (in). In a little while now flint got angry (at the heat and quantity of steam), he struck the sweathouse (stone wall), he pretty nearly went through it and out. (5) Then they patched it. Again he struck the sweathouse (wall) indeed, again indeed they patched it where he hit it. That is how he did for quite a while (trying to get out). At last he got tired, after quite a while he became sick. They listened then. His child's heart exploded. (6) Again indeed they heard the child's (second) heart burst. It did like that five times (each of its five hearts exploded). After quite a while then flint's own heart exploded. Again another of his hearts burst. It did like that five times (each of his five hearts exploded), and then he died.

16. Now on the fifth day (after) when they opened up the sweathouse, flint was completely broken up. Whale said, "You are not to be a person. You will be flint. People will get you, they will make flints (arrowpoints) of you, which they will shoot on arrows. (2) You will be fitted on them there, and on spears

gint.la.'mɔː, gum'na.'qʷa't, "dat.la.'mi' buwa'pya." wi'na-s-wi. gint.la.'mi' duwa'pya. (3) la'u'ɲdɛ' gdi'niɠu.'diːb ma'dfan ami'm' gdi'niqa'u'd. gi'ngin gum'na'gat dinhu.'bna, "gu'ci' tci'la [...lɛ] ni'qa'utfi't [...thwi't] ami'm." ha'-tɛ-yɛ-k du.pa'ɬ gdu'niqa'uthwi't. tci'pgamfan tea'u'wi. gi'ngin gdi'yu'ki' gdawa' ami'm' du.gu.'duba. (4) gum'na'k, "tci'da tcindimi'nɔː." pu'nukfan ɛ'-du'mu'nak gum'na'k, "di's-ma'bat. wa'' ma'bat sda'u'qɔɔ't." gda'niɠa'k-dini' [gdɛ'ni...] ampgɛ'' angu.'duba. ha'nim [hɛ''lum] ginimalu'q gu'c gini'tsida'kdini' ampgɛ''. pu'nukfan la'u'ɲdɛ' gi'ngin gu'wa'ganya, gumtwa''ni angu.'duba, cintyɛ'tci mi'nɔː. (5) la'u'ɲdɛ' giniple'kda't [...dɛ:t]. gʷɛ'li-yu-wi-gumandi'twa''ni angu.'duba, gʷɛ'li-yu-wi. giniple'kda't teu' gidu'twa''nai [gidu'hentwa''nai]. pa's guma'na'i [...'na'hai] lu'ifu'. ma'laga gumlu'kyu, gumhɛ'la'yu. [...lɛ'yu] tci'pgamfan. gdaniɠa'bdu [gdɛ'ni...]. gumki'sdu-du-wa'pya dinhu.'bna. (6) gʷɛ'li-yu-wi. gumandiniɠa'bdu di'ki'sdu [gidi...] dinhu.'bna giniwa'pya [ganihiw...]. wa'nfu' pa's gumanha'yu [...hu'yu]. tci'pgamfan la'u'ɲdɛ' gi'ngin gda'ki'sdu [gdɛ'k...] gʷa'u'k dinhu.'bna. gʷɛ'li-yu-wi. gumandiki'sdu. wa''na dinhu.'bna. wa'nfu' pa's gumanha'yu [...hu'yu], gda'a'la' [gidɛ'...].

16. la'u'ɲdɛ' du.duwa'nfu' ampya'n' gdaniwi''t [gidɛ'ni...] angu.'duba, gi'ngin cumpu'ipyu. ma'dfan. a'mu-'lugʷa gum'nak, "wa'' ma' dada'mi'm' [nendihimi'm']. damiɠu'la [nɛmihɠu'la]. ami'm' ganiwɔ'tsufbu [...wu'fubu],

(as spearheads). That is the way it will be done to you. Now you will (also) be gotten by people, they will cut themselves (with flints when sweating, in order to cure aches and ailments). That is how it will be done with you." Now then that is the way it is done today.

17. Then the woman went back to panther in the mountains, where they had buried him. She found panther there, he had gotten well. Now they lived there all the time. (2) That is why there are whales in the mountains now. That is the way it happened with whale. Maybe they are still living in the mountains. Now that is the last (of this myth).

8. Mink, panther, and the grizzly sisters

1. Panther had a house. His brother lived (there, too), mink. They lived together. Panther used to hunt, and mink hunted too. He himself (mink) was cutting wood, and he made a dam fish trap, and he picked acorns and hazelnuts (and) tarweeds. That was his work, mink's. (2) (With) his brother, panther, they filled up five houses with dried meat and salmon. And so five houses were filled with all sorts of things (winter foods), all kinds of foods. Now then one day his brother (panther) was going hunting, when a woman arrived. She (was so fat) she got stuck in the doorway, it was quite a while before she came inside. (3) Now then mink said, "Sit down yonder there." To be sure the woman sat down across. Now panther's bowstring broke (a bad sign). So then panther said, "Oh I will go back home." And so he did go back, he got to the house, he

ganibu'ntsufbu anç'u'la, ni'kε· gami-ni'pla'tsa·di du-ta'usak. (2) Gu'c damanle'p-dingui [namantçile'pduŋGui], nau ambu'wafla·da'. pa's dama·na'q'wai [na...]. la'u'mde' damwu''yugu't [na...] a'mi'm', gamç'a'u'çabli'. pa's dama·na'q'wai." la'u'mde' pa'si· manhu'i ha's la'u' ampye'n.

17. la'u'mde' gu's-a'wa'qtsa't gu'wi''lag'wi't anhu''tc du-tse'mu, tcu' GDU-nibu'p. gu'ci· gumanda'ts anhu''ts, gumye'la'yu. la'u'mde' gu'ci· ni-da'tsi't din'a'wi. (2) tca'u'wi· di-ti' la'u' a'mu·lug'wa du-tse'mu. pa' pa's gumanha'yu· a'mu·lug'wa. yi·kun ma'bat nida'tsit-wi· du-tse'mu. gu'ci· la'u' du-twe'lufna.

8.

1. gu'ma''yik anhu''tc. gumta'cdu· ε'-dinku'ni, ang'wini'f. ginila'bh'wDai. gum'yu''wala't anhu''tc, nau gum'yu''wala't ang'wini'f. G'wa'u'k umha'fiŋt, GDaGe'cni a'la'qmi, GDahu'ini' an'u'lik nau-ampç'wi'' asa'wal. mugu'c G'wa'u'k dint'a'kfin, ang'wini'f. (2) din'ε'-dinku'ne, anhu''tc, ginibu'yi' wa'n'-ama' u·DJa'Galw amu'ki' nau antmu'wak. nau ma'dfan-ni'kε· wa'n'-ama' Gumbu'yu't, ma'dfan Dε'-anhu'i ank'w'a'inafin. la'u'mde ta'fw'-ampye'n gum'i'di't di-yu'wal ε'-dinku'ne, GDawu'k awa'qtsa't. gumcna'pwai du-ga'utema, tci'BGamfan tca'u'-wi· GDi·mala'mw. (3) lau'mde ang'wini'f gum'nak, "Gu'ci--di-yu' tca'hu· [tca'hau]." wi'nas gumayu' awa'qtsa't tca'hu. lau'mde anhu''tc gumç'a'dw dindi'B-dintci'tcal. lau'mde hu''tc gum'nak, "u' tcumyi'." lau'mde wi'nas

peeped inside, and there was a woman. (4) He said to her, "Come out." The woman did go out. "Come along. Follow after me." So they went, they got to water. "Take off your garments!" To be sure, she took off her clothes, she took off her grizzly (fur, blanket). "Swim! Dive in five times! Come out!" (5) Then she did come out, and he changed her garments (to those of a panther). Then they went back, they reached the house, they entered, and now he made her his wife. Then it became dark, they went to sleep.

2. Now early the next day panther arose, he built a fire, he told his wife, "Get up." Sure enough she got up, she prepared food. Then panther went away to hunt. Now the woman worked at the house. (2) The woman dug camas, she picked berries and tarweeds, while panther was hunting. Now one day panther was going along hunting. The woman was going along digging camas. Now mink was there, and (panther's wife) grizzly said again, "I will go visit my sister." The old man (mink) said, "Oh no! Do not be going." (3) "No. I will indeed go." "Do not be going." The old man said, "But you will not insist on doing it?" "I will take care of my own heart (of myself)." The old man said, "Oh no! Do stay!" Grizzly (woman) went anyway, and then the old fellow wept. (4) Now she came along (her grizzly sister came). There were five (of those) grizzly (granddaughters). Their grandfather was blind. They were that many now (five). Now that grizzly woman (the first wife's sister) arrived across (at mink and panther's house), she entered, she (too) got caught (in the door, because of her being so fat). Then she went in. Now mink said, "Sit down there." (5) Then

gumyi', gintwu'k du-ma', gintka'lha-BG^wa, gidata'cdu awa'qtsa't. (4) gum'ni'sni, "mami'nw." wi'nas giniwa'qtsa't [gani...] gintmi'nw. "mahe'k. de'yu'wa'f." lau'ndε gindni'i, gindniwa'la du-BGε'. "sk'wi'lbadja-nisda!" wi'nas-wi, gumsku'ldatca-ni, ginthu'li disa'yum. "t'ca'ηqt'ce-sda! da'ya'ugasda-wa'nfu! dami'nw-sda!" (5) lau'ndε wi'nas gu-mi'nw, lau'ndε gintyu'hi't dufu'ya [dufω'ya]. lau'ndε gindniyi', gindniwa'la du-ma', gindnila'mw, lau'ndε gintbu'ni du-wa'gi'. lau'ndε gumhu'yu', giniwa'itca't.

2. lau'ndε ma'itcu' du-gu'dgumu gumçω'dgai anhu''tc, gumtu''q-ama', gum'ni'sni du-wa'gi', "çω'dgaicda." wi'nas gumçω'dgai, gumbu'ni-k'wa'inafin. lau'ndε anhu''tc gum'i' di-yu''wal'. lau'ndε awa'qtsa't gumta'cfu du-ma'. (2) awa'qtsa't gumda'hadqt, gumhu'ini anga'ya'na nau asa'wal, anhu''tc gDayu''wala't. lau'ndε ta'fω'-ampye'n' anhu''tc gum'i'dit di-yu''wal. awa'qtsa't gum'i'dit dinda'ha-ba [...hε-ba]. lau'ndε ang'wini'f umta'cdu, la'u'ndε ta'u'ne-yu-wi gum'nak aca'yum, "tcumya'nat dantba'f." ayu'hu gum'na'k, "wa'! wa'-da'i'dit." (3) "wa". tcum'i'-wi. "wa'-da'i'dit." yu'hu gum'nak, "dam'yalgubdi-ya [dam'ye'l...]" "dum'la'dg'inai dinhu'bna." yu'hu gum'nak, "wa'! data'cdu-wi!" me'fan gum'i' aca'yum, lau'ndε gumta'q ayu'hu. (4) lau'ndε guma'i'. giniwa'n' aca'yum. gu'c dini'e'-dinkε'fu gumtω''t.¹¹⁷ ginipa'-lau'. lau'ndε gu'c-aca'yum awa'qtsa't gintwu'k tca'hw, gint.la'mw, cna'p'wai [gint.cn...]. lau'ndε gint.la'mw. lau'ndε g'wini'f gum'nak, "gu'ci-

¹¹⁷Another good Santiam word is *gumtu''qu'*, 'he was blind.'

mink cooked, and he fed her, and she ate. She chewed up everything, even the bones. Only the knee cap was left. Quite a while she munched at it with her teeth, in her mouth. (6) At length her tooth broke, her big tooth broke. Then she said, "Hm. Whoever killed this deer is going to see something!" Then she went out. She waited for her brother-in-law (panther) along the trail. (7) Now then mink climbed up above (up on rocks), and he cried out (to panther), he said (in warning), "DɛːˈDɛː DɛːˈDɛː DɛːˈDɛː your sister-in-law is waiting for you on your trail!" "Oh go inside! I really do hear you!" said panther. Mink descended, he went into the house. Now panther was coming back home, he got himself in readiness, he came back, he was on the lookout, sure enough here grizzly (his fat sister-in-law) arose before him. (8) And they fought, he killed the grizzly (woman). Then he dragged her aside, he cast her to the back of the house. And he went inside. The woman (his own transformed grizzly wife) got back, there was nothing (she did not know what had occurred to her grizzly sister) in her heart.

3. Again early the next day panther once more went away to hunt indeed. The woman (his wife) went to her work again. Again then another grizzly (sister of hers) said, "I too will go visit my sister." The (blind) old man again said, "Do not be going!" (2) "No! I will go indeed. I will visit my sister." The old man wept again indeed. So now grizzly went then. She reached the house again indeed, and in the very same way again she got caught in the doorway. Finally she did get inside. Indeed mink again prepared food, again he gave it to grizzly.

di-yuːˈ. (5) lauˈmpɛ gumfuˈfuː angˈwiniˈˈf, lauˈmpɛ gumˈuːki, lauˈmpɛ gum-kˈwaˈinabfu. maˈdfan-niˈkɛː gunkˈwaˈihiˈ [Guŋkˈw...], diˈˈbai dintˈsiˈ. yaˈla [yɛˈla] diˈlaˈnklank [diˈlaˈŋklaŋk]¹¹⁸ gumhaˈiɔtɛ [ˈ...tɛit]. luˈifuˈ gumlaˈgadniˈ diˈ, duˈdumbuˈts. (6) maˈlaga gumtciˈbuˈ dindiˈ, uˈbaˈleˈ dindiˈ umtciˈbuˈ. lauˈmpɛ gumˈnak, "m... mɔyɛˈ giˈdaˈhiˈ haˈs-amuˈkya [ˈ...ki] gamhɔˈdu niˈkɛˈ!" lauˈmpɛ gantmiˈnɔː. gantyuˈwaˈt ɛˈ-ˈdinmuˈifi duˈgaˈuniˈ. (7) lauˈmpɛ angˈwiniˈˈf ginthuˈilai, lauˈmpɛ umlaˈlaˈwai [umleˈleˈ...], gumˈnak, "DɛːˈDɛː DɛːˈDɛː DɛːˈDɛː gamaˈlagˈwi umyuˈwadub [ˈ...wadɔbu] bugaˈuniˈ!" "uˈ dat.laˈmɔˈ! [dɛtˈ...] tciŋaˈbdin-wi [tciŋgˈ...]" anhuˈˈtc gumˈnak. angˈwiniˈˈf gumhɔˈlai [ˈ...laˈ], gint.laˈmɔˈ duˈmaˈ. lauˈmpɛ anhuˈˈtc gumayiˈ, gumsuˈyatcaˈni [ˈ...na], gumayiˈ gumlaˈdgˈatcaˈnt [gumleˈˈD...], wiˈnas-wiˈ haˈsiˈ acaˈyum gumanhiˈˈbu. (8) laˈuˈ giniyɛˈˈcnafbai [ˈ...fibai], gumbaˈhiˈ [ˈ...hai] acaˈyum. laˈuˈ gumyaˈlqyaˈt [Gumyɛˈˈl...],¹¹⁹ gintgaˈwi haˈndjiˈ duˈmaˈ. laˈuˈ gint.laˈmɔˈ. awaˈˈqtsaˈt gumwuˈk, waˈˈniˈkɛˈ dinhuˈˈbna. giniwaˈˈitcaˈt.

3. maˈitcuˈ-ˈyuˈ-ˈwiˈ duˈguˈˈdgumu Gˈwɛˈˈl-yuˈ-ˈwiˈ gumandiˈiˈ diyuˈˈwal anhuˈˈtc. awaˈˈqtsaˈt gumandiˈiˈ dintˈaˈˈgfin. Gˈwɛˈˈli-yuˈ-ˈwiˈ waˈˈna-acaˈyum gumˈnak, "tciˈ-ˈyuˈ-ˈwiˈ tɛumyaˈˈnat suˈˈdaˈ [siˈˈdaˈ]. ayuˈˈhuˈyuˈ gumandiˈnaˈk, "waˈˈ-ˈdaˈiˈdit!" (2) "waˈˈ! tɛumˈiˈ-ˈwiˈ. tɛumyɛˈˈnat suˈˈdaˈ [siˈˈdaˈ]. gumanditaˈq-yuˈ-ˈwiˈ ayuˈˈhu. laˈuˈ gumandiˈiˈ acaˈyum. gumwuˈˈk duˈmaˈ-ˈyuˈ-ˈwiˈ, paˈsiˈ-yuˈ-ˈwiˈ gumcnaˈˈpwai duˈgaˈˈutema. maˈlaga gint.laˈmɔˈ-ˈwiˈ. Gˈwɛˈˈl-yuˈ-ˈwiˈ angˈwiniˈˈf buˈniˈkˈwaˈˈinafu, gumandiˈuˈki-yuˈ-ˈwiˈ acaˈyum. (3) acaˈyum gum-

¹¹⁸A Santiam synonym: *Dintiˈˈna*, 'her knee cap.'

¹¹⁹The preferred Santiam form is *guˈwuˈt*, 'he dragged, pulled her.'

(3) Grizzly ate, she devoured everything, even the bones. Only a knee cap was left. She rolled it round in her mouth quite a while, at length her tooth broke. Grizzly said, "Hm. Whoever killed this deer had better watch out for himself." Then grizzly went out. (4) Now mink climbed up on top of the house, again indeed mink said, "Dɛː'Dɛː Dɛː'Dɛː Dɛː'Dɛː your sister-in-law is lying in wait for you along your trail." Mink called out three times. Panther said (he called back in reply), "Go inside! (5) I heard you indeed." So mink went in. Then panther came back home. He really did keep a watch out. Panther was on his way coming, sure enough grizzly rose up, and they fought each other. (6) Now panther killed grizzly. Again he dragged her, he threw her to the rear of the house. Panther went inside. The woman (his own wife) arrived, there was nothing (no awareness of what had occurred) in her heart. They did like that five times (four of her grizzly sisters were killed by panther).

4. Now on the last time panther's (own transformed grizzly) wife had a bad dream (a guardian spirit type of dream). When it was almost daylight panther's wife arose, she prepared food, and when they were through eating, panther went away again to work (hunt). He went off, he went away to hunt. The woman did not now go to work. (2) She circled the house, and she got to the rear, sure enough she saw what she had seen (in her "bad" dream) when it was dark. Now she became angry, she wept. She put on her grizzly garments, and her (grizzly) teeth, and now she (too) awaited her husband. She got to where her sisters had been killed, she dug a hole in the ground where they lay. (3) Now there she lay

k'wa'inabfu', ma'dfan ni'kɛː gumhu'k, di'bai dint'si'. ya'la [yɛ'la] la'ndkank gumhu'ib. gu'nu'l'ma-di lu'ifu', ma'laga gumtci'bu dindi'. gum'nak aca'yum, "m'... gam'la'DGwɪdʒai [...GwADʒɛː] mi'yɛː" ha's gi'da'hi' [...hai] amu'kya [...ki].'" lau'ɲdɛː gintmi'nw aca'yum. (4) lau'ɲdɛː aŋwɪni'f ginda'ntcwai [gɪndɛː'n...] tca'myaŋk du-ma', Gwi'li-yu-wi aŋwɪni'f gum'nak, "Dɛː'Dɛː Dɛː'Dɛː Dɛː'Dɛː ga'ma'laɕwa [...Gwi] gum'yu'wadip [...Dup] buga'uni'." psi'nfu' gum'la'-la'wai aŋwɪni'f. anhu''tc gum'nak, "dat.la'mw! (5) tcuŋa'BDin-wi [tcɪŋɕ...]" la'u' gumla'mw aŋwɪni'f. lau'ɲdɛː gumayi' anhu''tc. wi'nas-wi gum'la'-D-Gwɪdʒa'nt [...ent]. guma'i't¹²⁰ anhu''tc, wi'nas-wi aca'yum gumaɕw'Dɕai, la'u' giniye'cnufdai [...nafidai]. (6) la'u' anhu''tc gumda'hi' asa'yum. Gwɛ'lu' gumandiya'lqya-t, gumaga'wi ha'ndʒi du-ma'. gint.la'mw anhu''tc. awa'qtsa't gumwu''k [Gu.w...], wa''ni'kɛː dinhu'Bna. wa'nfu' pa's-gini-hu''yu'.

4. la'u' du-me'bufna gumqa'tsqa'yu duwa' anhu''tc duwa'gi'. gunyɛː'tci'-ma'itcu' anhu''tc duwa'gi gantɕw'Dɕai, gumbu'ni-k'wa'inafu', la'u' ginima'mfu', gum'i' dinta'gfin anhu''tc-yu-wi. gum'i', gint'i' di-yu''wal. giniwa'qtsa't wa' gda'i' dinta'gfin. (2) cumwi'ya-t [Gu.wi'...] ama', lau'ɲdɛː ha'ndʒi' wu''k, wi'nas-wi cumhw'du ni'kɛː Gu'c-gi-hw'du gidu-hu''yu'. lau'ɲdɛː Gu'wa'ɕanya, gumta'q. gumfu'i dinsa'yum di'la'ba, nau dindi'', la'u' gintyu'wa-t du-wa'gi'. gintwu''k tcu'-GDU-nida'haɕa't [tcu'-gidu-maba'haɕu't] ɛː'-du-tba'f [...tba'f], gumwa'tci' [Gu.w...] ampu'' tcu' GDU-ni'wa'ifi't. (3) lau'ɲdɛː Gu'c gindanwa'i

¹²⁰Both *Guma'i't* and *Guma'i'Dit* are good Santiam forms.

down, she waited for her husband. Sure enough panther's bowstring broke (a bad sign). He heard nothing, though he listened. He heard nothing. He said, "(I) wonder what (it can be), I have heard nothing yet. (4) Oh I had better go back home instead." So he did go back. He took one deer along with him. There was nothing in his heart (no knowledge of what had happened). He was coming along, here grizzly rose up, and then they fought. (5) Grizzly killed her husband. Then she cut off his penis, and she took it with her. She went back, she got her sisters (their bones), she threw all of them into the water, and they all rose up (alive again). Now they went back to their own home. Then it became dark.

5. No one came to panther's house. Mink said, "Wonder what has happened? that no one has gotten here?" He sat up all night long. It became morning again, no one had come. On the fifth day mink wept (probably starting to mourn).

6. Then this grizzly (woman) became pregnant, she gave birth to two young, one a panther, the other a grizzly, a grizzly girl, a male panther. Their mother dug camas all the time. The four (other) grizzly women always would make those children do their dance before they could go to play. (2) Now one day the (little) grizzly girl said, "How is it that our mother here seems as if she were weeping?" Panther (boy) said, "Oh no!" Now once again that girl said, "Our mother is weeping." "Oh you notice everything,"¹²¹ said panther (boy). (3) Now after a while once again, "Oh our mother is weeping! Look at her eyes!" Panther

[Ginde·wa'i], Gumyu·wa-t duwa·gi. wi·nas anhu·'tc GumG·wa'dw· dindi·B-dantci·tcal [...dɛntci·tcel]. wa·'ni'ke· Gdu·ga'BDin, Gdawe·'yabDjau' [gidewɛ·'yɛB...]. wa·'ni'ke· GdaGa'BDin. Gum'nak, "ni'ke·-nak, wa·'nike· sDeGa'BDin ma·'bat. (4) u' tcumyi·'tɛ'." wi·nas-wi· Gumyi'. Gumk·wɛ·ni' ta'u·nɛ·amu·kya [...ki']. wa·'ni'ke· dinhu·'bna. ma'i·t [ma'i·'dit], ha'si· asa'yum GumaGw·Dɔgai, la'u·mpDe giniye·cnufbai. (5) gumda·hi·' [...hai'] duwa·gi' asa'yum. la'u' gumku·bi·t dinga'l, la'u' gu·c gumk·wa'. gintyi·', gintG·wi'n ɛ·'dintBa·'ɫ, ma'dfan ginniwa·'lt Du·BGɛ' ma'dfan, lau·mpDe giniGw·Dɔgai ma'dfan. lau·mpDe giniyi·' G·wini·k dinima·'. lau·mpDe Gumhu·'yu'.

5. wa·'ye·' GDa·wu·'k anhu·'tc Du·Duma·'. G·wini·f Gum'nak, "De·'nak manhu·'yu·? wa·'ye·' indaww·'Gu't [inde·w...]" awi·'fya Gi·yu·'. gintma·'itcu·wi·, wa·'ye·' u·w·'Gu't. wa·'nfu·ampye·n' Gdata·'q ang·wini·'f.

6. lau·mpDe ha's asa'yum Gum·wa·'yek [Gu·w...], Gu·ma'lqdi' Gɛ·'mi', ta'u·nɛ·anhu·'tc, ta'u·nɛ·asa'yum, ambi·'ne asa'yum, u·ihi anhu·'tc. dini·ani·m [dini·ɛ·'num'] Gumda·ha·Dɔt din·a·wi. Gu·c·ta·Ba' asa'yum awa·'qtsa·t din·a·wi ginibu·na·di·ya'l·wa ginisu·'wai' tca·u·wi· GDi·ni·i' dini·la·ga. (2) lau·mpDe ta·'fw·-ampye·n' Gu·c ambi·'ne asa'yum Gum'nak, "De·'man ha's Du·ni·m' [Du·ɛ·'num'] De·'umta·'qDit·wi· [ne·'...]" anhu·'tc Gum'nak, "u·' wa·'!" la'u·mpDe G·wi·li·yu·wi· Gu·c·ambi·'ne Gumandni·na·k, "Du·ni·m' [Du·ɛ·'num'] umta·'qDit." "u·' ma'dfan·ni·ke· tcum·la·DG·winai," anhu·'tc Gum'nak. (3) la'u·mpDe G·wɛ·'li·yu·wi· tci·'pgamfan, "u·' Du·ni·m' [Du·ɛ·'num'] umta·'qDit! Da·ma·nda·di·t

¹²¹You are too inclined to make yourself interested in things that should be left alone.

did indeed look at his mother's eyes. Then the grizzly girl (said), "Let us go see where our mother is digging camas." Panther (boy) said, "That is very right." (4) So sure enough they went, they got to where she dug camas. Then they crawled along, and to be sure they heard their mother crying. Then they went still closer indeed, sure enough now they heard their mother plainly crying. She was saying, "My husband! My husband!" (in a high pitched tone). (5) She held her husband's penis in her mouth. So then the children went back, they got far away from there. Then the grizzly girl said, "Did you hear what our mother was saying?" Panther (boy) said, "Yes. I heard." Now grizzly (girl) said, "Now let us go yonder here! She always said to us, Do not go in that direction there! Well now, let us go see that place." (6) So sure enough they went, they got over to there. "Shoot!" said the girl. Indeed panther shot. "Looks as if he really must have hit something. Do you hear it?" Panther said, "Yes. I do hear it." (7) "Shoot once again." Sure enough panther shot. It sounded *pá'q* (a noise perhaps of cracking). "Oh did you hear it?" Panther said, "Yes. I did hear it." "Well then let us go back. Let it be tomorrow before we go see." (8) "That is quite right," said panther. So they went back, they got to the house. Now grizzly girl said, "Our mother was always saying, Do not go to that place. Maybe it is that which she is hiding from us." The next day they went to look once again indeed. (9) Then, "Our mother again went to her camas digging place."

dumk^{wi}'lé-k [Duŋk^w...!]" *wi'nas-wi anhu''tc gu'ma'nda-t é'nim'* [é'num'] *dumk^{wi}'lé-k* [Duŋk^w...]. *lau'ɲɔɛ guc-ambi'ne asa'yum*, "tcindiga'wa-t du'ni'm' du-handa'ha-dɲ't." *anhu''tc gum'nak*, "umsu'-wi." (4) *wi'nas-wi gini'i'*, *gidniwa'la danda'ha-dɲ't* [Du.han...]. *lau'ɲɔɛ giniswa'nkswagu*, *wi'nas-wi giniça'BDU gini'ni'm'* [dini'é'num'] *umta'qdit*. *lau'ɲɔɛ tci'le-yu-wi gidni'i'*, *wi'nas lau'ɲɔɛ giniça'BDU me'fan gini'ni'm'* [dini'é'num'] *gumta'qdit*. *Gum'na'ga't*, "dawa'çi!" [Dəw...] *dawa'çi'!*" (5) *gu'mu'lmaDi duwa'çi' dingga'l'*. *wi'nas giniyi' asu''wai* [aci''wai], *gidniwa'la la'çayu'*. *lau'ɲɔɛ ambi'ne asa'yum gum'nak*, "tcumça'BDin-ya ni'ke' du'ni'm' [du'é'num'] *gi'na'ga't?*" *anhu''tc gum'na'ga't*, "a'ha. *tcumça'BDin* [tcuŋç...]." *lau'ɲɔɛ asa'yum gum'nak*, "tci'da ha' tcindu'i'! *din'a'wi u'ni'tcfw*, wa' *da-di-Bça'nfi't* [Dədi-B...] ha'-nu'fan! *tci'da, tcindiga'wa-t guc-anu'wa*." (6) *wi'nas-wi gindni'i'*, *gidniwa'la tca'hu'*. "Dədapla'tsa-fw'cda!" *Bi'ne gum'nak*. *wi'nas-wi anhu''tc gumpla'tsa-fu'*. "tci'n-té'-ni'ke'-wi. *gumtwa'ni. tcingça'BDin-ya?*" *anhu''tc gum'nak*, "ha'ha. *tcumça'BDin-wi* [tcuŋç...]." (7) "G'wi'li-yu-wi. *dapla'tsa-fw'* [Dəp...]." *wi'nas-wi anhu''tc gumpla'tsa-fw'*. *Gum'nak pá'q*. "u' *tcumça'BDin-ya* [tcuŋç...]?" *anhu''tc gum'nak*, "ha'ha. *tcumça'BDin-wi* [tcuŋç...]." "tci'da *tcindiyi'*. *ma'itcu' tca'u'-wi di-du'ça'wat*." (8) "umsu'-wi," *anhu''tc gum'nak*. *lau'ɲɔɛ giniyi'*, *giniwa'la du-ma'*. *lau'ɲɔɛ ambi'ne asa'yum gum'nak*, "din'a'wi *du'ni'm'* [du'é'num'] *gum'na'ga't*, wa' *daDi-Bça'nfi't* [nandi-B...] *gu'c-anu'wa*. *umgu'c yi'kun u'i'pnafu'*." *ma'itcu'-yu-wi niça'wat*. (9) *lau'ɲɔɛ*, "du'ni'm' *gumandi'i'-yu-wi dinda'ha-ba*." *lau'ɲɔɛ asu''wai* [aci''wai] *gumandini'i'*.

So the children went then. "Now let us go look." They got over to there indeed. Then they went across.

7. A house stood there. "Looks as if a little smoke were issuing from it." Now grizzly girl peeked inside. She said, "Oh an old man is sleeping there." So they went inside. Mink looked back (from where he was sleeping), he saw his brother standing there,¹²² and thereupon his breath failed (he fainted from surprise and shock). (2) Now the girl quickly took hold of the old man. She said to her younger brother, "Go fetch water!" Quickly panther ran indeed, he went to get water, he brought back water. They sprinkled water on his head before his heart got back (before he came to). Then mink said, "I am not strong enough to explain to you. (3) It will be when I become strong before I will tell you anything." Grizzly girl said, "That is quite all right." Then she said to her brother, "Build a fire! We will give the old man food." To be sure the girl prepared food, she boiled a pheasant, and she fed the old man. (4) The old man ate sure enough. Then the girl said, "We will go back now." Mink said, "Oh that is all right. It will be when I have become strong again before I explain things to you." The girl said, "That is fine." (5) Panther himself said nothing however. Then they went back, they reached the house. They went into the mountains. The next day, they worked (to make their guardian spirit powers stronger), they went all over, they worked (at that). Then the fifth day the grizzly girl said, "Well, we are strong now." (6) So the girl said, "Well then, let us do our traveling now."

"tci'da tcindiḡa'wat." wi'nas-wi· gidniwa'la tca'hu. lau'ḡdɛ gidnika'nai [...ka'na:] tca'hu.

7. gum'ya'du-ama'. "tci'n-dɛ' pu'nuk gunḡu'isisa [guḡḡ'wɛ'sisu] anḡda' [aḡda']." lau'ḡdɛ ambi'ne asa'yum gintka'lha·BG^wa. gum'nak, "u' ayu'hu umwa'idit [u'w...]." lau'ḡdɛ gidnɪla'mw. anḡ'ini'f gumwi'yabG^wa [gu'wi'yɛ·BG^wa], gumhɔ'du ɛ'-dinku'ne gumda'bat, gu'ci· gumawa'yū· dinha'ḡa'na. (2) lau'ḡdɛ ambi'ne G^wi'nenafu' [gintG^wi'nafu'] giniyu'hu [ganihiyu'hu]. gum'ni'sni ɛ'-dintba'n', "datwu'" [dɛt...] ambGɛ'" li'pfan wi'nas-wi· anhu''tc gintmi'tcis gintwu'" ambGɛ'', gumwu'gi' ampGɛ''. ginida'cni' ampGɛ'' dunḡ^wa' [duḡG^wa'] tca'u'-wi· gdi'wu''k dinhu'bna. lau'ḡdɛ anḡ'ini'f gum'nak, "wa'-cɔada'lq gi·hɛ'lantwatewi· [G^wi'h...]. (3) dumi·da'lqyu· tca'u'-wi· dumi'ni'cni ni'kɛ· tcu'ma'ti." bi'ne aca'yum gum'nak, "umsu'-wi." lau'ḡdɛ gum'ni'sni ɛ'-dinku'ne, "datu''qɔda! tcindi'u'ki' ha's-ayu'hu." wi'nas-wi· ambi'ne gumbu'ni-k^wa'inafin, cumfu'ma't antma't, lau'ḡdɛ gum'u'ki' giniyu'hu [gani...]. (4) wi'nas-wi· giniyu'hu gumk^wa'inapfu'. lau'ḡdɛ gu'c-ambi'ne gum'nak, "la'u' indiyi'." anḡ'ini'f gum'nak, "u' umsu'-wi. tumi·da'lqyu· tca'u'-wi· dumi·hɛ'lantwatewi." bi'ne gum'nak, "umsu'-wi." (5) anhu''tc wa'-t'i' gɔana'gat G^wa'u'k. lau'ḡdɛ giniyi', gidniwa'la du·ma'. ma'itcu' gini'i' du·tcɛ'mu, gini'ta'kfin, ma'dfan tcu' gini'i'fit, gini'ta'kfin. lau'ḡdɛ wa'nfu'-ampyɛ'n' gum'nak ambi'ni asa'yum, "tci'da, tcindiḡa'lqɔaḡu la'u'." (6) wi'nas-wi·

¹²²But it was really only his brother's child, who of course resembled his own murdered mink brother.

Panther (said), "Oh no. Let us not go away now. Let us go see the old man first, before we go on," said panther. Then the girl said, "Well, let us go see the old man." They got there indeed, mink was there. "Oh so you have gotten here now." (7) "Yes. We have gotten here now," grizzly girl said. Then mink said, "This house that is standing here is your father's house. Your mother killed your father. Your mother first came here to where this house is situated." The girl said, "Oh. So that is how it has been." (8) The old man said, "That is actually the way it has been." Then he recounted everything. The girl said, "That is really fine." Now panther said, "What you have told us is fine."

8. Now the girl said, "Go hunting!" So panther hunted indeed, he hunted for five days. The girl meantime dried the meat. Now then they had quantities of food there. "You remain here. (2) We will get back to you again. Do not be going anywhere," panther said. Mink said, "That is very well indeed." So they went back, they reached home. Grizzly (girl) had nothing in her heart (no special other concern). Then the girl said, "Well now let us kill them all (to avenge our father)." Panther said, "Very well." (3) So sure enough on the next day they stood to their (guardian spirit power) dance. Their mother went to dig camas indeed, those others (the grizzly sisters) stayed at the house. They were all asleep, they were very much (sound) asleep. Well now they collected pitch, they got a quantity, two together, they tied two together. (4) They tied the (blind) old man to a log. Then they filled the house with pitch. And also everywhere

gum'nak amBi'ne, "tci'da, la'u' tcindigε"tc du'i'tya." anhu''tc, "wa". wa''lau' cda-di'i' [cdε:di'i']. tcindigα'wa-t ayu'hu mε'ni, tca'u'-wi- gi-di'i'," anhu''tc gum'nak. lau'npδε amBi'ne gum'nak, "tci'da, tcindigα'wa-t ayu'hu." wi'nas-wi-giniwa'la, ta'sdu ang'wini''f. "u' tcindubwa'la-lau'." (7) "aⁿ.haⁿ. tcindiwa'la-lau'," amBi'ne asa'yum gum'nak. lau'npδε ang'wini''f gum'nak, "ha'c-ama' u'ya'du di-fa'm' indu-ma'. di'ni'm' [di'ε'num'] gumda'hi' di-fa'm'. mε'ni di'ni'm' gumwu'k ha'si-ama' u'ya'du." amBi'ni gum'nak, "u'. pa's-manhu'i." (8) ayu'hu gum'nak, "wi'nas pa's-manhu'i." lau'npδε gumhε'lantewa ma'dfan-ni'ke. Bi'ne gum'nak, "umsu'-wi." lau'npδε anhu''tc gum'nak, "umsu' ni'ke-ma' tca'ni'sni [tcε'...]."

8. lau'npδε amBi'ni gum'na'k, "dεyu'wal'!" wi'nas-wi- anhu''tc gummyu'-wal', wa'nfu'-ampye'n' cumyu''wala.t. amBi'ni gdatca'kalwana¹ [gidεDJa'Gal-wana.] Ginimu'kya [Ganimu'ki]. lau'npδε Gu'ci-la'u' umlu'i' ank'wα'inafin lau'. "damta'cdu-wi- [nam...]. (2) G'ε'li-yu-wi- indiwω'gatcuf [dindi...]. wa''-tcu'-daDa'i'dit [...nendi'i'dit]," anhu''tc gum'na'k. ang'wini''f gum'na'k, "umsu'-wi." lau'npδε giniyi', giniwa'la du-ma'. wa'' ni'ke. dinhu'pna aca'yum. lau'npδε amBi'ni gum'na'k, "tci'da-sdω'-lau' tcindidu'li' ma'dfan." anhu''tc gum'na'k, "umsu'-wi." (3) wi'nas-wi- du-gu'δgumu giniya'tc'wana. [giniya'twana.] diniya'l'wa. wi'nas-wi- dini'ni'm' [dini'ε'num'] cum'i' dinda'ha-ba. [dinda'haiba], cuc-g'wi'ni-k nida'tsi't du-ma'. ma'dfan giniwa''yεtsa't [giniwa'itcet], mi'fan [mε'nfan] giniwa''yεtsa't. tsi'da gdi-nihu'i' aηkla', lu'i' giniG'wi'n, Gε'midint, ginita'qpinifi' Gε'midint. (4) ayu'hu ginita'qDni' ali'fa'. lau'npδε ginibu'yi' ama' ankla'. la'u' ma'dfan tcu' ha'nim-yu-wi. [hε''lum-...]. tsi'da gdi-nitu''q

outside. Well then they set fire to the house. Now panther took his sister, and he leaped over five mountains before they stood (lit on their feet). Now the grizzly herself, their mother, she looked back when the house was burning. (5) And then she ran, she went back, she said, "There is no one else who could have done that. They are the ones who must indeed have done that," said grizzly as she ran along. Then she got there, but there was nothing she could do now. So she circled the house, she looked for her children's tracks. (6) She first went (in a circle) close to it, at length she went (she circled) further off. She again circled the house still further off. Indeed then at the fifth mountain she found their tracks where they had lit. Now then grizzly (mother) said, "Children! You could not ever beat me." And she laughed, "hi'hi'hi'," she said.

9. Well then she went on, she followed the tracks of her children. Indeed then she said in her cry, "My children! My children!" as she followed them. After a while panther said to his younger sister,¹²³ "You look back now!" So the grizzly girl looked back. (2) She said, "Oh! Our mother is coming along." "That is fine!" said panther. They kept going along. Panther said again indeed, "Look back!" She did look back. "Oh! Our mother is coming close now!" "Oh," panther said. Then they made (a patch of) berries, and there grizzly (halted and) ate, she had gotten hungry. (3) She had been going along for five days, she had eaten nothing. Then panther (called to her derisively), "What are you doing

ginima' [Ganihima']. lau'ṃḍe anhu''tc gumG'wi'n [GuṃG'wi'n] ε'-dintba'ḷ, GDi'i'di-B du-duwa'nfu' antce'mu. GdADNIDA'p [Gidε-dinida'p]. lau'ṃḍe G'wa'uk asa'yum, dini'ni'm' [dini'ε'-num], Guwi'yabG'wa GDAQ'wa'ḷda-t [Gidε-q'w...] ama'. (5) lau'ṃḍe GDi mi'tsits, GDi-yi', gum'na'k, "wa''-ye'' pas indahu''yu [indi-hu''yu]. G'wi'ni'k-wi-pa'c [pε'c] nihu''yu," asa'yum gum'na'k Gdatmi'tcisdint. lau'ṃḍe Gdatwu'k, wa''-lau' tε' GdADna'. lau'ṃḍe Gumasgu'li't ama', gum'u'di-t diniga'uni' du'wa'i'. (6) mε'ni tci'la gum'i't [Gum'i'Dit], ma'laga la'ḡayu' gum'i't. G'wε'li-yu-wi. la'ḡaifan umsgu'lḡni ama'. wi'nas-wi. du-duwa'nfu' antce'mu. ginida'tci't dinifa' tci'u' Gdu-nihi'tc. lau'ṃḍe aca'yum gum'na'k, "cu''wa'! [ci''wa'] wa''-lau' ma'ti. GdADuBu'wa'nafa'." lau'ṃḍe gint.li'ḷ, "hi'hi'hi'," gum'na'k.

9. tsi'da GDi-hε'k Gumbi'la-t du'wa'i' diniga'uni'. wi'nas-wi. lau'ṃḍe gum'na'k di'ya''t, "da'wa'i'! [de'wa'i'] da'wa'i'!" Gdaniyu''wan. tci'pḡamfan anhu''tc gum'ni'cni ε'-dintba'ḷ,¹²³ "tε' dawiyabG'wa! [Dεw...]" wi'nas-wi. ginibi'ni [Ganibi'ni] asa'yum Guwi'yabG'wa. (2) gum'na'k, "u'! du'ni'm' [du'ε'-num] ma'i'dit." "umcu'-wi'!" anhu''tc gum'na'k. Gdani'i'fit [Gidε-ni'...]. G'wε'li-yu-wi. anhu''tc Gumandi'na'k, "da'wi'yabG'wa!" wi'nas-wi. Guwi'yabG'wa. "u'! tsi'la la'u' ma'i't du'ni'm' [du'ε'-num]!" "u'," gum'na'k anhu''tc. lau'ṃḍe Ginige'tc anḡa'yε'na [aṃḡ...], lau'ṃḍe Gu'c-gumhu'k asa'yum, gum'wa''laga' [Gu'...]. (3) wa'nfu'-ampye'n' gum'i't, wa''-ni'ke' u-hu'kni. lau'ṃḍe anhu''tc, "ni'ke' tciṃḡε'cni [tciṃḡε'cni] Gu'ci'? tci'n-tε' yu''wan-wi.

¹²³In a footnote Dr. Frachtenberg says that ε'-Dintba'ḷ, 'his younger sister' should be changed to ε'-Dinta', 'his older sister.'

there? I thought you were following your children instead." Grizzly came to in her heart (she came to her senses), she went on again indeed, she again said in her cry, "My children! My children!" She was holding her husband's penis in her mouth. (4) Now for the fourth time panther said, "Look back again!" Again the girl looked back indeed. "Oh! Our mother is coming closer." "Oh that is fine," said panther. Then he made a small pond, on it he placed a turtle, and the turtle mocked the way grizzly wailed. (5) Now grizzly got mad, so she leaped into the water, she wanted to kill the turtle. The turtle jumped into the water, he transformed into leaves. Now then grizzly looked for turtle, she brought everything (solid) out of the water, she could not find him. (6) Then panther said (derisively to her), "What are you doing there? Are you actually pursuing your children?" Grizzly came to in her heart (she came to her senses), she went on again indeed in pursuit, while she cried (My children!). Then panther again said indeed, "Look back!" he told his younger sister. (7) She did look back. "Oh! Our mother is coming along." Panther said, "That is very good." Now he made a swing, he tied it onto an oak, an oak limb. Then they played there, they were swinging. (8) Now grizzly got to there, and she said, "My children! My children!"¹²⁴ I do want to ride there too!" But the children acted as if they had not heard her. Again grizzly said, "I want to be swinging too!" (9) It was a long time before panther said, "What is it you said?" "I want to ride," grizzly

bu'wa'i'. gumhu'k'wai dinhu'pna asa'yum, gumandihe'k-yu-wi, gumandi'na'k-yu-wi di'ya't, "da'wa'i'! [de'wa'i'] da'wa'i'!" gdamu'lma-di [gidε-mu'...] duwa'gi' dinga'l. (4) lau'mde du-dinta'fafu' gum'na'k anhu''tc, "dawi'yabg'wa-yu-wi!" g'we'lu' wi'nas-wi' ambi'ni guwi'yapg'wa. "u'! du'ni'm' [du'ε-num'] ma'i't tsi'la." "u' umsu'-wi," anhu''tc gum'na'k. lau'mde ginge'tc [giŋge'tc] ampa't u'i'cdu', gindanda'ngi' [gindenda'ŋgi'] anda'qal', lau'mde guc-anda'qal' gum-i'ya't [gu'mi'ya't] asa'yum gDanhu'i' [gidεhenhu'i'] di'ya't asa'yum. (5) lau'mde gu'wa'kanya asa'yum, lau'mde gdi'i'di-b du'pge', gumhu'li di-da'hi' [dumida'hai'] guc-anda'qal'. anda'qal' gum'i'di-b du'pge', gumbu'ntci ank'wa'ik [aŋk'wa'ik]. lau'mde asa'yum gum'u'di anda'qal', ma'dfan ni'ke' gumha'mya-di, wa'' gda-da'cni [gidε-da'cni]. (6) lau'mde anhu''tc gumandi'na'k, "ni'ke-tcingε'cni [tciŋge'cni] gu'ci? tcindanyu'wan-wi' bu'wa'i'?" lu'k'wa dinhu'pna asa'yum, g'we'li-yu-wi' gumandihe'k-yu-wi di-yu'wakh'wu', gdata'qdit [gidε-ta'...]. lau'mde g'we'li-yu-wi' anhu''tc gumandi'na'k, "da'wi'yapg'wa'!" gum'ni'sni ε'-dintba'f. (7) wi'nas guwi'yapg'wa. "u'! ma'i'dit du'ni'm' [du'ε-num']." anhu''tc gum'na'k, "umsu'-wi." lau'mde ginge'ts [giŋge'tc] ambu'ntcBUBA, ginta'qda't du-me'fa, ame'fa dintg'wi'. lau'mde gu'c-gini-la'kh'wi't, gini-bu'ntcBABA't. (8) lau'mde asa'yum gintwu'k gu'ci, lau'mde gum'na'k, "cu''wai'! [si''wai'] cu''wai'! tci''yu-wi' tcumhu'li gi-da'nkcti [gi-da'ŋk...] gu'ci'!" asu''wai' [asi''wai'] tci'n-te' wa'' daniŋa'pdin [dε'ni...]. g'we'li-yu-asa'yum gum'na'k, "tci''yu- tcumhu'li gi-bu'ntcBABA't!" (9) tci'p gam tca'u-wi-anhu''tc gdi'na'k, "mā'ni'ke' tca'ni'cni [tce'ni'cna]?" "tcumhu'li gi-da'nkcti," asa'yum gum'na'k. anhu''tc gum'na'k, "yi'kun damhi'tc [namhi'tc]."

¹²⁴But she did not recognize that they were her own children.

said. Panther said, "You might fall down." Grizzly said, "I would not fall." "Well now ride on it then!" (10) So grizzly did get on, and they pushed (swung) her (only) a little at first, and then they pushed (swung) her harder, and then they pushed her yonder to the west, and then they pushed her yonder to the south. But she came back. Again they pushed her far away there to the east.¹²⁵ (11) Now grizzly said, "I want to get down!" The children would not listen, they just kept pushing her the more. Now then grizzly sang, her song said,

"Break off! Break off! oak!
Break off! Break off! oak limb!"

Then they pushed her yonder here to the north, and then they cut their swing, and now grizzly dropped far yonder there in the north for all time.

10. Then the children came back, they got to mink. He was still there. And they told mink, "Now we have killed them all. Some of them we burned up. We cast our mother to the north, for all time that will be her place. (2) Then now we will remain here. You now will transform into a mink. You will take care of whatever you are fed. Do not break that bone. Be sure you always take care of that." "Oh," said mink. Then mink said, "I will feed you salmon. You must always take care of its jaw bone." "Oh. That is very good," panther said. (3) "My sister will be a grizzly, she will be digging camas, she will gather hazel-

asa'yum gum'na'k, "wa"-spahi'tc." "pa" tci'da sDADADA'nkcti [sDADeDA'ηktci]!" (10) wi'nas-wi' asa'yum gumDA'nkcti, lau'npɛ pu'nuk ginitu'ikni mɛ'ni, lau'npɛ ginitu'ikni na'fan [la'fan], lau'npɛ ha' ginitu'ik du'hu'i'dint [du'hu'yidint], lau'npɛ ha' ginitu'ik tɛs'wit [tci'widint]. lau'npɛ gumayi'. ha'-yu-wi-ginitu'ik ma'itcint.¹²⁵ (11) lau'npɛ asa'yum gum'na'k, "tcumbu'li di-hw'lai!" asu'wai' [asi'wai'] wa' GDANIȚA'BDIN [GIDɛ-ni...], mi'fan [mɛ'nfan] ginitu'ikni. lau'npɛ ginȚa'ut [GɪȚ...] asa'yum, gum'na'k dinȚa'uda,

"tcwa'igi! [Dɛ'wa'Gɔ] tcwa'igi! antɛmɛ'fa!
tcwa'igi! tcwa'igi! antɛmɛ'fa dintɛG'i!"

lau'npɛ ha' gidnitu'ik tcu'k'am', lau'npɛ giniku'bnafi' ginibu'ntɛbaba [gani...], lau'npɛ asa'yum ha' gindanhi'tc tcu'k'am' din'a'wi.

10. lau'npɛ asu'wai' [asi'wai'] ginimayi', giniw'Ța't ang'wini''f. gum-ta'cdu-wi. lau'npɛ gini'ni'sni ang'wini''f, "la'u gANDIDA'hi'-di-ni-ma'dfan. gANDIGɛ'ninimai wɔ'nha' [wi'nhe]. du'ni'm' [du'ɛ'num'] gANDIGA'wi tcu'k'am', din'a'wi GUC-G'a'u'k dinu'wa. (2) lau'npɛ sDɔ' ha'si' indu'Da'tsi't. ma' lau' dambu'ntci ang'wini''f. DAmLa'tG'winai ni'kɛ dumi'u'kubu. wa' DADatci'bi' [nandɛtci'bi'] GUC-ant'si'. di'bai Dam'la'tG'winai." "u'", gum'na'k aȚG'wini''f. lau'npɛ aȚG'wini''f gum'na'k, "tci" antmu'wak dum'u'kubu. din'a'wi Dam'la'D-G'wai di'la'k." "u'. umcu'-wi," anhu'tc gum'na'k. (3) "su'Da [si'Dɛ] G'a'uk gam'asa'yum, gamDA'ha'Dɪt, GDahu'ina' [GIDɛhu'ini'] ampG'wi', GDahu'ina

¹²⁵Five or six words are missing at this point. The copyist was unable to decipher the manuscript.

nuts, she will gather acorns. That is how her work will be." Then mink went away, he transformed into a mink. (4) And now grizzly went, she turned into a grizzly. And panther went, he changed into a panther. Now they had all transformed.

11. That is all now! Go swim! Always keep (remember) what I have given (told) you.

9. Thrown away boy becomes moon boy, his brother kills people with grouse power disease

1. One old woman lived with her two orphans (her grandchildren). Now one (of them) was bad (mean, mischievous, and destructive). He did all sorts of (bad) things, he spoiled everything. He had no ear (he would not listen or mind). (2) He was extremely bad. Even though he was whipped he would never listen (obey, mind). Finally his grandmother got tired of him at heart, and she threw him out (of the house) when it was wintertime. There was snow on the ground. Now the child wept when it became cold. (3) It was nearly morning when he became silent (ceased weeping). Then they said, "Maybe he died." So in the morning his grandmother arose, she looked for him outside, there was no child. Now the old woman went into the house, she said, "There is no child." (4) Then all the people came outside, they looked for him, indeed only three steps (tracks) of his stood (visible) in the snow, when (and then) it (traces of his steps) vanished. They could not at all find where his tracks could be, it was completely gone. (5) And so they searched for him every day, they could not find him anywhere.

an'u'li-k. mugu'c g'wa'u'k dinta'kfin." lau'ndε ang'ini''f gint'i', gintbu'ntci ang'ini''f. (4) lau'ndε asa'yum gint'i', gintbu'ntci asa'yum. lau'ndε anhu''tc gint'i', gintbu'ntci anhu''tc. la'u' di-ni-ma'dfan ginibu''yatca-ni [ginibω''yatca-na].

11. gu'ci-sda! dat'sa'nqtss-sda [det'sa'ηqtss-sda]! din'a'wi dampi'ni' [nampi'ni'] guc-ni'kε tcandi'·dup [tcεndi'·dup].

9.

1. ta'u'nε a'yu'·hu'nu' gumla'budai [ginila'bh'widai] gε'mi' dimu'cwaik. lau'ndε ta'u'nε gumqa'tsqa' [guηqa'sqa]. ma'dfan ni'kε gumgε'cni [guηg...], ma'dfan ni'kε gu'wa'ga'na. gu-wa'' dinqda' [dinqda']. (2) mi'fan [mε'nfan] gumqa'tsqa'. di'bai gda'klukda'fa't [gidε-k...] wa''-la'u' gda'dga'·bdu. ma'laga ε'-dinkε'tci gumlu'kyu. dinhu'pna, lau'ndε ginga'wi [Giηg...] ha'nim [hε'lum] gda'pya'us. a'yu'baik gumda'kda't du'plu''. lau'ndε gumta'q gini'awa'pya [ganihiw...] gdi'i'laga. (3) gum'ye'tci-ma'itcu' gda'mu'kyu. lau'ndε gini'na'k, "yi'kun gam'a'la'." lau'ndε du-gu'dgumu ε'·dinkε'tci gumgε'·dga'i [guηg...], gum'u'·dnig'wa' [gum'u'·dnig'wan] ha'nim [hε'lum], gumwa'' [gu-wa''] awa'pya. lau'ndε a'yu'·hu'nu' gint.la'·mω du-ma', gum'na'k, "um-wa'' a'wa'pya." (4) lau'ndε ma'dfan ami'm' ginimami'nω, gini'u'·fu', wi'·nas-wi. ye'la' psi'nfu' ginda'·B diyu'baik dinga'uni' [diηg...], gda'dwa''yu. wa''-la'u' tcu't gdanida''ts gdanida''tsi't dinga'uni'ya [diηg...], din'a'wi gintwa''. (5) lau'ndε ma'dfan

When it became dark the child cried (it was heard crying), her grandchild. Now then the moon came out, and now they saw him. And they said, "He is yonder in the moon." (6) Sure enough at the time he was thrown away, when he cried, then the moon took him, and then he ceased weeping. The moon took him then. He stayed there all the time now.

2. Now then in one year when it was springtime, another one (of the orphan children) also went away playing all day long. Then one day he heard a grouse hooting (drumming), so he went to look at it, he saw it was up on an oak limb. (2) There the grouse was saying (sounding), *mugmugmug*.¹²⁶ Now the child went back, he was thinking in his heart about that, (about) the grouse he had seen. He went to see it the next day again. He got to there, sure enough the grouse was right up on it where it had been up on it (before). It was hooting (drumming) still. (3) Now the child (sang),

"Grouse is hooting, and now my father has (virtually) died.
Grouse is hooting, and now my father has (virtually) died."

That was that child's (guardian spirit power) song. He said, "It is indeed good for (it would be well if) all of us to die, (if) my mother, my father, my brother, were dead. I am now all alone. Oh let its heart be like that (Oh what would be the difference)! if we were all dead now," said the child. (4) Then he stood to

ampye'n' gini'u'fu', wa'' tcu' gDanida'cni [GDɛ:ni...]. gumhu'yū' gData'q awa'p̄ya, ɛ'-dinkɛ'tci. lau'ɲdɛ andw'Bi' gum'i'nw' [Gu-mi'nw'], lau'ɲdɛ Gu'c-ginihw'ɲu. lau'ɲdɛ gini'na'k, "ha''-indanta'cdu· du·dɔw'Bi'." (6) wi'nas-wi-gu'c-anu'wa gDiga'u'yugu't, gDi-ta'qdit, lau'ɲdɛ andw'Bi' gumɛ'wi'n, Gu'ci-gDi-pa'slau' diya''t. andw'Bi' gDa-g'wi'n. Gu'si· din'a'wi gumanta'cdu· la'u'.

2. lau'ɲdɛ ta'u'ne-a'mi't'cwa gum'ɛ'gu' [Gu'mɛ'gu'], wa''na-yu-wi· gum'i't di'la'ga ma'dfan ampye'n'. lau'ɲdɛ ta'u'ne-ampye'n' gumɟa'BDU [Guŋɟ...] amu'f gumhu'dhudu, lau'ɲdɛ gum'i'·dag'wi't [Gum'i'·dɛg'wi't], gumhw'ɲu gumda'ngai [Gumda'ŋgai] du·mɛ'fa dintɟi'. (2) Gu'c-gum'na'gat amu'f, mugmugmug. lau'ɲdɛ gumyi' giniwa'p̄ya [gani...], Gu'si· Gu'mu'idi't hu'pna [du·dinhu'pna], guc-amu'f gi-hw'din. ma'itcu'-yu-wi· gumandi'i'·dag'wi't. gintwu''k, wi'nas-wi-amu'f gumandida'ngai [Gumandida'ŋgai] gDanda'ngai-wi· [GDɛhenda'ŋgai-wi]. gum-u'gmugu [Gu'mu'gmugu] ma'Ba't. (3) lau'ɲdɛ giniwa'p̄ya [ganihi...] gum'na'k,

"Gu'mu'gmugu amu'f, gDa'a'la' ci'mi.
Gu'mu'gmugu amu'f, gDa'a'la' ci'mi."

mugu's dinɟa'uda [Diŋɟ...] gini'wa'p̄ya [gani...]. gum'na'k, "umsu'-wi· ma'dfan gi·didu'lu, ci'ni·, si'mi, sku'ne gini'a'la'. tci'' da'ndibfan [ta'u'nabfan] ye'la· [ye'le] lau'. pa'' mung [mu'ŋgni] dinhu'pna! ma'dfan gi·didu'lu· lau', gum'na'k giniwa'p̄ya [ganihiw...]. (4) gDa'ya'·dg'a'na [Giɛ'ya'·du] diya'l'wa, Gu'c-

¹²⁶Virtually 'hoot hoot hoot,' since *-mugmug-* is 'hoot, drum,' applied to grouse.

his dance (he danced his new grouse guardian spirit power dance), he made his (guardian power) song of grouse's hooting. He stood to his dance (he danced that dance) for five days there where the grouse hooted on the oak. He made that his own (power) song from where the grouse was hooting. Now on the fifth day he went back home. He went to (bed) sleep when he got back home. (5) He slept (remained abed) five days, he ate nothing. Now a sickness came (it was some type of diarrhoea in which blood was passed), and the people then became ill. They never got well. All who had become ill died. When they doctored them they never got well, a great many of them died.

3. Now the rest of the people said, "Where did the disease which killed us come from? Well now (try to) see what has been killing us." So then the shamans indeed stood to their dance. They (then) said, "The disease came from nowhere (else). (2) The disease started right here. It did not come from anywhere (else)," said the shamans. Half the people had died now. To be sure, they found that the child himself had done that. To be sure, the shamans said, "He himself has been killing us. (3) He saw (he received a guardian spirit power from) a grouse on an oak." Then sure enough they seized the child, he was asleep, he had nothing (no suspicion) in his heart. And they got him ready, and they dug a hole in the ground. They buried him while he was still alive. Now indeed it checked (but it did not stop) the disease.

4. Now that child can be seen standing on the moon. He is holding his bow. Now he is seen there all the time.

GUMBU'ni dinqa'uda [dinq̄...] amu'f du-mu'GMUGU. wa'nfu'-ampye'n' Gumya-du-diya'l'wa gu'si amu'f GDA-mu'GMUGU du-me'fa. gu'c-GUMBU'ni dinqa'uda amu'f GIDI-mu'GMUGU. lau'ṁḁe du-du-wa'nfu'-ampye'n' Gumyi' du-ma'. gu-wa'i GDI-twu''k du-ma'. (5) wa'nfu'-ampye'n' gumwa'idit [gu-w...], wa'' ni'ke GDA-hu'kni. lau'ṁḁe awa'ifna [a'wa'yufna] GDA-wu''k, lau'ṁḁe ami'm' GDanihe'-li-B. wa''-lau' GDaniye'la'yu. Gini'a'la'fi't ma'dfan Ginihe'lupfa't. GDani'ye'-k-lafa't wa''-lau' GDani'ye'la'yu. [Gide'ni'ye'le'yu], mi-'fan [me'nfan] lu'i' GiniDU'lu.

3. lau'ṁḁe wu'nha [wi'nhe] ginimi'm' [Ganihimi'm'] Gini'na'k, "tcu' maya'mp awa'ifna [a'wa'yufna] Gi-du'lanafw? tsi'da Duphω'du ni'ke u-du'lanafw." tsi'da ampa'lakya wi'nas-wi Gini'ya'tG*ne diniya'l'wa. Gini'na'k, "wa''-tcu' GDA-tciya'mp a'wa'yufna. (2) ha'si mambu''q [maya'mp] awa'ifna [awa'yufna]. wa''-tcu' GDA-tciya'mp," Gini'na'k ampa'lakya. dinku'bufna ami'm' GDani-du'lu-lau'. wi'nas-wi, Gini'da'ts Giniwa'pya [Ganihiw...] G'a'uk pa's guman-a'i [Guma'na'hai]. wi'nas-wi', ampa'lakya Gini'na'k, "G'a'uk-umdu'lanafw". (3) amu'f Gumhω'du du-me'fa." lau'ṁḁe wi'nas GiniG'i'n Giniwa'pya [Ganihiw...], gu-wa'i't, wa''-ni'ke dinhu'pna. lau'ṁḁe Gini'su'ni, lau'ṁḁe Gini'lu''q am'plu''. Gini'bu''p u-tci'lil-wi. wi'nas-wi Gumpda'G'ai wa'yufna.

4. la'u' Giniwa'pya [Ganihiw...] Gumahω'di-ḡu't du-dω'Bi' da'ba't. G'wi'nhe' [uḡG'wi'nhe'] dintci'tcil. lau'ṁḁe din'a'wi Guc-manhω'di-ḡu't.

EUROPEAN TALES TOLD IN THE MARY'S RIVER DIALECT

Like the myth and ethnologic texts in the Mary's River dialect, these four European tales, originally heard by Kalapuyas from some early 19th century French Canadian speaking sojourners or settlers in the Willamette valley, were dictated and first translated by the Mary's River dialect informant, Mr. Hartless, working with Dr. Frachtenberg in 1914. They were retranslated for me in 1936 by Mr. Hudson, my Santiam dialect informant-interpreter. Mr. Hudson's contribution to the work and other aspects of the presentation have been discussed in the preface to the Mary's River myths. The titles given the tales are not of Indian origin—they were suggested in Dr. Frachtenberg's manuscript.

I have not been able to learn definitely whether the Kalapuyas heard French Canadian tales recounted in French, English, Chinook Jargon, or in broken Kalapuya. But I am very strongly inclined to judge, from what I have heard from my Clackamas Chinook informant at Oregon City and from Sahaptin speaking natives in the State of Washington, that the early French speaking residents in the region entertained their Indian friends and relatives through the medium of Chinook Jargon, eked out by English and occasionally a native Indian word. The tales of this section, then, reached the Mary's River dialect in all probability *via* the route of Chinook Jargon. And so to understand the factors involved in the stylistic characteristics of these texts there is demanded a knowledge of connected speech in Chinook Jargon, plus a knowledge of the native Kalapuya myth style, in addition to the French Canadian original versions.

1. Petit Jean and his magic wand

1. One boy and his grandmother were living together. Now one day he said, "I am going to leave you." (His) grandmother said, "All right." (2) "I will go tomorrow then. You will remain here at home. You have quantities of food. I will go to see the headman (the king)." "Oh," said the grandmother.

2. Sure enough the next morning he went. He camped overnight. And in the morning he continued on his way again. Now then he reached that bad headman (the king). When he got there he said, "I want a job." (2) The headman (the king) said, "Oh very well indeed. I will give you work." And the next day he worked. In one day of his work it was just as if he had done the work of five persons. And the next day he did the work in the very same manner again indeed. (3) Now the headman (the king) became afraid of him, and the headman

1.

1. Gumtá'cdu· ta'u'nε awa'pya ε'-dinkε'tsi ma'çafan. lau'npε ta'u'nε-ampyε'n' gum'na'k, "dumhε'G'wacuf." ε'-dinkε'tci gum'na'k, "umsu'-wi." (2) "pa" ma'itcu' dum'i'. dantá'cdu [nam...] ha'ci du-ma'. umlu'i' buk'wá'inafu'. tcumça'wa't [tcuηç...] antca'mβε.k. "u'," gum'nak ε'-dinkε'tci.

2. wi'nas-wi· gum'a'itcu' [gu'm...] gum'i'. gintwa'idab. la'u' du·gu'δgumu gumandihε'k-yu-wi. lau'npε gintwu''k guc-u·qa'tsqa' [guc-u·qa'sqa'] antca'm-βε.k. gu'c-ginda'wu''k gum'nak, "tcumhu'li anta'kfin." (2) antca'mβε.k gum'na'k, "u' umsu'-wi. tcumdi'δub anta'kfin." gum'a'itcu' [gu'm...] lau'npε gumtá'kfu'. ta'fω'-ampyε'n' dintá'kfin tci'n-tε'-wa'n'-wi· ami'm' dinitá'kfin gingε'tc [giηç...]. ma'itcu'-yu-wi· gumanditá'kfu'-yu-wi· pa'si-yu-wi. (3) lau'-

said, "Should I kill him?" His wife said, "Do not kill him. Just get him away from here." The headman said, "Is it (not) better if I kill him?"

3. Then sure enough he (the king) said to him (to Petit Jean), "Dig a well." Then he said, "That is fine now. I desire that the well be deep." He finished it in a single day. (2) He got back home (to the palace), he said to the headman, "I have completed it now." The headman said, "Indeed!" The youth said, "Yes. I finished it." Then the headman said, "I will kill him before I quit."

4. Indeed the next day again he said to him, "Now I want a big well." And so indeed he dug a big well. Now he did it in a single day and then he finished it. Now he came back to the house (to the palace), he told the headman (the king), "I have finished it now." Then the headman feared him very much.

5. The next day indeed again he told the youth, "Now I want a big well." To be sure, the youth dug it, he dug it the very same way again indeed in a single day. Then the headman said, "Well now let us kill him." (2) Then they went to get quantities of large rocks, and then they hurled them down (on top of him below there in the well), they wanted to knock him down with them. Now the youth said, "Hey! do not do that!" Then he threw (up and) out what they were rolling down on him. (3) So then the headman said, "Now go get much bigger rocks!" To be sure they brought them. A great many people rolled them along.

mpɛ antca'mbɛk gum'nu'ihɪ,¹²⁷ lau'mpɛ antca'mbɛk gum'na'k, "tcumda'hi-ya [tcumda'hai-ya]?" duwa'gi' gum'na'k, "wa'-dada'hi' [wa'-dɛda'hai']. daci'sga-t qw'nfan [qɔw'nfan]." gum'na'k antca'mbɛk, "umsu' gi-da'hi'-ya [gi-da'hai'-ya]?"

3. lau'mpɛ wi'nas lau'mpɛ gum'ni'sni, "dahu'q ami'mbu." la'u gum'na'k, "umsu'-wi. tcumhu'li gi-t'cu'k ami'mbu." ta'fɔ'-ampye'n' gidatu'gi'. (2) gumwu'k [gu-wu'k] du-ma', gum'ni'sni antca'mbɛk, "tcumtu'gi'-lau'." gum'na'k antca'mbɛk, "wi'nas-wi!" gum'na'k gus-andɛ'wadɔ't [a'yi'watca't], "ha'ha. tcumtu'gi'." lau'mpɛ antca'mbɛk gum'na'k, "dumda'hi'-wi [dumda'hai'-wi] tea'u'-wi dumi-pa'slau' [dumi-pa'slau']."

4. ma'itcu'-yu-wi gum'ni'sni, "la'u tcumhu'li u-bɛ'le-ami'mbu." wi'nas-wi gumtu'q u-bɛ'le-ami'mbu. la'u ta'fɔ'-ampye'n' gumgɛ'cni [guŋgɛ'cni] gida-tu'gi'. lau'mpɛ gumyi' du-ma', gum'ni'cni antca'mbɛk, "la'u tcumtu'gi'." lau'mpɛ mi'fan [mɛ'nfan] gum'nu'ihɪ antca'mbɛk.

5. cuc-ginidɛ'wadɔ't [cuc-gani'yi'watca't] ma'itcu'-yu-wi gumandi'ni'cni, "la'u u-bɛ'le-ami'mbu tcumhu'li." wi'nas-wi, gumtu'q cuc-andɛ'wadin't, pa'si-yu-wi ta'fɔ'-ampye'n' gumtu'qni. lau'mpɛ antca'mbɛk gum'na'k, "tcidada'hi' [tcidɛ-tcindida'hai']." (2) lau'mpɛ giniwu' lu'i u-dɔ'fu' anda', lau'mpɛ gidniga'wi wa'la, ginihu'li di-nika'fɔni' [dumi-ni...]. lau'mpɛ cuc-andɛ'wadin't gum'na'k, "ɛ'! wa' pa's dadi-bna'!" la'u gintwa'lt ha'nim [hɛ'lum] ni'ke gandni-pi'lkpsya't. (3) lau'mpɛ antca'mbɛk gum'na'k, "la'u dupwu' u-dɔ'fu' mɛ'fan [mɛ'nfan] anda'!" wi'nas-wi giniwu'gi'. lu'i-

¹²⁷Mr. Hudson preferred in Santiam *Gum'nu'idɛtca'f*.

In the same manner again they wanted to knock him down with them (and) kill him. (4) But they could not kill him. Now he gathered up those rocks, he threw them all (up and) out. Now the headman feared the youth still more.

6. Then the headman said, "Go fetch a large (church) bell, which will fit into this well." Sure enough they brought it, and then they hurled it down (into the well above the youth). Now the youth laughed. He said, "Why that is a fine hat you have given me!" And he laughed.

7. Now he completed his well, he went back to the house (palace), he told the headman (the king), "I have completed it." The headman said, "Oh that is really fine. Now I will pay you. What do I owe you now?" The youth said, "Oh it is up to you. Whatever you want to give me." (2) The headman said, "I will give you money." The youth said, "Oh I do not want money. I want a cane. With it I will drive away dogs wherever I go." The headman said, "Oh! you better look for it! Whatever sort of cane you find (and want), take it (and) I will purchase it for you." (3) The youth said, "Very well." Indeed he went to a store, he looked for it, he could not find what he wanted. He went back, he told the headman, "I did not find what would suit me." The headman said, "Oh tomorrow I will go to the iron house (to the blacksmith shop)." The youth said, "Very well indeed." (4) Sure enough the headman went to the iron house, he got there, he said, "Make a cane, a cane of iron (of steel)." Then he told the youth, "At that iron house you may go get your cane." Indeed the boy went, he

ami'm' ginipi'lkpa't. pa'si-yu-wi- ginihu'li di-nika'fdini' [dumi-ni...] gi-nida'hi' [gi-nida'hai']. (4) wa''-la'u' gDanida'hi' [GIDe-dinida'hai']. lau'npDe Gumage'wa gu'c-anda', gumawa'lt ha'nim [hE'lum] ma'dfan. lau'npDe antca'mBek mi'fan [me'nfan] gum'nu'ih'i' guc-ande'wadnt.

6. lau'npDe antca'mBek gum'na'k, "dupwu." u'Be'le' andi'ndin, cantma'ga-dubdi-wi- ha'c-ami'mbu." wi'nas-wi- giniwu'gi', lau'npDe gidniga'wi-wa'la. lau'npDe guc-ande'wadnt gumli't. gum'na'k, "u' u'su' amu'yu'c gandubdi'da't!" lau'npDe gumli't.

7. lau'npDe gumtu'gi' dum-i'mbu, gumyi' du-ma', gum'ni'sni antca'mBek, "la'u'-tcumtu'gi'." antca'mBek gum'na'k, "u' umsu'-wi- la'u' tcumba'bna'tcuf. De' la'u' tcumq'wana'tsubu?" ande'wadin't gum'na'k, "u' ma'-buhu'bna. De'-lau' ma'-gi-hu'li [ma'-nami-hu'li] gi-di'da't [dumi-di'da't]." (2) antca'mBek gum'na'k, "anda'la dumi'dub." ande'wadnt gum'nak, "u' wa''-sdahu'li anda'la. tcumhu'li asu'qna. dumgi'sgni' anta'l du-han'i'did." antca'mBek gumna'k, "u'! pa' da'u'fu'! De'-anhui asu'qna dami-da'ts [nami...], damgwi'n tci'-dumya'ndub." (3) De'wadnt gum'na'k, "umsu'-wi." wi'nas-wi- gum'i' du-wu'fi- du-ma', gum'u'fu', wa''-gida-da'sni tcu'-ganhu'li. gumyi', gum'ni'sni antca'mBek, "wa''-gidada'ts gi-su'nubdi." antca'mBek gum'na'k, "u' ma'itcu' dum'i' sq'wa'fint-du-ma'." De'wadnt gum'na'k, "umsu'-wi." (4) wi'nas-wi- antca'mBek gum'i' sq'wa'fint-du-ma', gintwu'k, gum'na'k, "asu'qna dubge'tc, u'sq'wa'fint asu'qna." lau'npDe gum'ni'sni guc-ande'wa'dnt, "guc-du-sq'wa'fint-du-ma' damwu' Busu'qna." wi'nas-wi- guc-ande'wadnt

got to the iron house, he said, "Where is my cane?" Then it was given to him. (5) He said, "This cane is not at all good." He gave it a little shaking, it got all bent. So then he went back, he told the headman, "That cane is not good. It is soft. I want a cane with which to drive away dogs, wherever I am traveling." (6) The headman said, "Oh I will have another given you." Indeed a cane of hard iron (of steel) was made. Then the headman said, "Go see if that cane suits you." To be sure the boy went to the iron house, he got there, his cane was given to him. (7) The same way again it was not strong, it was soft. He said, "I want a strong cane." Then he went back, he got to the house (to the castle), he said to the headman, "That cane is not good, it is soft. I want a strong cane." And so sure enough the headman went away again to the iron house, he told those iron people (the blacksmiths), "It is of big hard iron (of the hardest steel) you are to make a cane." (8) A hundred persons labored, they made a cane. Indeed then they finished it. Now the headman told the boy, "Well go look at your cane!" So then he went, he got there, he was told, "Here is your cane." Then he took it, he shook it, it bent a little. (9) Then he said, "Oh it is all right. Nevermind anymore (it is good enough). I will take this." So then he went back, he got to the house (to the castle) of the headman. The headman said, "Did you get your cane?" The boy said, "Yes. It is not so very good, but anyway nevermind, I will take it" (though somewhat dissatisfied). (10) Then the headman said, "Whatever money you want over and above it I will give you in

gum'i', gintwu'k asq'wa'fint-du-ma', gum'na'k, "mætcu' dasu'qna?" lau'mpɛ gum'la'mna. (5) gum'na'k, "wa''-ni'ke. indasu' [indɛsu'] ha'c-asu'qna." gum'ɛ'lsɔabni [gum'i'lisɔabni] pu'nuk, ma'dfan ginɔa'i'wasdiyū. [Giŋɔ...]. lau'mpɛ gumyi', gum'ni'sni antca'mbɛk, "guc-asu'qna wa''-indasu'. umt'mu'k. tcumhu'li asu'ɔna gi-gi'sgni' anta'l, tcu' gɔani'i'-di'ɔ [du-du-hen'i'-di'ɔ]." (6) antca'mbɛk gum'na'k, "u' wa'na dumpyu'hup." wi'nas-wi u'tsa'nq [u'tsa'ŋq] asq'wa'fint umbu'yuq asu'ɔna. la'u' antca'mbɛk gum'na'k, "cɛɔdaɔa'wa't guc-asu'ɔna dami-su'nubdi'." wi'nas-wi guc-andɛ'wadɔ't gum'i' sɔ'wa'fint du-ma', gintwu'k, gum'la'mna dusu'ɔna. (7) pa'ci-yu-wi wa'' gidada'lq, gumt'mu'k. gum'na'k, "tcumhu'li u-da'lq asu'qna." lau'mpɛ gintyi', gintwu'k du-ma', gum'ni'sni antca'mbɛk, "guc-asu'qna wa''-indasu', umt'mu'k. tcumhu'li u-da'lq acu'ɔna." wi'nas-wi antsa'mbɛk gumandi'i'-yu-wi ansɔ'wa'fint-du-ma', gini'ni'sni guc-ginisɔ'wa'fint-ami'm' [guc-gani...], "u'ɔɛ'le' u'tsa'nq [u'tsa'ŋq] asq'wa'fint du-bu'ni acu'ɔna." (8) ta'fɔ-du'mpya' ami'm' ginita'kfu', ginibu'ni acu'ɔna. wi'nas-wi ginitu'gi'. lau'mpɛ antsa'mbɛk gum'ni'sni guc-andɛ'wadɔ't, "tsi'da daɔa'wa't [ɔɛɔ...] busu'ɔna!" wi'nas-wi gum'i', gintwu'k, gum'na'qut [gum'na'k'wat], "maha'c [mahɛ'c] busu'qna." wi'nas-wi gumɔ'wi'n [guŋɔ'wi'n], gum'ɛ'lsɔabna [gum'i'lisɔabna], pu'nuk gunɔa'iwu [guŋɔ...]. (9) lau'mpɛ gum'na'k, "u' mæsu'-wi. mu'ngni [mu'ŋgni] dinhu'bna. dumk'wa'-hac." wi'nas-wi gintyi', gintwu'k antca'mbɛk du-ma'. antca'mbɛk gum'na'k, "gumɔ'wi'n-ya busu'qna?" andɛ'wa-dɔ't gum'na'k, "a'ha. wa''-mi'fan [mɛ'nfan] indasu', pa' mu'ngni [mu'ŋgni] dinhu'bna, dumk'wa'." (10) lau'mpɛ antca'mbɛk gum'na'k, "ɔɛ'-lau' anda'la tcumhu'li tca'myank [tca'myaŋk]

addition indeed." The boy said, "I do not want money. What would I do with it?" The headman said, "Well, suit yourself." "I will leave you now."

8. Indeed then he went away, he kept on going (quite a distance along), he camped overnight. The next day in the early morning he went on again. Now he reached a lone man, he was lying down, he was listening (ear to the ground). He (Petit Jean) said to him, "Hey! What are you doing?" (2) The man said, "Oh I have sown my wheat five days now, and so now I am listening if they are growing." Then the boy said, "Will you be able to just come along with me now?" "I can come with you directly, if I see that my wheat is growing." So then the boy struck the ground (with his cane-wand), and sure enough all the wheat grew up. (3) Then the man said, "Very good indeed. I will go with you now." And so indeed they went on together. And he gave him his name, "Good Your Ears (is) your name."

9. And then they went on, they came out to another place again. They saw a lone man, he was running by a fence. Then the boy said, "What are you doing?" "Oh I am pursuing this chipmunk, he has been stealing my food." "Oh will you come along with us now?" (2) "Oh I will go with you just as soon as I kill this chipmunk." So then the boy struck the fence (with his cane), and (thus) he killed that chipmunk. Now he gave him his name, Knows How To Run. Then they went on.

gi·qla·'q̄dumbui·-yu·-wi·." ande·'wadn't gum'nak, "wa·'-sdahu'li anda·'la. ni'ke·dumbu'ni?" antca'mbək gum'nak, "u', ma'·-buhu·'bna." "la'u' tcumhe·'g'atcuf."

8. wi·'nas-wi· gum'i', gint'e·', gintwa'idab. ma'itcu' du·gu·'dgumu guman·dihē·'k-yu·-wi·. lau'ṁḁe cintwə·'çat ta'u'ns-an'u'ihī, gu·'wa'i't [gu·'wa'idib], gumwa'intewa' [gu·'wa'intewau]. gum'ni'sni, "he·'! ni'ke· tcinge·'cni [tcinç...]" (2) gu·an'u'ihī gum'na'k, "u·' gumda'kdi dasa'bla' [dɛsɛ'blil] wa'nfu·-ampye'n-lau', la'u'-tcumwa'intewa' [la'u'-tcumwa'intewau] gi·ni'u'ihī'yu·." lau'ṁḁe gu·andē·'wadṁ't gum'na'k, "li'pfan-ya gumyu·'wa'f?" "li'pfan gumyu·'wuf, gi·hə·'du dasa'bli [dɛsɛ'blil] gi·ni'u'ihī'yu·." lau'ṁḁe gu·andē·'wadṁ't gumt'sma'q am̄plu", wi·'nas-wi· ma'dfan ginisa'bli [ganisa'blil] gini'u'ihī'yu·. (3) lau'ṁḁe gum'na'k gu·an'u'ihī, "umsu·-wi·. la'u' tcumyu·'wuf." wi·'nas-wi· gindni·hu'idai. la'u' gumdi·'di't dumqwa''t [duŋqwa''t], "su·-buqda' buqwa''t."

9. lau'ṁḁe gidnihe·'k [gidi·dinihe·'k], gidnimi'nw [gidi·diniimi'nw] wa'n-anu'wa-yu·-wi·. ginihə·'du ta'u'ns-an'u'ihī, gum-i'tcint [gu·mi'...] du·q̄a'l·aḫ. lau'ṁḁe gu·andē·'wadṁ't gum'na'k, "ni'ke· tcinge·'cni [tcinç...]" "u' tcumyu·'wan hac-ang'wi'sa'k, umla'tswa·di dank'wa'inafu' [dɛŋk'w...]" "u' li'pfan-ya gumyu·'wafə·?" (2) "u' li'pfan gumyu·'wafi gi·da'hi·' [gi·da'hai] ha's-ang'wi'-sak." la'u'ṁḁe' gu·andē·'wadṁ't gumt'sma'q anq̄a'l·aḫ, la'u' gumda'hi·' [gumda'hai] gu·an-g'wi'sa'k. lau'ṁḁe gumdi·'di't dumqwa''t [duŋqwa''t], yu'kun·ami'tca. lau'ṁḁe gidnihe·'k [gidi·nihe·'k].

10. Now they again reached another man indeed. He was standing (there), he was looking up above. "Hey what are you doing?" That man said, "Oh five days ago I shot a pheasant, (and) my arrow has not yet come back in five days time now." "Will you come along with us directly?" (2) "Oh I will go with you just as soon as my arrow comes back." So then he (Petit Jean) struck (the bushes), and indeed the arrow fell. "Oh," he said, "Now I will go along with you." And then he also gave him his name, He Knows Shooting.

11. Then they went on, they came to another man indeed, he was pushing a hill. "Oh what are you doing?" "Oh I am pushing this hill. I am pushing it away from my place." "Oh will you follow us now?" "Oh I will go along with you directly," he said, "if I can push it away." (2) So then the boy struck that hill with his cane, the hill vanished. "Oh now that is fine! Now I will go along with you." Then he gave him his name, He Knows Hill Pushing.

12. So now they went on, and then they reached a small prairie, a single house stood (there). Now he said, "We will rest here now." And indeed they rested here. Then the next morning he said, "We will go hunting. You, Good Your Ear, will stay (and) prepare food. (2) It will be midday when we return." Indeed they went away to hunt. Now he prepared food, Good His Ear, there were quantities of food, all sorts of food. Now the food he was preparing got cooked, when there was knocking at the door. So then he said, "Come in!"

10. lau'ɲdɛ gidniwɔ'ɟa-t-yu-wi· [Gidi-niwɔ...] wa'na-an'u'ihī. gumda'ba't, gumhu'ilabuɟwɔ. "he' ne'¹²⁸ [ni'kɛ·] tciŋɛ'sni [tciŋg...]" guc-an'u'ihī gum'nak, "u' wa'nfu'-ampye'n' la'u' gumpla'tsa-t antma''t, danfa'usak [Den...] wa'-ma'ba't da mayi'wu't wa'nfu'-ampye'n'-lau'." "li'pfan-ya gumayu''wafu?" (2) "u' li'pfan gumayu''wafi· danfa'usak gi-wu''k." lau'ɲdɛ gumt'sma'qda't, wi'nas-wi· anfa'usak gumhi'tc [Gumahi'tc]. "u'," gum'na'k, "la'u' tcumyu'-wafi." lau'ɲdɛ cumandidi'di-t-yu-wi· dumqwa''t [Duŋqwa''t], u'yu'kun-amp'la'tsa-fin.

11. lau'ɲdɛ gindnihe'k, gindniwɔ'ɟa't ta'u'ne-an'u'ihī-yu-wi·, dumtu'igni ame'fu'. "u' ne' [ni'kɛ·] tciŋɛ'sni?" "u' tcumtu'igni hac-ame'fu'. tcumtu'igni la'ɟayu' du·da·nu'wa." "u' li'pfan-ya gumyu'wa'fɔ?" "u' li'pfan gumyu'-wafi," gum'na'k, "ha'c gi-tu'ic la'ɟayu'." (2) lau'ɲdɛ guc-andɛ'wadɲt gumt'sma'qɲni' disu'ɟna guc-ame'fu', gintwa'yu· guc-ame'fu'. "u' gu'si· la'u' umsu'! la'u' dumyu'wafi." la'u' gumdi'di-t dumqwa''t [Duŋqwa''t], u'yu'kun-di-tu'ik-ame'fu'.

12. lau'ɲdɛ gidnihe'k, lau'ɲdɛ gidniwa'la du'i'cdū ambu'i'wa. ta'u'ne-ama' gumya'du. lau'ɲdɛ gum'na'k, "ha'si· la'u' du'yu''wile [tcindu...]." wi'nas-wi· giniyu''wila' ha'si·. lau'ɲdɛ du·ma'itcu' gum'na'k, "tcindi'i' sɔw' du'yu''wal. ma't, su'-buɟda', damta'sdu· [nam...] dambu'ni [nam...] k'wa'inafu'. (2) gam'ya'-da-fɔ' da·du·wa'la." wi'nas-wi· gini'i'-giniyu''wal. lau'ɲdɛ gumbu'ni k'wa'inafu', u·su'-ɲinɟa', lu'i' ank'wa'ina-fin [aŋk'w...]. Gumanti', du'lusti· ank'wa'ina-fin. lau'ɲdɛ gumbɛ'ha'yu· dumbu'ya k'wa'ina-fin, anga'utcma gda·madu'ɟda·f

¹²⁸Dr. Frachtenberg indicates that this is an acceptable abbreviation for M.R. *ni'kɛ·*, 'what?'

(3) And to be sure in came a small man, with an abundance of whiskers. And he said, "Oh it looks as if I were going to eat today!" Then Good His Ear said, "You will eat providing I give it to you!" Now the little man seized the boiling pot anyhow. (4) Then they fought, (and) Good His Ear was killed (rendered unconscious). And now that little man ate. He finished eating, and then he went out, he went back (to his home). Good His Ear came to, he cooked again. Then he poured water nearly in the fire, and he said, "I wonder what this could have been. (5) Oh well nevermind. After a while I will say that my cooking had gotten done, and then it spilled." Now it was nearly done when they arrived. His preparation of the food, he said, it was ready when it spilled. The boy said, "Oh that is nothing."

13. Then on the next day he said again, "Oh we will go to hunt. You remain now, you prepare the food. It will be midday when we come back." He Knows Running was told (that). Indeed they went away, they went to hunt. (2) And to be sure He Knows Running made food. His making of food was completed when there was knocking on the door. He Knows Running said, "Come in!" Sure enough a little man entered, and said, "Oh I guess I will be eating today!" He Knows Running said, "You will eat providing I give you food." (3) The little man indeed seized the cooking pot, and then they fought. He Knows Running was killed (rendered unconscious). The little man ate, he finished, and

[Gidεmadu'qpa:f]. lau'ɲdε gum'na'k, "mala'mω!" (3) wi'nas-wi gumala'mω i'cdu' an'u'ihī, lu'i'-dimu'ndi'. lau'ɲdε gum'na'k, "u' dumk'wa'inabfu-di'yε:k [tsumk'wa'inabfu...] ha'c-la'u'-ampye'n!" la'u' u-su-dinqda' gum'na'k, "damk'wa'inabfu [nam...] gi-di'dub!" la'u' guc-u'i'-cdu' an'u'ihī lau'ɲdε gintwu''-wi ha'c-afu'fi'la-da'. (4) lau'ɲdε giniye'cnafdaī, gumba'ha'yωq u-su-dinqda'. lau'ɲdε guc-u'i'-cdu' an'u'ihī gunk'wa'inabfu [guŋk'w...]. gum'a'nfu' [Gu.ma'mfu'], la'u' gintmi'nω, gintyi'. u-su-dinqda' gumqω'dqai [Guŋq...], gumandifu'fi-yu-wi. la'u' gintwa''lt ambge'' ye'tci du-ma'i, lau'ɲdε gum'na'k, "mō'ni'kε-nak ha's. (5) u' mu'ngni dinhu'bna. di'c-dum'na'k gumbε'ha'yu. dafu'fu'wa, lau'ɲdε gumwa''ldu. [Gu.w...]. lau'ɲdε gum'yε'tci bε'ha'yu gda-niwa'la. dumbu'ya [dumbu'nha] k'wa'inabfu, gum'na'k, gumbi'ha'yu gdawa'ldu. guc-andε'wadŋ't gum'na'k, "u' wa''ni'kε: Gu'c."

13. lau'ɲdε' gum'ma'itcu'-yu-wi gumandi'na'k, "u' tcindi'i' du'yu''wal sδω'. ma'-dam'ta'cdu. [ma'-nam...] la'u', dambu'ni-k'wa'inabfu [nam...]. ganya'da-fu' da-du-wa'la." gum'na'k'wa't u'yu''kun-ami'tca. wi'nas-wi gini'i', gini'i' diniyu''wal. (2) wi'nas-wi u'yu''kin-ami'tca bu'ni-k'wa'inafu'. gumbε'-ha'yu dumbu'ya-k'wa'inafu' gdatu'x̄da-f [gidatu'qpa:f] anga'utema. u'yu''kun-ami'tca gum'na'k, "mala'mω." wi'nas-wi u'i'-cdu' an'u'ihī gumala'mω, lau'ɲdε gum'na'k, "u' dumk'wa'inabfu-di'yε:k ha'c la'u' ampye'n!" u'yu''kun-ami'tsa gum'na'k, "damk'wa'inabfu gi'u'kub." (3) guc-u'i'-cdu' an'u'ihī gintwu''-wi guc-afu'fi'la-da', lau'ɲdε giniye'cnafda. gumba'ha'yωq u'yu''k-un-ami'tsa. gunk'wa'inabfu u'i'-cdu' an'u'ihī, gumpa'clau' [gumpε'clau'], lau'

he went back (to where he had come from). He Knows Running arose, he cooked again, and then they came. "Oh my cooking spilled." The boy said, "That is nothing."

14. Then the next day again he said, "Now we will go hunting. You named Knows Shooting, you will stay now, you will prepare food." He said, "Oh very good indeed." And so it was nearly midday (and) he had finished his preparing of the food, when there was knocking on the door. (2) He said, "Come in!" Sure enough a small man entered. "Oh I guess I will be eating today." He Knows Shooting said, "You will eat if I give you food." So then he seized the cook pot, and then they fought. (3) He Knows Shooting was killed (struck unconscious). Then the little man ate, he got through eating, and then he went back (home). Now He Knows Shooting arose, and he cooked again. (4) His cooking was nearly done when they got back from their hunting. He said, "Oh my cooking spilled." The boy said, "Oh that is nothing."

15. And so the next day again he said, "Now we will go to hunt. You will remain, you will prepare the food." He Knows Mountain Pushing was told (so). "Oh," he said, "very well indeed." Then they went away to hunt. It was almost midday when he had prepared the food. (2) He got through with his making of the food when there was knocking on the door. He said, "Come in!" And then a tiny man entered, Many Whiskers. "Oh I guess I will be eating today." He

gintyi'. gumḡw' dḡai u'yu'kin-ami'tsa, gumandifu'fi'-yu-wi-, lau'ḡdɛ giniwa'la. "u' guwa'ldu dafu'fuwa." andɛ'want [andɛ'wadḡ't, ayi'watsa't] gum'na'k, "wa'-ni'ke' gu'c."

14. lau'ḡdɛ gum'ma'itcu-yu-wi- gum'na'k, "la'u' indii' [tcindi'i] du'yu'wal sḡw'. ma' tea'yu'kin-ampla'tsa-fin, ma' dam'ta'cdu [nam...] lau', dambu'ni-k'wa'ina-fin [nam...]." gum'na'k, "u' unsu-wi." wi'nas-wi- gum'ye'tci-ya'da'f'w' gumbe'ha'yu- dambu'ya k'wa'ina-fin, ḡdatu'ḡda'f [ḡidetu'qda'f] anga'utema. (2) gum'na'k, "mala'mw'!" wi'nas-wi- u'i'cdu' an'u'ihī gumala'mw'. "u' dumk'wa'inabfu-di'ye'k ha'c-la'u' ampye'n." u'yu'kin-ampla'tsa-fin gum'na'k, "damk'wa'inabfu' gi'u'kub." lau'ḡdɛ gintwu'-wi- guc-afu'fi'-la-da', lau'ḡdɛ giniye'cna'fdai. (3) gumda'ha'yw'q u'yu'kin-ampla'tsa-fin. lau'ḡdɛ guc-u'i'cdu' an'u'ihī gumk'wa'inabfu', gum'a'nfu' [gu-ma'mfu'], lau'ḡdɛ gumyi'. lau'ḡdɛ gumḡw'dḡai u'yu'kin-ampla'tsa-fin, lau'ḡdɛ gumandifu'fi-yu-wi-. (4) gum'ye'tsi-be'ha'yu- du'fu'fu'wa ḡda-niwa'la gi-niyu'wal [ḡidi-niyu'walfit]. gum'na'k, "u' buwa'ldu dafu'fu'wa." andɛ'wadḡ't gum'na'k, "u' wa'-ni'ke' gu'c."

15. lau'ḡdɛ gum'ma'itcu-yu-wi- gumandi'na'k, "la'u' sḡw' indii' du'yu'wal. ma' dam'ta'sdu [nam...], dambu'ni-k'wa'inafu' [nam...]." gum'na'qut [gum'na'-k'wat] u'yu'kin tu'ik ame'fu'. "u'," gum'na'k, "umsu-wi." lau'ḡdɛ gini'i-diniyu'wal. gum'ye'tci-ya'dafu' ḡdabu'ni-k'wa'inafu'. (2) gumbe'ha'yu- dambu'ya k'wa'inafu' ḡdatu'ḡda'f [ḡidatu'qda'f] anga'utema. gum'na'k, "mala'mw'!" lau'ḡdɛ u'i'cdu'-an'u'ihī gumala'mw', lu'yi-duma'ndi'. "u' dumk'wa'inabfu-di'ye'k ha'c la'u' ampye'n." u'yu'kin-tu'ikya-me'fu' gum'na'k,

Knows Mountain Pushing said, "You will eat if I give you food." (3) Now they fought, He Knows Mountain Pushing was defeated. Many Whiskers ate, he finished eating, and then he went back. He arose, he said, "I wonder what has done this sort of thing to me?" (Then) he said, "Oh nevermind!" (4) He changed his cooking, it was nearly done when they arrived from hunting. The boy said, "What is the matter with your food preparations now?" "Oh this one stick broke in two, and my cook pot spilled." "Oh," he said, "that is nothing."

16. And the next day he said, "Now you go away to hunt. I will remain now." And they went to hunt. Then he prepared food, his preparation of food was ready, he stood it aside, he fetched his cane, he set it near the door. (2) Sure enough there was knocking at the door. He said, "Come in." Indeed a small man entered. He said directly, "Aha! Petit Jean!" The boy said, "I do not know whose name that is." The little man said, "Oh you are indeed Petit Jean!" he said. (3) They were not scolding each other (quarreling) very long, and then they fought. The boy was nearly defeated, and then he said, "Hey! my cane! come help me!" Sure enough the cane came, it sounded *pa'ng pa'ng pa'ng pa'ng*, and then they killed He Has Many Whiskers. Now he dragged him away, he threw him outside. (4) Shortly afterwards they returned from the hunt, they said, "Did you finish your preparation of the food?" He said, "Yes. Now you eat. Rest first." And so they ate, and then they halted, and he said, "I have killed this one who defeated you. (5) Tomorrow we will pursue him. He is no

"damk'wa'inabfu' gi'u'kup." (3) lau'ndε giniye'cna'fda, gumla'mbi-q u'yukin-ant'u'ikya-me'fu'. gumk'wa'inabfu' lu'i-duma'ndi', gum'a'nfu' [gu-ma'mfu'], lau'ndε gumyi'. gumεw'dεgai, gum'na'k, "mε'ni'kε-nak maha'c pa'c u'na'fa'?" gum'na'k, "u' mu'ngni-dinhu'bna!" (4) gumandiyu'hi' du-fu'fu'wa, gum'ye'tci-be'ha'yu. gida-niwa'la giniyu'wal. andε'wadn't gum'na'k, "de'-manhu'i bubu'ya k'wa'inafu' lau'." "u' gamtci'bu. ha's-a'wa'dak ta'u'ne, lau'ndε gamwa'ldu. dambu'ya k'wa'inafu'." "u'," gum'na'k, "wa'-ni'kε-gu'c."

16. lau'ndε gu'ma'itcu' gum'na'k, "tsi'da ma'ti. duB'i-di'yu'wal. tci' la'u' dumta'cdu'." lau'ndε gini'i' giniyu'wal [dini...]. lau'ndε gumbu'ni-k'wa'inafu', gumbε'ha'yu. dumbu'ya k'wa'inafin, gintya'dεg'ani ha'ntci', gintwu' dusu'qna, gintya'tεgabni ye'tci du-ga'utema. (2) wi'nas-wi. gumtu'x'pa'f [gumtu'qpa'f] anga'utema. gum'nak, "mala'mw." wi'nas-wi. gumala'mw u'i'cdu' an'u'ih. li'pfan gum'nak, "ε'! p'tsi'za!" andε'wadn't gum'nak, "wa' sda'yu'kin ye'" guc-dumqwa't [guc-du'qwa't]." guc-u'i'cdu' an'u'ih gum'nak, "u' ma'-wi. p'tciza'!" gum'nak. (3) wa' lu'ifu' ginihi'mfidai, lau'ndε giniye'cna'fda. gum'ye'tci la'mbiq guc-andε'wadn't, lau'ndε gum'nak, "ε'! dasu'qna! maha'k da-ga'myatca'f!" wi'nas-wi. ginisu'qna [gani...] guma'i', gum'nak pa'ng pa'ng pa'ng pa'ng, lau'ndε ginida'hi' [ginida'hai'] u'lu'i' du-ma'ndi'. la'u'ndε gintyu'lqya't [gintwu'twa-t], gintga'wi ha'nim [hε'lum]. (4) pu'nukfan εda-niwa'la giniyu'wal, gini'nak, "gamtu'gi-ya bubu'ya-k'wa'ina-fin?" gum'nak, "a'ha". la'u' dandibk'wa'inabfu'. dubyu'wila me'ni." wi'nas-wi. ginik'wa'inabfu', lau'ndε ginipa'slau' [ginipa'clau'], lau'ndε gum'nak, "gamba'hi' [g'amba'hai'] ha'c-u-la'mf'wi. [ha'c-u-la'mph'wi]. (5) pa' ma'itcu'

person, he is a bad (a supernaturally dangerous and powerful) man. He is what they call the devil. Tomorrow we must track him down. Should we not track him he will kill us all." Then he said, "This house standing (here) is his own house."

17. And so indeed the next day they tracked him where there was a lot of blood. Now he said, "This blood is his blood." And so then they tracked it, they trailed the blood, they came out onto a large prairie, they went by the middle of the prairie, they went by five (such) prairies. (2) At the last one, a small meadow, in the middle of the prairie was a hole—a well. Now he went into that. Then he said, "Who will be first to go down it?" And then he said, "You Good Your Ear be first to get into this pack basket, and I will push (let) you down. (3) If you get frightened shake the rope, and we will haul you (back.up)." So Good His Ear got into it and they let him go down. Then he became scared, he shook the rope, and they pulled him (up).

18. Now another one likewise, He Knows Running, he got into the basket, and they pushed (let) him down. He went on (down), he passed where Good His Ear had become frightened. Then he became scared, he shook the rope, and they hauled him (up), they pulled him out.

19. Now he said, "Let still another try it. Suppose you, named Knows Shooting, get into the basket." And indeed they pushed (dropped) him down

inidiyu''wa [dindiyu''wa]. wa''-inda-mi'm' [wa''-inḏehimi'm'], umqa'tsqa' [uŋqa'sqa'] an'u'ihī. maha'c ni-ka'uni [ni-k'w'a'uni] li'γω.B. pa'' ma'itcu' inidiyu''wa [dindi...]. ha'c wa'' gi-di-yu''wa pa'' gamdu'lanafu ma'dfan.'' la'u'ḡḡe' gum'na'k, "ha'c-ama' u'ya'ḡḡu. ḡḡa'u'k indu-ma'."

17. wi'nas-wi ma'itcu' giniyu''wa tcu' ḡḡanga'wi [giduhaḡca'wi] gumanlu'i' du-yu''. lau'ḡḡe' gum'nak, "ha's-ayu'' ḡḡa'u'k indu-yu''." lau'ḡḡe' giniyu''wa, ginibi'la't a'yu'', gidnimi'nu u-be'le' ambu'i'wa, wi'lfu du-bu'i'wa gindanḡa'n, wa'n'-ambu'i'wa gindanḡa'n. (2) du-du-me'Bufna, i'cdu' ambu'i'wa, wi'lfu du-bu'i'wa u'wa'tsit—ami'mbu. la'u' ḡḡc ginda-la'mḡ. lau'ḡḡe' gum'nak, "ye'' me'ni umhḡ'lai [umhḡ'la]?" lau'ḡḡe' gum'nak, "ma' su'-buḡḡa' me'ni ma' da'mu'itca ha'c du-t'sa'bu', lau'ḡḡe' dumtu'iguf wa'la. (3) dami'ya'qla dam'i'lsḡapna [dam'ilisḡ...] amu't'sal, lau'ḡḡe' indiwu'tsuf [dindi...]." wi'nas-wi u-su'-dinḡpa' gint'mu'itci lau'ḡḡe' gidnihḡ'li' wa'la. lau'ḡḡe' gumya'qla, gum'ḡ'lsḡabni [gum'i'lisḡ...] amu't'sal, lau'ḡḡe' giniwu't.

18. lau'ḡḡe' wa'na-yu-wi, u'yu'kin-ami'tsa, ḡḡa'u'k ḡḡu'mu'tci du-t'ci'daḡ, lau'ḡḡe' gidnitu'ik wa'la. gint'i, ginthe'kda't tcu' ḡḡa'ya'qla' u-su'-dinḡpa'. lau'ḡḡe' ḡḡa'u'k gum'ya'qla', gum'ḡ'lsḡabna [gum'i'lisḡapni] amu't'sal, lau'ḡḡe' giniwu't, ginica'wi ha'nim [he''lum].

19. lau'ḡḡe' gum'nak, "wa'na-yu-wi gi'ma''nt. ma' tci'da, tcan'yu'kin-pla'tsa fin, da'mu'itca du-t'si'daḡ." wi'nas-wi gidnitu'ik wa'la. lau'ḡḡe' ginthe'kda't-yu-wi di-dnicḡ'ma-wi [gidi-dinicḡ'mi...] ḡḡu-ni'ya'qla. lau'ḡḡe'

below. And he also passed where the two had been frightened. And now he also was frightened, and then he shook the rope, and they pulled him out.

20. Then he said, "Now you named Knows Mountain Pushing get into the basket." So he got into the basket, they pushed him down, he went past where all of them had been scared. And then he shook the rope. So they pulled him (up), they pulled him out.

21. Now he said, "Well I will go below, I will pursue him. One year and one day (hence) you come back here. Be sure you come (after) just that many days." (2) Sure enough he got into the pack basket, and then they let him down. He arrived below, and then he shook the rope, and they pulled (up) the pack basket. Now then those four men went back.

22. Now he went along down below. He saw one house, (chimney) smoke rose from it, he went by there, and then he entered. One old woman was there. And now the old woman said, "What do you want that you are going by here?" (2) The boy said, "Oh I am just traveling along." The old woman said, "What you want to follow is a bad (dangerous) being. He is no person. He might kill you." The boy said, "Oh (it is) nothing if he does kill me." (3) He camped at that place overnight, the next day early in the morning then he went on. Now the old woman said, "Five bad (dangerous) beings (giants) guard the child (the daughter) of the headman (the king). Now you will be killed there maybe." (4) The boy said, "Oh (it is) nothing if I die." "Be careful! At some distance

G^wa'u'k-yu-wi· gum'ya'qla', lau'mpɛ gum'ɛ'lsɣabni amu't'sal, lau'mpɛ giniwu''t ha'nim [hɛ'lum].

20. lau'mpɛ gum'nak, "ma't lau' tcanyu'kin-tu'ikya-mɛ'fu' damu'itca du't'ci'daq." wi'nas-wi· gu'mu'itci du't'ci'daq, ginditu'ik wa'la, ginthɛ'kɔa-t ma'dfan-tcu' gdu'ni'ya'qlafi't. lau'mpɛ gum'ɛ'lsɣabna amu't'sal. la'u' giniwu''t, giniga'wi ha'nim [hɛ'lum].

21. lau'mpɛ gum'nak, "la'u' tci' dum'i' wa'la, dумы'wa [tcum...]. ta'fɔ'-ami't'cwa nau ta'u'nɛ-ampye'n' ha'ci· dandi-bwa'la. du'bai ha'si· dandi-bwa'la pa''lau' ampyɛ'n'." (2) wi'nas-wi· gintmu'itci du't'sa'bu', lau'mpɛ gidnihw'li' wa'la. gintwu'k wa'la, lau'mpɛ gum'ɛ'lsɣabna amu't'sal, lau'mpɛ gidniwu''t t'sa'bu'. lau'mpɛ gidniyi' di-nita'ba' asi''mui.

22. lau'mpɛ G^wa'u'k ginthɛ'k wa'la. gumhw'ɔu ta'u'nɛ ama', qu'icicu [uŋq'wɛ'sisu], gu'c-gindanga'n, lau'mpɛ gint.la'mɔ. umta'sdu· ta'u'nɛ-ayu'hu'nu. lau'mpɛ ayu'hu'nu gum'nak, "ni'ke· tcumbu'li ha'c gi-tcaga'n?" (2) gum'na'k andɛ'wadɔt, "u' qu'nfan [kɔ'nfan] tcum'i't [tcum'i'dit]." guc-ayu'hu'nu gum'nak, "gu'c ma'-tcanhu'li di-yu'wa mɔqa'tsqa'na [mɔqa'sqa'na]. wa''-inda-mi'm' [wa''-indɛhimi'm']. gamda'ha'nafub." andɛ'wadɔt gum'nak, "u' wa'' ni'ke· gi-da'ha'nafa'." (3) gu'ci· gumawa'idab, ma'itcu' du·gu'dgumu lau'mpɛ gumhɛ'k. lau'mpɛ guc-ayu'hu'nu gum'nak, "wa'n' anqa'tsqa'na [aŋqa'sqa'na] ni'la'dg^wnai [ni'lɛ'dg^wana] guc-antca'mbɛ:k du'wa'i'. lau'mpɛ gu'c-damanda'ha'yɔq [gu'c-naman...] yi'kun." (4) andɛ'wadɔt gum'nak, "u' wa''-nike· gi'a'la'." "dam'la'dg^witcai [nam'lɛ'tg^watca]! la'gai'-wi· gidanima-

they will call out (your name to you), but do not say thus, Yes it is my name (you have uttered)!" The boy said, "Oh I know (that)." And then he went on.

23. Sure enough that bad one (the giant) hallooed. He heard him but nevertheless he kept right on. He had nearly reached him, close by, and then he listened to him. He said, "Oh Petit Jean!" The boy said, "I do not know who that (is)." The bad one (the giant) said, "Oh but it is you Petit Jean!" (2) The boy said, "I do not know who that (is)." They quarreled for quite a while, and then they fought. The boy's cane helped him, they (together) killed the bad one, he fell, he cut off his tongue, he put it into his pocket. Then he knocked on the door. (3) A girl came running, she opened the door, and then she wept. She said, "Oh now you will be killed." The boy said, "Oh (it is) nothing if I am killed." Then she held him by the neck, that girl ate (kissed) his mouth. She took out her handkerchief and her finger ring, she gave them to the boy. (4) Then he showed her the bad one's tongue, and he tied it up (in the handkerchief) with the finger ring, he put it (all) into his pocket. The girl said, "Yonder (is) my younger sister. He (the giant there) is very much stronger. The bad one (that giant) watches over her." So then he went along.

24. Sure enough the bad one hallooed to him from afar. The boy kept on going anyway. The bad one said, "Oh Petit Jean!" The boy said, "I do not know whose name that is." Then they quarreled, and now they fought. (2) His

la'la'wai, pa''-wa''-dε-'da'na'gat, a''ha'' tci''-indanq''wa''t!" andε-'wadɲt gum'nak, "u' tcum'yu'kin." lau'ɲdε ginthe'k.

23. wi'-nas-wi· guc-anqa'tsqa'na [guc-aŋqa'sqa'na] gumla'la'wai. gumɕa'BDU ni-'fan [le-'fan] ginti'-'D-wi·. gint-ye''tci-wu''k, tsi'la, lau'ɲdε gumɕa'BDU. gum'nak, "u' ptciza'!" andε-'wadɲt gum'nak, "wa''-sdayu'kin ye''-guc." anqa'tsqa'na [aŋqa'sqa'na] gum'nak, "u' tcumi-ma''-wi· ptciza'!" (2) andε-'wadɲt gum'na'k, "wa''-cda'yu'kin ye''-guc." lu'ifu' Ginihε'mfidai, lau'ɲdε giniye'-cnafdai. andε-'wadɲt disu'qna gumga'm'ya·t [gɲga'm...], ginida'hi' [ginida'hai'] gu'c-giniqa'tsqa'na [gu'c-ganiqa'sqa'na], ginthi'·tc, gintqu'bi'·t [gintku'bi'·t] dint'si't'sa·t, gintmu'i du·dink''ε·yawu' [du·diŋk''ε·yau']. lau'ɲdε gintu'ɕda'·t [gintu'qda'·t] anga'utema. (3) guc-ambi'·ne gumami'tcis, gumwi'·t [gumawi'·t] anga'utema, lau'ɲdε gumta'q. gum'nak, "u' la'u' damda'ha'yow·q [nam...]." andε-'wadɲt gum'nak, "u' wa''-ni'ke· gi·da'ha'yow·q." lau'ɲdε gintc''wi'ndi'·t dumbu'q, ginthu''gi'·t dumbu''ts giniBi'·ne [gani...]. gintfi''t Dinhe'·kicum nau dint'su'qya-la'ɕ''wa, gindi''t giniDε-'wadɲt. [gani...]. (4) lau'ɲdε gintme'·ni' guc-anqa'tsqa'na [guc-aŋqa'sqa'na] dint'si't'sa·t, nau guc-gindanta'·qpinifi'·t su'qya-la'ɕ''wa, gintmu'i du·dink''ε·yawu' [du·diŋk''ε·yau']. guc-ambi'·ne gum'nak, "gu' dantba'·t. mi'fan [mε'·nfan] umda'lq. anqa'tsqa'na [aŋqa'sqa'na] u'la'·DG''inai [u'la'·DG''ina·]." lau'ɲdε ginthe'k.

24. wi'-nas-wi· la'ɕaifan-wi· gumala'la'wadɲt giniqa'tsqa'na [ganiqa'sqa'na]. andε-'wadɲt ginti'-'D-wi· [ginti'·dit-wi·]. gum'nak anqa'tsqa'na [aŋqa'sqa'na], "u' ptciza'!" andε-'wadɲt gum'nak, "wa''-sda'yu'kin ye'' guc-dumq''wa''t [guc-duŋq''wa''t]." lau'ɲdε ginihε'mfidai, lau'ɲdε giniye'·cnafdai. (2) dusu'qna

cane assisted him, they killed him, he cut off his tongue, he put it into his pocket. Then he went to where the house stood, he knocked on the door. The girl came running, she opened the door, and in the same manner too she wept. She held his neck, she ate (she sucked) his mouth, and then she said, "Oh you will be killed." (3) The boy said, "Oh that (is) nothing." "My sister is yonder. (The giant there) is much stronger. The bad one watches over her. Perhaps he will kill you." The boy said, "(It is) nothing if I die." She gave him her finger ring, and he put it in his pocket. Then he went on.

25. Sure enough he heard the bad one hallooming from afar. He said, "Oh Petit Jean!" The boy said, "I do not know whose name that is." The bad one said, "It is you Petit Jean!" He (the giant) would pull out a large fir tree, he took it roots and all, he threw it high up, when it dropped it was just mashed to pieces (so great was his strength). (2) Now he reached him, they fought, again his cane assisted him, he killed him, he cut off his tongue, he put it into his pocket. He went along to where that (next) house stood, he knocked on the door. A girl came running, she opened the door, she wept, she told him, "Oh you will die for having come to here." (3) The boy said, "(It is) nothing if I die." The girl said, "My younger sister lives yonder. A still stronger bad one guards her." Then she took off her finger ring, her handkerchief also she gave to the boy. He took them, he put them into his pocket. Then he went on.

gumga'm'ya-t [guŋgam...], ginida'hi' [ginida'hai'], gintqu'bi't [gintku'bi't] dint'si't'sa-t, gintmu'i du-dink'wε'yawu'. lau'ɲdε gint'i' guc-danya'du [guc-dε'ya'du] ama', gintu'ɣda-t [gintu'qda-t] anga'utcma. guc-ambi-'ne gumami'tcis, gumwi''t anga'utcma, pa'si-yu-wi gumta'q. gumg'wi'ndi't dumbu''q, gumhu'-gi't [gumtu'ctε't] dumbu''ts, lau'ɲdε gum'nak, "u' damda'ha'yw'q [nam...]" (3) andε'wadɲt gum'nak, "u' wa''-ni'ke gu'c." "Gu'-dantba''i. mi'fan [mε'nfan] u-da'lq. qa'tsqa'na u'-la'DG'winai. yi'kun gu'c damanda'ha'yw'q [nam...]" andε'wadɲt gum'nak, "wa''-ni'ke gi'a'la'." gumdi''t dint'cu'qya-la'G'wa, lau'ɲdε gu'mu'i du-dink'wε'yawu'. lau'ɲdε ginthe'k.

25. wi'nas-wi la'gai'-wi gumga'BDU cumla'la'wa'nt giniqa'tsqa'na [ganiqa'sqa'na]. gum'na'ga't, "u' ptciza'!" andε'wadɲt gum'nak, "wa''-sda'yukin ye'" guc-dumq'wa''t." anqa'tsqa'na gum'nak, "ma'-wi ptciza'!" u'ɔw'fu' antsa'n¹²⁹ umfi'di, du-ma'li-B k'wa'nubti. [gumak'wa'...], ginga'wi [gŋG...] tsa'myank, gidi-hi'tc dantpu'ipyu-wi. (2) lau'ɲdε gintw'ɣa-t, giniye'cnafdai, disu'qna gumga'm'ya-t-yu-wi, gumda'hi' [gumda'hai'], gintqu'bi't [gintku'bi't] dint'si't'sa-t, gintmu'i du-dink'wε'yawu'. gint'i' guc-ama' danya'du [gidε'ya'du], gumtu'ɣda-t [gumtu'qda-t] anga'utcma. ambi-'ni gumami'tcis, gu-wi''t anga'utcma, gumta'q, gum'ni'sni, "u' dam'a'la' [nam...] ha'ci dam'wu''k [nami'wu''k]." (3) andε'wadɲt gum'nak, "wa''-ni'ke gi'a'la'." ambi'ne gum'nak, "Gu' dantba''i mant'a'cdu. mi'fan [mε'fan] u-da'lq anqa'tsqa'na u'-la'DG'winai." lau'ɲdε gintfi't dint'su'qya-la'G'wa, dinhε'kicm-yu-wi gindi''t andε'wadɲt. gintg'wi'n, gintmu'i du-dink'wε'yawu'. lau'ɲdε ginthe'k.

¹²⁹Mr. Hudson says that a word *tca'han* sounds vaguely familiar for the name of some type of tree, but the word for 'fir tree' in Santiam is definitely *twa't, twa''i*.

26. Indeed he was still far away when he heard him halloing. He said, "Oh Petit Jean!" The boy said, "I do not know whose name that is." The bad one said, "Oh you are Petit Jean!" The boy said, "He is not me." (2) He pulled out a large oak, he threw it high up, and when it dropped it smashed to pieces, such was the strength of the bad one. And then they fought, his cane was helping him, they killed him, he cut off his tongue. Now he went on to where a house was standing, he knocked on the door, a girl came running, she opened the door, she wept. (3) She held him by the neck, she ate (kissed) his mouth. She said, "Oh, maybe our acting headman will kill you." The boy said, "(It is) nothing if he kills me." The girl took off her finger ring (and) her handkerchief, she gave them to the boy. (4) The boy took out the bad one's tongue, he tied them together, he put it (all) in his pocket. The girl said, "Yonder you will find the road forked. A raven lives there. You will go along farther, there is still another fork in the road. (5) At that place lives a crow. He will tell you where to go, so that you may arrive at our acting headman." And so he did go on.

27. He arrived where the raven was perched above. (The) raven said, "Follow along this trail." Indeed he went along, he came to where that crow was. The crow said, "Follow this trail, until you arrive at where our acting headman lives."

26. wi·'nas-wi· la'gai'-wi· GIDA·GA'BDU [GIDe·tɕa'BDU] Gumla'la'wa·Dŋ't. Gum'na'ga't, "u·' *ptɕiza*'!" ande·'wadŋ't gum'nak, "wa·'-sdayu'kin ye·'-guc Dumq'wa't." anqa'tsqa'na gum'nak, "u·' ma't-wi· *ptɕiza*'!" ande·'wadŋ't gum'nak, "wa·'-sdi·tci'." (2) Gumfi·'di u·Dw·'fu' amɛ·'fa, gumga'wi' tca'myaŋk, nau Dɛ:di·hi·'tc dantpū'ip̄yu', gu·c-gumanhu'i dinda'lqna giniqa'tsqa'na [ganiqa's-q'a'na]. lau'ŋDɛ giniye·'cnaɸdai, disu'qna gumga'm'ya·di, ginida'hi', gintqu'bi't [gintku'bi't] dint'sa'tsa·t [dint'si'tsa·t]. lau'ŋDɛ ginthe·'k gu·c-da·ya·'du [gu·c-GIDe'ya·'du] ama·', gindu'ɕda·t [gindu'qda·t] anga'utema, ambi·'ne gamami·'tcis, gu·wi·'t anga'utema guc-ta'q [gumata''q]. (3) gumGwi'ndi't dinbu''q, gumhu·'gi·'t dumbu''ts. gum'nak, "u·' yi·'kun du·tca'mbɛ·kdi'n't gamda'ha'nafub. ande·'wadŋ't gum'nak, "wa·'-ni·'kɛ· gi·da'ha'nafa'." ambi·'ne gintfi·'t dint'su'qya-la'G'wa dinhe·'ktcum, gindi·'t Dɛ·'wadŋ't. (4) Dɛ·'wadŋ't gintmi·'ni·' guc-anqa'tsqa'na dint'sa'tsa·t, ginita·'qdinifi·', gintmu'i du·dinkwɛ·'yawu'. ambi·'ne gum'nak, "gu·'-damanda''ts [gu·'-nam...] t'sa·'lanafsi't¹³⁰ anga'uni'. gu·c-manta'cdu anfe·'lɛ·hɛ' [afɛ·'lɛfi]. danthe·'k pa'la·kfan [pa·'lakhwan], wa'na-yu·wi· mant'sa·lanafsi't¹³⁰ anga'uni'. (5) gu·ci· mant'a'cdu amu''la. G'wa'u'k gam'ni'tcumbui tcu·' GDU·damɕa'n [GIDU·Daŋɕa'n], ma't gi·daww·'ga·t du·tca'mbɛ·kDŋ't." wi·'nas-wi· ginthe·'k.

27. gintwu''k tcu·' anfe·'lɛ·hɛ' [afɛ·'lɛfi] danda'nɕai [Dɛndaŋgai]. fe·'lɛ·hɛ' gum'nak, "ha·c anga'uni' [aŋga'uni'] dabi·'t." wi·'nas-wi· ginthe·'k, gintwu''k tcu·'-guc-amu''la gamta'cdu. amu''la gum'nak, "ha·c-anga'uni' dambi·'t [nambi·'t], dantwu''k [nɛ·nt...] gu·c du·tca'mbɛ·kDŋ't da·nt'a'cdu."

¹³⁰Mr. Hudson found this pronunciation unfamiliar. He thought that in Santiam it might be *t'sa'unɛnafi*'.

28. So he went on to be sure, he followed along on that trail, and indeed some distance along it he met with him whom he was pursuing (with Many Whiskers). He laughed, he took (shook) his hand, and he said, "You have come now?" The boy said, "Yes. Now I have come." (2) Then they went into the house, he remained a whole year. Now they were good to one another (they became friends now), he made him his friend. He Has Many Whiskers said, "Whenever you want to go back (home), I will give you this whole big field of wheat." The boy said, "I do not want that." (3) Then he showed him still another place, it was a large field full of cattle. He said, "I will give this to you." The boy said, "I do not desire that. It is your cattle, I do not want it." Whiskered One said, "Oh I know what you would like. Well let it be so, I will give you what you desire. (4) I will make you my (close) friend (my relative) now and always. You may take those four girls, I give them to you. Then you and I will become one. This finger ring is me. Nothing ever will be difficult for you, whenever you have anything happen (to you), there is nothing that will be difficult for you. (5) You will do thus to this finger ring, you will rub it, and then I will arrive there (to help you). Be sure you do not forget!" The boy said, "Do not deceive me!" He said, "If I am fooling you now, you may kill me. That is the way it will be now, we will always be (as) one," said Many Whiskers. (6) The boy said, "Oh very well." And now indeed Many Whiskers said, "You have vanquished me. (Where) it goes all over this country (i.e. all over the world) I have never been

28. wi'-nac-wi· Ginthε'k, GintBi'1 Guc-anga'uni', wi'-nac-wi· la'gai'fan-wi· giniple'k'wida' gu'c-gi'yu'wan. umli't, gumG'w'i'ndi't di'la'G'wa, lau'ndε gum'nak, "tcumwu'k [tcu'wu'k] la'u'?" andε'wadn't gum'nak, "a'n'a'n. la'u' tcumwu'k [tcu'wu'k]." (2) lau'ndε gidnila'mw du'ma', ta'fw'-ami't'cwa gumant'a'cdu. lau'ndε ginisu'nufdai, gumBu'ni du'mi'm'. Guc-u-lu'i'-du-ma'ndi' gum'nak, "a'lau' ma' dami·hu'la-yi'wa [dami·hu'li-buyi'wa], ha'c dumdi'dub ta'u'nε u·be'le' a'li'yu asa'blε [asa'blil]." andε'wadn't gum'nak, "wa'-sdahu'li gu'c." (3) la'u'ndε' gumhw'dni-yu-wi wa'na-anu'wa, u·be'le' a'li'yu gumw'yu't amu'smus. gum'nak, "ha'c tcumdi'dub." andε'wadn't gum'nak, "wa'-sdahu'li gu'c. ma' umbumu'smus, wa'-sdahu'li gu'c." u·mu'ndi'ye-k gum'nak, "u' tcum'yu'kin ni'ke· ma' tcanhu'li. pa' mu'ngni dinhu'bna, tcumdi'dub gu'c ma'-tcanhu'li. (4) tcumbu'ntcuf da-mi'm' lau' nau din'a'wi. gu'c ta'ba' ambi'natsa't damk'wa' [nam...], tcumdi'dub. la'u' ma' nau tci' tcindu'ta'u'nε. ha'c ant'su'qya-la'G'wa tcumi'tci'. wa' la'u' ni'ke· gda-tsa'nq tcu'ma' [tsi'ma'], a'lau' tε· ma' gDanhu'yu, u-wa'-lau' ni'ke· gda-tsa'nq tcu'ma' [tsi'ma']. (5) pa's daman'na' [nama'na'] ha'c ant'su'qya-la'G'wa, dam'yi'lkyat, lau'ndε gu'ci' tci' gindanwu'k [Gidε'wu'k]. du'bai wa' daha'igduBdi' [nendsha'i...]" andε'wadn't gum'nak, "wa' dala'xla'tsfan [nandela'kle'tshwan]" gum'nak, "la'u' gi-la'xla'tcuf [gi-la'kle'tcuf], damda'ha'nafa' [nam...]. pa'si· gamanhu'i lau', din'a'wi tcindu'ta'u'na," lu'i'-duma'ndi' gum'nak. (6) andε'wadn't gum'nak, "u' umsu'-wi." wi'nas-wi· lu'i'-du-ma'ndi' gum'nak, "ma' tcumbu'-wanafa'. ha'c u'ga'nda't anu'wa wa'-lau' gDaniBu'wanafa'." lau'ndε gum'nak,

defeated." And then he said, "Now when you go back be afraid of nothing. Now I will give you your name. (7) There will be no one who will sing (who will be named with) this name. It will be your name alone." The boy said, "That is good indeed. That will be my name, now Petit Jean will always be my name." Then he went back.

29. They went together. They arrived at where those girls were staying. He Has Whiskers said, "Go take them. I give you all these girls." Then Whiskery and Petit Jean took the girls along, they arrived at the well. (2) Those four men (also) arrived up above here (there). Now they let down the basket, and he put the oldest (girl) in it first. Then he shook the rope, and the four men pulled it (up). When they had gotten her out above there one of them said, "That will be my wife!" (3) Then the others said, "Oh no! She is our wife!" And so now they fought, they were quarrelsome with (jealous of) one another. That woman said, "Hey! Stop! My younger sister down below here is good looking." So then they ceased their fighting. Now they cast the pack basket below, Petit Jean put another (girl) again into the pack basket, again he shook the rope, again the four men pulled (up) the rope. (4) When they took her out there they fought one another in the same manner again. The girl said, "Oh quit! My younger sister is down below, she is of better appearance than I." Then they ceased their fighting. The four of them did the same thing (with each remaining girl).

"la'u' dami-yi-' [nam...] wa'" ni'ke' danu'ihin [nendenu'ihin]. la'u' tcumdi' dUB buqwa't. (7) wa'" ye'" gdaqa'udingui ha'c anqwa't. ma' ye'la gambuqwa't." ande'wadq't gum'nak, "umsu'-wi'. gami-gu'c danqwa't, lau' *ptciza'* din'a'wi gandanaqwa't." lau' mDe Gumyi'.

29. ginihu'ida. gidniwa'la guc-ambi'natsa't gdu-nida'tsit. u-mu'ndi'yε-k gum'nak, "tci'da datkwa'. tcumdi' dUB di-nima'dfan ha'c ambi'nateca't." lau' mDe mu'ndi'yε-k lau' mDe *ptciza'* gindnikwa' ginibi'natsa't [gani...], gidniwa'la du-mi'mbu. (2) gdaniwa'la c'wini'k gu'c ta'ba' si''mui ha' tca'myank. lau' mDe ginimaga'wi wa'la antci'daq, lau' mDe gintmu'i u'itwu' mε'ni. lau' mDe gum'e'lsGABni amu't'sal, lau' mDe gu'c ginita'ba' an'u'ihitca't giniwu't. ha' gdi-nimi'ni' tsa'myank ta'u'ne gum'nak, "tci' gu'c indawa'gi'!" (3) lau' mDe wi'nha gini'na'k, "wa'!'! sdw' indu-wa'gi'!" lau' mDe giniyε'cnafbai, ginitcu'-ph'wida. gu'c-giniwa'qtsa't [gu'c-gani...] cum'nak, "ε'!' du'pa'slau' [du pa'c...]"¹³¹ dantba'f' umsu' dum'a'nda dyugwa [du ma'ndε dyugwa] ha' wa'la." lau' mDe ginipa'slau' [ginipa'clau'] niyε'cnafyaba'. lau' mDe giniga'wi wa'la ant'sa'bu', *ptciza'* wa'na-yu-wi gintmu'i du'tsa'bu', gumandi'e'lsGABni amu't'cal, ta'ba' gini'u'ihigumandniwu't-yu-wi amu't'sal. (4) ha' gdi-nimi'ni' pa'si-yu-wi giniyε'cnafbai-wi. guc-ambi'ne gumandi'na'k, "u' dupa'slau' [du pa'clau']! dantba'f' umta'cdu ha' wa'la, umsu' du ma'nda dyugwa nau-tci'." lau' mDe ginipa'slau' [ginipa's...] niyε'cnafyaba. di-nita'ba'-wi pa's gini'na'i [gini'na'hai].

¹³¹A Santiam variant: *Dup a'clau'*.

30. Then the four men said, "What do you think? Let us kill Petit Jean when he arrives. He will be taking one of the girls, he will make her his wife, and then one of us will be without a wife. (2) It is better if we kill him." Now they all said, "It is better for us to kill him." Now they threw the basket down below, and then Petit Jean (thought), "Oh perhaps they will kill me. I will just try (test) them." He took a large rock, he put it into the basket, he shook the rope, the four men pulled it (up). (3) Half way (part way up) they cut the rope, and the rock dropped down. Then Petit Jean said, "That is the way my heart spoke (that is what I thought) that they would do to me." For some time Petit Jean wept. Then after a while he rubbed his finger where the finger ring (was), and then sure enough his comrade arrived here. (4) Bearded One said, "What are you crying for?" Petit Jean said, "Oh nothing." Then he told him about it. Bearded One said, "That is nothing. Now I will take you back. I did not tell you to be crying. I told you that I am this finger ring. (5) It is I. Keep that in your heart (remember that), and besides do not be crying!" Petit Jean said, "Oh I forgot!" Bearded One said, "Well then get on my neck." And so Petit Jean got on indeed, Bearded One stood up, he carried his comrade up, he brought him up above. Now he dismounted.

31. (Then) Bearded One broke off his comrade's ear, and now Petit Jean had no ear on one side. He tried everything to make a (new) ear, (but) they were no good, they were not thick (enough). So then he made a rope. He tore (peeled)

30. lau'ɲdɛ gini'na'k gu'c ta'ba' asi''mui, "dɛ'-manhui di-hu'bna? tcindida'hi' g'wa'u'k *ptciza'* gami-wu''k. ta'u'na gamc'wi'n cuc-ambi'ne, gambu'ni duwa'gi', lau'ɲdɛ sɔw' ta'u'na gamwa'' duwa'gi'. (2) mɛsu' gi-dɛda'hi'." lau'ɲdɛ ma'dfan gini'na'k, "mɛsu'-wi' tcindida'hi'." lau'ɲdɛ giniga'wi ant'si'daq wa'la, la'u'ɲdɛ *ptciza'*, "u' yi'kun ganida'hanafa'. qu'nfan [qɔ'nfan] tcum'a'nt [tcu'ma'nt] c'wini'k." gumwu'' u'bɛ'lɛ' anda', gum'u'i [cu'mu'i] du't'si'daq, gum'ɛ'lsɔabni amu't'sal, ta'ba' ginisi''mui giniwu''t. (3) wi'lfu' gɔa'niku'p amu't'sal, lau'ɲdɛ gu'c-anda' ginthi'tc wa'la. lau'ɲdɛ *ptciza'* gum'nak, "pa's-gum'na'ga't danhu'bna gani'na'fa'. pu'nukfan [pu'nukh'wan] *ptciza'* gumta'q. lau'ɲdɛ pu'nukfan gum'yi'lk [gumyu'lq] di'la'g'wa' tcu' ant'su'qya-la'g'wa, lau'ɲdɛ wi'nas ha'si' dunk'wa'fi'k ha'ci' gumawu''k. (4) mu'ndi'yɛ'k gum'nak, "ni'kɛ' tcum'i'wadi?" *ptciza'* gum'nak, "u' wa'' ni'kɛ'." lau'ɲdɛ gumhɛ'la'ntɛwadni'. mu'ndi'yɛ'k gum'nak, "wa'' ni'kɛ' gu'c. la'u' tci' dum'wi'l-anaɔub [du'wi'lineɔub]. wa'' tci' gɔa'ni'tcubu damta'qɔit [nam...]. gum'ni'tcubu tci' ha'c ant'su'qya-la'g'wa. (5) tcumi'tci'. da'm-u'idi't [na'mu'i...] hu'bna, wa''-ti' daɔa-ta'qɔit [nandɛta'q...]" *ptciza'* gum'nak, "u' gumha'ig-dubdi'!" mu'ndi'yɛ'k gum'nak, "tci'da daɔa'nkctci [dɛda'ɲkctci] du-dambu'k." wi'nas-wi' *ptciza'* gumda'nkctci, mu'ndi'yɛ'k gumda'b, gintk'wa' dunk'wa'fi'k tca'myank, gintwu'gi' tsa'myank. la'u'ɲdɛ' ginthɔ'lai.

31. mu'ndi'yɛ'k gumq'wa'di't dumk'wa'fi'k dinqda', lau'ɲdɛ *ptciza'* gu'wa'' dinqda' q'wa'tcɔfan. ma'dfan-ni'kɛ' guma'ndi bi-bu'ni dinqda', wa'' gɔasɔ', wa'' gɔafi'b. lau'ɲdɛ gumbu'ni amu't'sal. gumtci'i' [gumbi'la't] anɔ'ha lu'i',

off a lot of willow (bark), he made his rope from it. (2) Then he went below, he arrived down below, and then he followed him, he came to his partner Many Whiskers. He laughed, he said, "What is the matter, Petit Jean?" Petit Jean said, "You stole my ear." (3) Bearded One said, "I was just trying (testing) you if you put me in your heart (if you remembered to call me)." Then Petit Jean said, "I forgot that." Then Bearded One gave back his comrade's ear to him.

32. Now Bearded One (said), "Do you want to go back?" Petit Jean said, "Yes. I do want to go back." Then they went along together, they got to the well, Bearded One said, "Do you want me to take you back?" Petit Jean said, "No I am afraid of you." (2) Bearded One said, "Oh well then I will get a bird to take you back. What kind (of bird) do you want to take you back?" Petit Jean said, "I want a strong bird to take me back." Bearded One said, "Eagle will take you back." Petit Jean said, "Very well indeed." (3) So then sure enough eagle came. Now Bearded One said, "Kill one beef." Indeed one beef was killed. Eagle said, "Now shortly when I become tired I will say, *çω'q!* Then one limb (one quarter of the animal) you will put into my mouth." (4) Sure enough the eagle took Petit Jean and all the meat. It went away, (it was) half way (part way along) when it became tired, and then it said, "*çω'q!*" (Petit Jean fed it.) Now they went on again, the eagle became strong. And the very same way again eagle became tired, so it said, "*çω'q!*" (5) Petit Jean put another limb (quarter of beef) into its mouth. Eagle got strong again, again they went on. It was like that four times. (It was) the fourth time when he got him up above.

gu'c gumbu'ni dumu't'sal. (2) lau'ɲdɛ ginthw'lai, gintwu'k wa'la, lau'ɲdɛ gintyu'wa, gintw'çat dumk'wa'fi-k lu'i'-duma'ndi'. gumli'ł, gum'nak, "dɛ' tcumanhu'yu, *ptciza'?*" *ptciza'* gum'nak, "Gumla'tswada't danqda'." (3) mu'ndi'yɛ-k gum'nak, "qu'nfan [q'w'nfan] gu-ma'ntcibu gi-mu'ida't hu'bna." lau'ɲdɛ *ptciza'* gum'nak, "Gumha'igdu'bdɛ'." lau'ɲdɛ mu'ndi'yɛ-k gu'wi'li-yi't dunk'wa'fi-k dinqda'.

32. lau'ɲdɛ mu'ndi'yɛ-k, "tcumhu'li-ya di-yi'?" *ptciza'* gum'nak, "ha'ha' tcumhu'li-ayi'wa." lau'ɲdɛ ginɲnihu'ida, ginɲniwa'la du-mi'mbu, mu'ndi'yɛ-k gum'nak, "tcumhu'li-ya gi'wi'lanafub?" *ptciza'* gum'nak, "wa' tcum'nu'itsubu." (2) mu'ndi'yɛ-k gum'nak, "u' pa' tcumg'wi'n antwi'tca gi'wi'lanafub. dɛ' anhu'i tcumhu'li ma' gi'wi'lanafub?" *ptciza'* gum'na'k, "tcumhu'li u-da'lq antwi'tca gi'wi'lanafa'." mu'ndi'yɛ-k gum'nak, "anfω'la' g'wa'u'k ca'wi'lanafub." *ptciza'* gum'nak, "umsu'-wi." (3) wi'nas-wi-afω'la' gumwu'k. lau'ɲdɛ mu'ndi'yɛ-k gum'nak, "du'bdɛ'hi' ta'u'na amu'smus." wi'nas-wi- gumda'ha'yω-q ta'u'na amu'smus. afω'la' gum'nak, "di'c-dumi-lu'kyu- dem'na'k, çω'q! nau ta'u'ne dintg'wi' dantmu'i [nantmu'i] du-dambu'ts." (4) wi'nas-wi- anfω'la' gumk'wa' *ptciza'* nau ma'dfan ginimu'ki' [gani...]. gint'i', wi'lfu' anu'wa gida'lu'kyu, lau'ɲdɛ gum'nak, "çω'q!" lau'ɲdɛ gidnihe'k-yu-wi, gumda'lqyu-afω'la'. g'wɛ'li-yu-wi- pa'si-yu-wi- afω'la' gumandilu'kyu, gumandi'na'k, "çω'q!" (5) *ptciza'* gintmu'i wa'na dintg'wi' du-dambu'ts. afω'la' gumandida'lq'yu, g'wɛ'li-yu- gumandinihe'k. ta'bafω' pa's-gumanhu'i. du-dinta'bafω' gda'twu'gi' tsa'myank.

33. Now Petit Jean went along. He (was) still far away (from there) when it got in his heart (when he thought), and then he sat down, and he said, "Oh I am far behind (them). It will be at sundown when a steamboat (a ferry) goes across. Those four men have long already gone across the ocean. (2) This is the last crossing (made today by this ferry)." Now Petit Jean wept, he cried for a long time, and then he rubbed his finger ring. Here stood his comrade! He told Petit Jean, "What are you crying about?" Petit Jean said, "I am far behind (them). I want to cross the ocean, and here now the steamboat has crossed for the last time this year." (3) Bearded One said, "Is that why you are crying? I told you there would be nothing whatever that would be difficult for you in anything that you wished to do. Well now get on my back. Shut your eyes. Do not look no matter what you hear. Do not look. (4) I will tell you to look before you may look. Be sure to do that." Sure enough they went. Petit Jean shut his eyes. They rested. Bearded One said, "Take a look. Observe the country." They did like that three times, and then the fourth time they arrived. (5) Bearded One said, "Now run quick! They will see you, and shortly they will throw you a plank back (to shore), and you will go along it (to the boat). It (the boat) is turning now, it wants (it is ready) to go across (the ocean) now." And so sure enough Petit Jean ran, he got up above (to the crest of a hill overlooking the ocean), the people saw him, and then they extended back a plank. (6) Now Petit Jean ran inside (the boat). Then they went across the ocean, they arrived

33. lau'ndε *ptciza'* ginths'k. la'gaifan gda-tmu'idi't hu'pna, lau'ndε gintyu', lau'ndε gum'na'k, "u' la'gai tcumhu'bun. gami-tya'-ampye'n' *asteamboat*(E.) gidatke'nai [gidε'tke'na]. guc-ta'ba' ginimi'm' [gani-mi'm'] ginika'nai [ginika'na] tci'pgam tca'hu [tce'hau] du-mu'la-q [du-mi'la-q]. (2) ha'c-du-mε'bufna dika'na-fyaba." lau'ndε gumta'q *ptciza'*, tci'pgamfan gumta'qdi't, lau'ndε gumyi'lk [gumyu'lk] dint'su'qya-la'g'wa. ha'ci·dink'wa'fi-k [du'k'w...] gumanda'p! gum'ni'sni *ptciza'*, "ni'ke·tcum'i'wa-di?" *ptciza'* gum'na'k, "la'gaifan tcumhu'bun. tcumhu'li di-ka'nai [gi-ke'na] du-mu'la-q [du-mi'la-q], ha'c la'u' gantke'nai [gantke'na] *asteamboat*(E.) dum-ε'bufna-wi [du'mε'...] ha'c am-i't'cwa [a'm...]." (3) mu'ndi'ye-k gum'na'k, "mugu'c-ya tcan'i'wa-di? tci'-gum'ni'tcubu wa''-lau' ni'ke·gidatsa'nq teu'ma' gi-hu'li ni'ke·gi-gε''tc. pa''-tci'da dεda'nkte· du-dambi'la. dant'cu'mbubu [namt'su'm-bubu]. wa'' dεda'u'DG'wafu' [nandε'u'D...] di'bai ni'ke·gi-ga'BDU. wa'' da'u'DG'wafu'. (4) tci' dum'ni'cdumbui' da'u'DG'wafu' tca'u'wi demu'u'DG'wafu'. du'bai." wi'nas-wi gini'i'. *ptciza'* gumt'su'mbubu. giniyu''wila. mu'ndi'ye-k gum'na'k, "da'u'DG'wafu'sda. dama'nda't anu'wa." psi'nfu' pa's ginihu'yu', lau'ndε du-dumpsi'nfu' gda-diniwa'la. (5) mu'ndi'ye-k gum'na'k, "tci'da datmi'tsis li'pfan! ganihw'atcuf, di'c ganimaga'wi ant'sa'fu' ha'ntci', nau gu'c-dambi'l [gu'c-nambi'l]. umsgu'l'g'wa la'u', umhu'li di-ke'nai lau'." wi'nas-wi *ptciza'* gintmi'tcis, gintwu'k tsa'myank, ginihw'adu ginimi'm' [ganihimi'm], lau'ndε ginimaga'wi ha'ntci' ant'sa'fu'. (6) lau'ndε *ptciza'* gint.la'mw-mitca. lau'ndε gindnikε'nai tca'hu [tce'hau] du-mu'la-q [du-mi'la-q],

across. He came to a house below there, one old woman lived there, and at that place he sat down (and remained temporarily).

34. Those four men wanted to get married. They told the headman (the king) that they had killed the bad ones (the giants). Now the four (girls) were sick at heart. They threw their keys out into the middle of the ocean. (2) Now the four men made finger rings all day long, and then they made handkerchiefs all day long. The four girls wanted their finger rings and their handkerchiefs back again. But now those four men wondered where they had gotten these (severed) snake (giant) heads from. (3) The headman (the king) wanted all the people to tell about those (severed) heads, even if only one word or two or three or whatever (number) they wished. All the people spoke concerning the heads. The last one (was) the old woman, she was gone after. And she was told, "Do you not know any (other) person who lives somewhere (close by you)?" (4) The old woman said, "I know nobody who is living (around here), (except) one boy (who) is living in (my) house." The headman (the king) said, "Oh go get him." To be sure they went to get him, he was told, "We have come to get you. The headman has said that you are to come." The boy said, "No. I do not want to go." (5) So then they went back. The boy had become bad (he was filthy), he was full of (covered with) nasal mucous. The headman said, "Where is he?" They said, "He did not want to come." The headman said, "Go fetch him. He has to come!" Indeed they went away, they went to get him, they got to him, they told him,

gindniwa'la tca'hu. gu'-wa'la du-ma-' gindawu''k [gindəwu''k], ta'u'ne a'yu-'hu'nu' gumanta'cdu, nau gu'c-gumanyu'.

34. gu'c-ta'ba' si''mui ginihu'li di-nidə-galu-g [gi-ni...]. gini'ni'sni cuc-antca'mbək gwi'ni-k gini-da'hi' [gi-nida'hai] cuc-anqa'tsqa'na. lau'ndə cuc-ta'ba' ginihə-labgwi't dinihu'pna. giniga'wi wi'lfu' [wi'lf'i] du-mula'q [du-mi'la-q] dinila'kli. (2) lau'ndə cuc-ta'ba' gini'u'ihī [gani'u'ihī] ma'dfan-ampye'n' ginibu'nha: [ginibu'nhe:] at'su'qya-la'g'wa, lau'ndə ginibu'nha: hɛ'ktcum ma'dfan-ampye'n'. cuc-ta'ba' ginibi'natsa't ginihu'li dinit'su'qya-la'g'wa dinihɛ'ktcum-yu-wi. lau'ndə cuc-ta'ba' asi''mui tcu'-nak gini-ya'mbi' cuc-t'sa'ut'sgalaq duŋg'wa'. (3) cuc-antca'mbək gumhu'li ma'dfan ami'm dɛ'-gi-ni'na'k cuc-du-hu-g'wa', di'bai ta'u'ne amhɛ'' nau-gɛ'mi' aba-psi'n' a-dɛ''-lau' gwi'ni-k [gwi'ni-k] gi-nihu'li. ma'dfan-ami'm' giniyu''wila-di giniq'wa' [ganihiq'wa']. du-mɛ'bufna cuc-ayu'hu'nu', gumwə''yu-q [cu'wə'...]. lau'ndə gum'na'qut [gum'na'q'wa't], "wa'' ya" [yɛ''] sda'yu'kin [sɔɛ'yu'kun] tcu'-manta'sdu ami'm'?" (4) a'yu'hu'nu' gum'na'k, "wa''-yɛ'' sda'yu'kun tcu' manta'cdu, ta'u'na a'yi''watsa't gumta'cdu du-ma'." antca'mbək gum'na'k, "u' dupwu'." wi'-nas-wi- giniwu'', gum'na'qut [gum'na'q'wa't], "gindimawu'fubu. antca'mbək gum'na'ga't dama'i'." andɛ'wadŋ't gum'na'k, "wa''. wa''-spahu'lai'i'tya." (5) lau'ndə giniyi'. ginidɛ'wadŋ't [gani...] gumqa'tsqa'yu. [guŋqasqa'yu], gum'ya'la-wai [gum'yɛ'lɛ-wi] din-ω't [di'nō't]. antca'mbək gum'na'k, "mɔtcu'?" gini'na'k, "wa''-gdahu'li di-ma'i' [gi-ma'i']." antca'mbək gum'na'k, "dupwu''. gama'i'-wi'!" wi'-nas-wi- gindni'i', diniwu'', gindniwa'la, gini'ni'sni, "antca'm-

"The headman said that you must come." (6) The boy said, "I do not want to go." The men said, "The headman said that you have to come." So then he said, "I will go then anyway." Sure enough they took him, they brought him. The headman said, "Do you see these heads piled here? I want you to say what (you know about them). (7) All the people have told about them, even the children. I want you to speak what (you know) about these heads." The boy said, "(There is) nothing that I know (about them). (Rather,) maybe (it is) not everything that I know (about them). All (of them) that I saw (before) had tongues." So then the headman examined them, and indeed those heads lacked tongues. (8) And now he said, "Truly they lack tongues!" Now all the people examined them too. After some time he took out a handkerchief, there was a finger ring tied up with a tongue. The oldest one at once recognized her handkerchief. She ran up, she said, "This is the one who assisted us!" (9) She held his neck, she ate (she kissed) his mouth. He took out another again the very same way, he did like that with the four of them indeed. Now the headman said, "I can never take back my word. I have said that (the one) who helped me should marry whichever one he desired." (10) After a while that boy said, "I would like a small house (a small room) wherever you may give it to me." The headman showed (one) to him. Now then that boy went into there, after a while he came out, he was finer in his appearance (now) than all the people. (11) Then the headman said, "You may marry where (whichever one) you desire." Sure

bɛ:k gam'na'gat dama'i'-wi.'" (6) andɛ:'wadŋ't gum'na'k, "wa''-sdahu'lai'i'tya.'" gini'na'k gini'si''mui [gani's...], "antca'mbɛ:k gum'na'ga't dama'i'-wi.'" lau'ŋdɛ gum'na'k, "tcum'i'-tɛ'.'" wi'nas-wi-gumk'wa''yu'q, gintwɔ'ç'a'yu'q. antca'mbɛ:k gum'na'k, "tcumhɔ'ɔ'din-ya hac-anç'wa' ha'c u-da'kda't? tcumhu'li-dɛ'-ma'-gi'na'k. (7) ma'dfan ami'm' giniyu'i'ni, di'bai acu'wai' [aci'wai']. ma' tcumhu'li dɛ'-gi'na'k ha'c-duhu-ç'wa'.'" andɛ:'wadŋ't gum'na'k, "wa''-ni'ke-tei''-sda'yu'kun. yi'kun wa''-ma'dfan-ni'ke- tsida'yu'kin.¹³² ma'dfan-ni'ke-tei''-tcanhɔ'ɔ'din umti' dint'ci't'ca'ɬ.'" lau'ŋdɛ antca'mbɛ:k gumç'a'wa't [guŋç'a'wa't], wi'nas gu-wa'' dint'si't'sa'ɬ ha'c-giniç'wa' [ha'c-ganihiç'wa']. (8) lau'ŋdɛ gum'na'k, "wi'nas umwa'' [u-wa''] dint'si't'sa'ɬ!" lau'ŋdɛ ma'dfan ginimi'm' [ganihimi'm'] giniç'a'wa-t-yu-wi. tei'pçamfan gintmi'ni' anhe'k'cum, gu'ci' gumanfa'qda't t'su'qya-la'ç'wa nau-ant'ci't'ca'ɬ. gu-c-u'i'twu' li'pfan gumba'yidç'wa dinhe'k'cum. gumami'tcis, gum'na'k, "maha'c [mihe'c] ganca'm-ya-tca'f!" (9) gumç'i'ndi't [guŋç'w...] gumbu''q, gumhu'gi't dumbu''ts. wa''na-yu-wi- gintmi'ni' pa'si-yu-wi, gdi'nita'ba-wi- pa's gini'na'i. lau'ŋdɛ antca'mbɛ:k gum'na'k, "wa''-la'u' gida-twi''li' damha'.'" tei' gum'na'k ye'' gi-ga'mya-tca'f pa' gamyu'wi' ta'u'na tcu'-ç'wa'u'k gi-hu'li.'" (10) tei'pçamfan gum'na'k gu-c-andɛ:'wadŋ't, "tcumhu'li u'i'çdu' ama' tcu' gi-di'da't.'" antca'mbɛ:k cu-mi'dani'. lau'ŋdɛ gu-c-dɛ:'wadŋ't gu'ci' ginda-la'mw., pu'nukfan gumami'nw., mi'fan [mɛ'nfan] gumsu' duma'ndabyuç'wa du-ma'dfan ami'm'. (11) lau'ŋdɛ antca'mbɛ:k gum'na'k, "ma'-damyu'wi' tcu' dumi-hu'li.'" wi'nas-

¹³²Dr. Frachtenberg gives a variant: M.R. *sda'yu'kin*. Only the latter is acceptable in Santiam.

enough he did marry the youngest one. And now all the people came together when the boy was married.

35. Now at that place it is all (ended).

2. Petit Jean and the enchanted prince

1. Two (persons) were dwelling (there). It was not long before that they had taken one another (in marriage), and now they saw that they had one child. They were living far away from others. All the people lived far away from them. (2) Now when they saw the baby, they said, "It is well if water be poured (sprinkled) on the child" (to baptize it). (So) they spoke among themselves. Now then the man said, "I will go tomorrow, (for) whichever I may find, a woman or a man. Should I not find both, then one will be all right. (3) But if I do find both, it will be good (will be better)." So to be sure the next day early in the morning he went away.

2. He went along. It was about noon when he became tired. He sat down. He had seen no one. After a little while he looked up. He saw a little something very like a cloud. (2) He still kept sitting. Again indeed he looked up, again he saw what appeared to be dust (a cloud of dust). He just sat (there), because the sun (the day) was hot, his feet were all sore. He looked up again indeed, sure enough what he saw was dust. (3) He felt good in his heart. Again he looked, he saw very much better what was coming along. He kept seated. He looked

wi· gumyu·'wi· u·'wa'i'. lau'ṁḍe ma'dfan-ami'm' ginige·'wu· gdi·de·'galu·k ginide·'wadṁ't [ganid...].

35. gu'ci· lau' ma'dfan.

2.

1. ge·'mi ginida·'tsit. la'ufan ginic'wī'nfidai nau gidi·nihw·'du ta'u'na diniwa·'pya. la'ḡayu' cinida·'tsit du·'wi·'yag'wina. laḡai-ami'm' ma'dfan ginida·'tsit. (2) lau'ṁḍe gdinihω·'du guc-a'wa·'pya, gini'na'k, "umsu' gi·dida'kdini' ampgε·' guc-a'wa·'pya." g'wī'n·i·kḍai [g'wī'ni·kḍai] gini'ni'tcwidai. lau'ṁḍe gini'u'ihī [gani'...] gum'na'k, "ma'itcu' dumi', ni'ke· dumi·da'ʼts, a'wa·'qtsa't a'ba¹³³ an'u'ihī. wa·'·-gi·da'ʼts di·tge·'mi·wi, pa' ta'u'na gamsu'. (3) gu's-tε·' di·tge·'mi·wi· gi·dida'ʼts, umsu'." wi·'nas-wi· gum·a'itcu' [gu·m...] du·gu·'dgumu· gum'i'.

2. gum'i·'t [gum'i·'dit]. gum'ya·'de·fu' gda·'lu'kyu·. gumyu·. wa·' yε·' u·hω·'din. pu·'nukfan gum'u·'tg'wafu'. gumhω·'din pu·'nuk tci'n-tε·' anqda·'·wi. (2) ni·'fan [lε·'fan] gum'ta'cdu·. g'wε·'li-yu-wi· gumandi'u·'tg'wafu', gumandihω·'du g'wε·'li-yu-wi· gumanhū'i tci'n-tε·' ansku·'p [asgu·'p]. ni·'fan [lε·'fan] gum'ta'cdu·, gida·ya's ampyε·'n, du·fa' ma'dfan gumpε·'iwai. g'wε·'li-yu-wi· gumandi'u·'tg'wafu', wi·'nas-wi· ni'ke· ganhω·'ḍḡ gumε·sku·'p [gumihisgu·'p]. (3) gumsu·'yu· dinhu·'pna. g'wε·'li-yu-wi· gumandi'u·'tg'wafu', gumhω·'du· mi·'fan [mε·'nfan] ni'ke· guc-

¹³³Dr. Frachtenberg gives an alternant: M.R. *aBa*.

again indeed, sure enough he saw a person coming along alone. It was a man coming. (4) It was a little while before he got to there. He wanted (was apparently of a mind) to go on by. So then he said, "Hey! Stop a while!" So that person halted then. He had a small wagon. His two horses were black. (5) Then he said to him, "Oh I want to tell you something." The man said, "What do you want?" "Oh we have gotten one child. We want to pour water on it (baptize it). Would you hold it (be its godfather) when we pour water on it?" The man said, "Yes. Where is your home?" (6) He said, "Yonder here." "Well then get in it (in the buggy)!" So indeed he got into it, and they then went away. When they reached the house, they tied their horses, they went inside. Then they poured water on the child. (7) He gave him his name. He called him Petit Jean. "Now I want him to visit me, when he has become twenty one years he is to visit me. Be sure that you do not forget." (8) He marked (drew on) a paper, to explain his trail (route). Then he went along. They did not know who that person (was). But that was actually the above headman (God). They did not know.

3. Now then he reached the year at which that made-father (godfather) who had taken him had said to him (to them), Come visit me. So then the two of them, his mother and father said, "Go tomorrow to visit your father (your godfather). We told him you would visit him this year." Then they gave him the paper (the map) that his father (godfather) had drawn. "Go tomorrow!"

gi-tci'i't [guc-gi-tci'i'dit]. gum'ta'cdu-wi. G^wε'li-yu-wi. gumandi'u'tg^wafu', wi'nas-wi. gumhω'du. ami'm' guma'i't [guma'i'dit] ta'ndiphwan [ta'u'naphwan]. guma'u'ihī. (4) pu'nukfan gida wu'k. gumhu'li di-he'k-wi. [dumi'h...]. lau'pde gum'na'k, "he'! dāda'p'tau!" lau'pde guc ginimi'm' [ganimi'm'] gumba'p. gumk^wε'ni' [guŋk^w...] u'i'cdu antsiyi'ktsiyik [ant'si'kt'si'k]. Ge'mi' dinki'udan ginimu'tsa't. (5) lau'pde gum'ni'sni, "u' tcumhu'li di'ni'tsuf [gi'...] ni'ke." guc-an'u'ihī gum'na'k, "ni'ke tcumhu'li?" "u' ta'u'ne a'wa'pya gindi-da'ts. tcindihu'li gi-dida'kdini' ampge'". li'pfan-ya ma' gumG^wi'n [GuŋG^wi'n] gi-dida'kdini' ampge'?" an'u'ihī gum'na'k, "a'haⁿ. mətcu' buma'?" (6) gum'na'k, "ha'-nu'fan." "pa' da-mu'itce!" wi'nas-wi. gum-u'itce [Gu-m...], lau'pde gidni'i'. gidniwa'la du-ma', ginifa'qda-t diniki'udan, ginila'mω. lau'pde ginida'kdini' ampge' giniwa'pya [gani...]. (7) gumdi'di't dunq^wa't [dunq^wa't]. gumka'uni' [guŋq^wa'uni'] pti'za'. "la'u' tcumhu'li gi-ya'ntca'f [gi-ya'na-tca'f], gami-gi'mendine'fya-nau-ta'u'na du-mi't'cwa gamya'ntsa'f [gamya'na-tca'f]. du'bai wa' da-dupha'ikdupdi' [nendup...]." (8) gumye'ma't amBi'ba', gumye'badni' dinga'uni'. lau'pde ginthε'k. wa' gDaniyu'kin ye' guc gini-mi'm' [ganihimi'm']. guc-tε'-ye'k gida-tca'myank antca'mbε'k. wa' gDa-ni-yu'kin.

3. lau'pde gintwō'gat du-mi't'cwa guc gamG^wi'nhe' bu'nhε' ε'fam' gdi'ni'sni, damaya'ntca'f [damaya'na-tca'f]. lau'pde guc-Ge'mi', din'e'nim' [din'e'num'] nau ε'fam' gini'na'k, "ma'itcu' dam'i' damya'na't ca'ham. sDω'-gindi'ni'sdini' damya'na't ha'c am-i't'swa [a'mi't'swa]." lau'pde ginidi'di't gini-bi'ba' [ganihibi'ba'] ε'fam' ganye'ma-di. "ma'itcu' dam'i' [nam'i]!"

4. To be sure early next morning he got himself ready, and then he went. He followed the trail (road). He got to where the trail (road) forked. The left hand trail (road) was good. (2) His father's trail (noted on the map) was old, not many people were following it. The trail on the left hand was good, many people were going along it. Now then he said, "I will follow this trail that is good." And then he said, "Oh no. Indeed I will follow my father's (godfather's) trail." (3) So he went along, and he indeed again came to another forked trail (road). The trail (road) on the left hand was good, many people were going along it. His father's trail was old, not many persons were going by on it. He said, "I will follow this trail. Not many people are traveling by on my father's trail. (4) Maybe I will get lonesome (on it). But (on) this other one there are a lot of people, according to the appearance of the trail." Then he said, "Oh indeed no! I must follow my father's trail." So then he went along, he got to there, they met one another.

5. His father (godfather) said, "So you have come now?" Petit Jean said, "Yes. I have come to you to visit you." His father said, "That is very good." To be sure, he remained three years. There were all sorts of things. There were many kinds of flowers.

6. Now one day (his) father said to him, "Petit Jean! You are to go back tomorrow. You have stayed here three years now. It will be good if you go back to your father and mother. They became tired out from their (task of) raising you. So then now you help them." (2) Petit Jean said, "I do not want to go

4. wi'-nas-wi· du·gu·'dGumu· gumsu''yatca-ni [gumsu''yatca-na], lau'ṁḁe gum'i'. gintbi·'t anga'uni'. gintwu''k guc dant'sa'lanafsi·'t [GDɛhɛnt's...] anga'uni'. du·ga'ifi anga'uni·' gumsu'. (2) guc-ɛ'fam' dinga'uni·' gumyu'mw·, wa'' lu'i' ami'm' gDANI·BI·'Inɛ·. guc-ga'ifi anga'uni·' gumsu', lu'i' ami'm' gumanga'nda't. lau'ṁḁe gum'na'k, "ha'c tcumbi·'t u·su' anga'uni·'." lau'ṁḁe gum'na'k, "u· wa'". tcumbi·'t-wi· si'mi dinga'uni·'." (3) lau'ṁḁe ginthɛ'k, gumandiwu''k-yu·-wi· wa''na ant'sa'lanafci·'t anga'uni·'. du·ga'ifi anga'uni·' gumsu', lu'i' ami'm' gumanga'nda't. guc ɛ'fam' dinga'uni·' gumyu'mw·, wa'' lu'i' ami'm' gDa·Ga'nda't. gum'na'k, "ha'c anga'uni·' tcumbi·'t. si'mi dinga'uni·' wa'' lu'i' ami'm' DahaGa'nda't [GDɛhɛŋGa'n...]. (4) yi·'kun dum'a'la-fi-k [Du-ma'...]. ha'c tɛ' wa''na lu'i' ami'm' ni·da'·tsi't, dum'a'ndɛ·DyUG·wa [Du-m...] anga'uni·'." lau'ṁḁe gum'na'k, "u· wa''-wi·! tcumbi·'t-wi· si'mi dinga'uni·'." wi'-nas ginthɛ'k, gintwu''k, giniple'kwidai.

5. ɛ'fam' gum'na'k, "tcumwu''k-ya-lau'?" *ptciza'* gum'na'k, "aⁿ·haⁿ. tcumw·'gatcuf ya'natcuf." ɛ'fam' gum'na'k, "umsu'-wi·." wi'-nas-wi·, gumanta'cdu· psi'nfu' a'mi·'t'cwa. ma'dfan ni'ke· gamanlu'i'. ambu·'c'wa u·du·'lupdi· gumlu'i'.

6. lau'ṁḁe ta'fω' ampyɛ'n ɛ'fam' gum'ni'sni, "*ptciza'*! damyi·' [namyi·'] ma'itcu'. psi'nfu' a'mi·'t'cwa ha'si· tcumanta'cdu· la'u'. umsu' gi·wi''lac'wi·'t ga'ham nau-ga'ni'. G'wi'ni·k ginilu'kyu· di·ni·u'ihinafup. pa'' la'u' diniga'm'ya-t [Deni...]." (2) *ptsiza'* gum'na'k, "wa'' sbahu'la [sdɛh...] ayi''wa. ha'si· tcumhu'li·

back. I want to stay here." His father said, "No! You must return." Petit Jean said, "I do not want to go back." His father said, "No. You must go back." So then Petit Jean said, "Well then I will go back tomorrow."

7. Sure enough tomorrow came, and he got ready. Then his father gave him various kinds of flowers, and he said, "I am giving you just this many of these flowers. Do not steal (take along) all these flowers of mine." Indeed then he showed him the trail (the road back). He told him, "Go along this way (because) it is the closest (the most direct route)."

8. Sure enough he went to go back. He got out of sight over on the other side of the hill. He looked back, and then he saw no one. (2) The flowers there were extremely good (beautiful). So he said, "Perhaps he will not see me if I steal these flowers." (Then) he said, "Oh no. They are my father's flowers." He went on a little further. The flowers were becoming even better. (3) So then he halted, he looked back, he saw no one. And he said, "It is nothing if I break off one of these flowers." To be sure, he said, "Perhaps he would not see me break off one of these flowers." So then he broke off one.

9. Right here (lo!) came and stood his father. He said, "What have you been doing? I told you not to steal (any), Petit Jean. Now you are lost forever. You know I told you not to steal (any of them). All of these flowers are mine. (2) I did not tell you to steal, Petit Jean. You would (indeed) be lost now, if I had not

gahanta'cdu:." ε'fam' gum'na'k, "wa'! Dayi'-wi:." *ptciza'* gum'na'k, "wa' sdahu'la-ayi-wa." ε'fam' gum'na'k, "wa'. danyi'-wi:." lau'ṁḁ *ptsiza'* gum'na'k, "pa" ma'itcu' dumi'."

7. wi'-nas-wi· gum'a'itcu' [Gu'ma'i...], lau'ṁḁ umsu'yatca·ni [umsu'yetca·na]. lau'ṁḁ ε'fam' gumdi't ambu'Gwa u·du'lupdi; nau gum'na'k, "Gu'ci' pa'slau' [pε'clau'] tcandi'dup ha'c ambu'Gwa. wa' da'la'tswadṁ't ha'c ma'dfan tci' indanbu'Gwa." wi'-nas-wi· gum-i'dini' [Gu'mi'...] anGa'uni'. gum'ni'sni, "ha'c dandanGa'n [ḁenḁeṁga'n] mantci'la'wanu'."

8. wi'-nas-wi· gum'i' gi-yi'. gintGu'ipwai¹³⁴ pu'ifan¹³⁵ [pa'yufan] du·me'fu'. gumwi'ya·pGwa [Gu-wi'yεpGwa], wa'-ye' gDa·hω'dən. (2) mi'fan [mε'nfan] gumsu' gini·bu'Gwa [ganihibu'Gwa] Gu'si. lau'ṁḁ gum'na'k, "yi'kun wa' gadahω'detsa'f gi-la'tswa-t ha's-ambu'Gwa." gum'na'k, "u' wa'. si'me indēnBU'Gwa." pa'la-kwan [pε'lakwan] gint'i't [gint'i'dit]. mi'fan [mε'nfan] gumsu'yū· giniBU'Gwa [gani...]. (3) lau'ṁḁ gumḁa'p, Gu-wi'wapGwa, wa'yε' gDa·hω'dən. lau'ṁḁ gum'na'k, "wa' ni'ke· gi-qwa't ta'u'na ha's ambu'Gwa." wi'-nas-wi·, gum'na'k, "yi'kun wa' gDa·hω'tsfan [gidε·hω'tshwan] ta'u'na gi-qwa't ha's ambu'Gwa." lau'ṁḁ gintqwa't ta'u'na.

9. ha'si· ε'fam' gumanda'p. gum'na'k, "ni'ke· tcinGe'cne [tcinGe'cni]? wa' tsi' gDa·ni'tsubu da'la'tswu', *ptsiza'*. la'u' tcumt'su'lw· din'a'wi. ma'tcūm'yū'kin gum'ni'tcūbu wa' da'la'tswadṁ't. ha's-ma'dfan ambu'Gwa tsi'. (2) wa'-tsi' gDa·ni'tcūbu da'la'tewω', *ptciza'*. la'u' tcumt'su'lw·, wa' tci'

¹³⁴Or, M.R. *GintGa'ipwai*.

¹³⁵Or, M.R. *pa'ifan*.

taken you (as godchild). Well then I will try you again. I will give this horse to you. Whatever this horse may say, do that. (3) Whatever he may tell you, be sure to hear (listen and obey) what this horse tells you. Then (otherwise) you will be lost forever." Sure enough he gave him a black horse. So then he went on, he had a horse now.

10. When they had gone a little further on, the horse said, "Now we will go see the headman (the king). There you will get work." Petit Jean said, "That is very good." (2) Sure enough when they had nearly gotten there, the horse said, "Now you are not to speak. Merely move (motion with) your hand. They will know (understand) what you are telling them."

11. To be sure, when they arrived, Petit Jean got down, he knocked at the door. One (of those) who worked there (a hired hand) came running. He said to Petit Jean, "What do you want?" Petit Jean just moved his hand. (2) The man heard (understood) him directly. Then he went back, he told the headman (the king), "One boy wants work." The headman (king) said, "Give him work." To be sure, he came back, he told Petit Jean, "You are to work here. There is one man lacking, he raises flowers (he is a gardener). (3) You are to work at that, you are to raise flowers (do gardening)." Then Petit Jean said, "Very well indeed." (But) he did not speak. And then he moved (motioned with) his hand, he showed him his horse. He wanted a place where he could put his horse. And the man heard (understood) him at once. (4) So he went back, he told the head-

gi-g'wi'nfubu. pa'' teum-a'ntcuf [tcu.'ma'n...] G'wε-'lu'. ha'c-anki'udan [aŋki.'dan] teumdi-'dup. ni'kε· gi-'ni'sni ha's anki'udan, pa'si· daman-a'i [nama.'na'hai]. (3) ni'kε· gi-'ni'sdumbui', du-'bai gi-ɟa'bdɔn ni'kε· ni'sdumbui' ha's-anki'udan. pa'' din'a-'wi damt'su'lw' [nam...]' wi-'nas-wi· gumdi-'t u-mu-' anki'udan. lau'ɲdε ginthe-'k, k'wε-'na· ki'udan la'u'.

10. pa'la-k'wan [pa'lak'wan] gidni'i-'fi't, anki'udan gda-'na'k, "la'u' tcindi'i'-da-g'wi-t antca'mbε·k. gu's-damang'wi'n [gu's-namaŋg'wi'n] bu'ta'kfin." pticiza' gum'na'k, "umsu'-wi·." (2) wi-'nas-wi· gidni'ye-'tcε-wa'la, gda-'na'k [gidε-'na'k] ki'udan [aŋki.'dan], "la'u' wa'' dayu'i'ni. ɟu'nfan bu'la'ɟ'wa dam'ε'lsɟabnai [nam'i'lisɟabni]. gani'yu'kun ni'kε· ma' gi-'ni'sni."

11. wi-'nas-wi·, gidniwa'la, pticiza' gumhω'lai, gintdu'ɟda-t [gindu'qda-t] anga'utma. ta'u'nε canta'kfu' gu'si· gumami'tcis. gum'ni'sni pticiza', "ni'kε· teumhu'li?" pticiza' ɟw'nfan gum'ε'lsɟabni [gum'i'lisɟ...] di'la'ɟ'wa. (2) guc-an'u'ihī li'pfan gumɟa'bdω. lau'ɲdε cintyi-'wumitca, gum'ni'sni antca'mbε·k, "ta'u'na andε'wadŋ't mahu'li anta'kfin." tca'mbε·k gum'na'k, "da-di-'di't [dε·d...] dinta'kfin." wi-'nas-wi·, gumayi', gum'ni'sni pticiza', "ha'si· daman-ta'kfu'. ta'u'nε amwa'' [awa''] an'u'ihī, u'u'ihī'na ambu'G'wa. (3) gu's-daman-ta'kfu' [gu's-naman...], dam'u'ihī'na [nam...] ambu'G'wa." lau'ɲdε pticiza' gum'na'k, "umsu'-wi·." wa'' u'yu'i'ni. lau'ɲdε gum'ε'lsɟabni [gum'i'lisɟ...] di'la'ɟ'wa, gum-i-'dini' [gu'mi-'dni'] dinki'udan. cumhu'li teu' gi-hanpi' [gi-hɲmpi'] dinki'udan. lau'ɲdε guc-gini'u'ihī [guc-gani...] li'ph'an gumɟa'bdū· [guŋɟ...]. (4) lau'ɲdε cintyi-'wumitca, gum'ni'sni antca'mbε·k, "ta'u'nε k'wε-'ni

man, "The one who has the horse, he wants a place where he can put his horse." The headman said, "Give him below yonder (where) a small house is standing." Then the man said to him, "There is a small house yonder. (5) Put your horse there." Petit Jean just moved his head (in affirmation), and sure enough he took his horse to there. Petit Jean himself slept there also.

12. Now early in the morning his horse said, "Get up! Go to your work. Shortly after you have gotten there where they are working, two men, who are wearing white shirts, will laugh at you. And they will show you where it is a bad place. (2) There are lots of rocks, and all sorts of (bad) things. Then you will say, Very well indeed! (But) you will merely shake your head. Then come back." Sure enough they did the very way in which his horse had told him.

13. Then his horse said, "Now open up this (my mouth). Fill up one of your hands, and also fill up your other hand from the other side (of my mouth), with what (seeds) you get out from my teeth. Then when you get there, do that when you throw them (when you plant those seeds). (2) Then turn (and) come back. Those two people will laugh at you. But do not get angry," his horse told him. To be sure, he opened his horse's mouth, and there he dug out (seeds) from its teeth. (3) He filled one of ('on one side') his hands (with seeds), and on the other side too he filled his other hand. Then he (the horse) said to him, "Do not forget

ki'udan [aŋki-'dan],¹³⁶ umhu'li tcu' gi-ha-npi-' [Gi-hampi-'] *dinki'udan*." tca'mbe:k gum'na'k, "cu'-dadi-'t wa'la u'ya'du u'i-'cdu' ama'." lau'ŋde guc-an'u'ih gum'ni'sni, "cu'-i-'cdu' ama'." (5) Gu'ci-damanpi-' [nam...] *buki'udan*." *ptciza'* qw'nfan gum'ε'lsGABNI DUNG'wa', wi'-nas-wi gu'ci-gindanča'ndi' *dinki'udan*. gu'ci-yu-wi-g'wa'u'k *ptciza'* gumanwa'init.

12. lau'ŋde du-gu'dgumu *dinki'udan* gum'na'k, "daq'w'dgaisda [Deq'w-d-ga-sde]! de-da-'i [de-de-'i] bu'ta'kfin. di-'c dami-twu''k [nam...] Gu'si-du-ni-ta'kfu', ge-'mi' asi-'mui, u-ma'utca't dinica't nifu'ini, ganigu'pde'tcuf. nau gani'mi'-dumbui tcu' danqa'tsqayw' [dahaŋqa'sqa'yw']. (2) u'lu'i' anda', nau ma'dfan ni'ke. lau'ŋde ma'-dam'na'k, umsu'-wi! qw'nfan dam'ε'lsGABNA BU'G'wa'. lau'ŋde damayi' [nem...]" wi'-nas-wi pa'si-gi-ni-na'i gini-na'hai ni'ke *dinki'udan* ga'ni'c dini'.

13. lau'ŋde *dinki'udan* gum'na'k, "tci'da ha's da-wa'tsi-' [De-w...]. ha's dambu'yi-' [nambu'yi-'] ta'u'na bu'la'G'wa, wa'na bu'la'G'wa k'wa'tcapan-yu-wi-dambu'yi-', damanya'mbi-' du-dandi". lau'ŋde dami-twu''k [nem...] Gu'ci, pa'dandan-a'i [nanda'na-'] dami-da'kdi [nam...]. (2) lau'ŋde damant'slu'bu [nam...] dama'yi' [nam...]. ganigu'pditcuf guc-ge-'mi' ami'm'. pa'' wa'' da-da'la'lakyeŋt [nande'le'lskyeŋt], " *dinki'udan* gum'ni'sni. wi'-nas-wi, gintwa'tci't *dinki'udan* dumbu'ts, lau'ŋde gu's gindanhunq [ginde-nhu'ŋq] du-dindi". (3) gumbu'yi' k'wa'tcapan di'la'G'wa, nau pa'ifan-yu-wi [pa'yufan-yu-wi] wa'na di'la'G'wa gintbu'yi'. lau'ŋde gum'ni'sni, "wa'' dahi'kdupdi- ni'ke gi'ni'sdumbui'."

¹³⁶Santiams, when using this word in Santiam discourse, preferred a pronunciation *ki'dan* to the more characteristically Chinook Jargon pronunciations *kisyu'dan*, *ki'udan*. The *iu* diphthong is not often employed in Kalapuya speech.

what I told you." So indeed Petit Jean went, he got there. (4) The two men laughed at Petit Jean. Petit Jean threw (planted) his flowers (seeds), and he came back. That is how he did what his horse had told him. Now he got to where his horse stood, and so they went to sleep.

14. In the early morning they woke up. His horse said, "Now go! On the other side yonder is a spring. The water is boiling (bubbling). Then you bathe there. (2) When you have finished your swim, then cut across there, you will find a trail there. When you go inside the fence there, you will find an iron sledgehammer, and a big rock is lying there. Then you will pound on that rock (until you beat out of it) three yellow dollar (three gold) platters. (3) Fill them with flowers, and take them in, take them up above (upstairs). There one (of them), the eldest of the headman's (the king's) daughters will take the flowers. She will (then) turn the other way there. And another (of the girls) will do that very same way to you. (4) The youngest one will not do like that to you. Then come back." That is how his horse spoke to him. Indeed he went for his swim. He got there, he swam, he got through, he followed along the trail there. Sure enough he found the rock, and an iron sledgehammer. (5) To be sure, he struck the rock, and sure enough out came three yellow dollar (three gold) platters. So he filled them with flowers, there were all sorts of flowers. His own flowers were much better than those of the two men. Their odor was better than all the (other men's) flowers. Then he went up above with his flowers. (6) He knocked

wi'nas-wi· *ptciza'* gint'i', gintwu''k. (4) Gε'mi' ginisi''mui ginigu'pni *ptsiza'*. *ptsiza'* ginda'kdi DUMBU'G^wa, lau'ɲɔ̃ gumayi'. pa'si· guma'na'i [guma'na'hai] ni'kε· dinki'udan ga'ni'sni. lau'ɲɔ̃ gintwu''k tcu'' ganda'bat dinki'udan, lau'ɲɔ̃ giniwa'itsa't [giniwa''yεtεt].

14. du·gu'ɔ̃gumu· giniɔ̃w'ɔ̃ɔ̃ai. dinki'udan gum'na'k, "la'u' dam'i' [nεm'i']! gu'pa'ifan [gu'pa''yufan] manti' ami'mbu·. mambu'tpudu ampe'". lau'ɲɔ̃ gu'si· damant'sa'nqtse· [namant'sa'ηqtse·]. (2) dami-tu'gi' [nam...] but'sa'nqtse·ba, lau'ɲɔ̃ gu'ci· damanka'du· [nam...], gu'ci· damanda''ts [nam...] anga'uni'. dami·la'mw· [nam...] gu'ci· du·ɔ̃a'l·ax [du·ɔ̃a'lax], damanda''ts [nam...] sɔ̃w'a'fint ant'sa'ude'la·da', nau u·be'le' anda' manpi''t [mampi'·dit].¹³⁷ lau'ɲɔ̃ dam'u'ina-t guc-anda' psi'n' tsi''lilw· [u·tsi'...] anda'la ma'la·x. (3) gu'c dambu''yi' [nam...] ambu'G^wa, lau'ɲɔ̃ dant.la'mi' [nan...], dantk'w'a' [nent...] tsa'myank. gu'c ta'u'ne, u'it'wu' tca'mbe'k din'a'na' gamε'w'i'n gu'c-ambu'G^wa. ha'' gandanfi''p. nau gu'c-wa''na pa'si· gaman'a'fup [gama'na'fup]. (4) gu'c-u'wa'i wa'' pa's gada'na'fup. lau'ɲɔ̃ damayi' [ɔ̃mayi'].'' dinki'udan pa's gum'ni'sni. wi'nas-wi· gint'i' dint'sa'nqtse·ba. gintwu''k, gumt'sa'ηqtce·, gumtu'gi', gintbi'f guc-anga'uni'. wi'nas-wi· gumda''ts guc-anda', nau ant'sa'ude'la·da' sɔ̃w'a'fint. (5) wi'nas, gum'u'ina-t guc-anda', wi'nas-wi· gum-i'nw· [gu'mi'nw·] psi'n' antci''lilw· da'la ma'lax. lau'ɲɔ̃ gintbu'yi' DUMBU'G^wa, u·du'·lupdi· ambu'G^wa. G^wa'u'k mi'fan [mε'nfan] umsu' DUMBU'G^wa nau gu'c-du·Gε'mi' asi''mui. gumsu' dinɔ̃la'iswa·ba du·ma'dfan ambu'G^wa. lau'ɲɔ̃ ginda'ntsdi' DUMBU'G^wa.

¹³⁷This is also a M.R. alternant, according to a note in Dr. Frachtenberg's manuscript.

on a door. The girl opened it, and she took the flowers. But she turned the other way. So he just went on again. This other one did the very same way too. But the youngest herself on the other hand (did and) said nothing.

15. And so he came back, he reached where his horse was. His horse said, "What did they do to you?" "They did to me the very way you had told me." The horse said, "This has been nothing. Tomorrow the more (it will be the worse because) they will kick you. (2) (But) the youngest one will say to you, Very well indeed (Thank you). But do not become angry at that. Only that is (all) your work." So indeed they went to sleep. The next day they woke up. His horse said, "Well go then! Now all your flowers must be different." (3) So indeed he went again to his swim. The one (the first) of the girls had gotten suspicious. So she arose early in the morning, she observed this boy who brought flowers that were quite different. She had never seen flowers like that. (4) It was because of that she had become suspicious at heart. Petit Jean had nothing in his heart (he did not think) about being watched. He bathed. The girl was looking at him through the window. Petit Jean knew nothing of it. He still bathed anyway. (5) He finished his swim, and he went along, he got to where the rock lay. He pounded on the rock, again indeed three platters came out of it. Now he filled them, and he took them up with them. He knocked on the door. The girl opened it, she took the platter. (6) Petit Jean turned, the girl spit her spit at him, and she kicked him in his anus. Petit Jean went on to still another

(6) ginDu'x̄da-t [ginDu'qpa-t] anga'utma. cuc-ambi-'ne guwi''t, lau'ɪmɛ gintɁwi'n cuc-ambu-'Gwa. ha'' gindanfi''p [ginda-fi''p]. la'u' ginthe-'k-yu-wi. ha''yu wa''na pa'si-yu-wi. gu' u''wa'i Gwa'u'k wa'' tɛ:' Gɛ:'na'gat.

15. lau'ɪmɛ gumayi', gumwu''k du-dinki'udan. dinki'udan gum'na'k, "ɔ:' gini'na'fup?" "pa'si gini'na'fa' ma' Gwi''ni'tsfan." anki'udan gum'na'k, "wa'' ni'ke: ha's. ma'itsu' mi'fan [mɛ:'nfan] gani-gu'yum bufa'". (2) Gus-u''wa'i gam'ni'tsuf, umsu'-wi. pa'' wa'' ɔ:'da'la'lakye-dɪ't [nɛndɛ'le'la'kyɛ-dɪ't]. gu'ci-yɛ'la buta'kfin." wi'-nas-wi gini'wa'itsa't [gini'wa''yɛtcɛt]. ma'itsu' giniɁω'dɁai. dinki'udan gum'na'k, "tsi'da da'i'! la'u' ganiwa''na-wi ma'dfan BUBU-'Gwa' [BUBU-'Gwa']." (3) wi'-nas-wi gumandi'i'-yu-wi Gwɛ:'lu' dint'sa'nqtɛ:ba. cuc-ta'u'ne ginibi-'ne [ga...] gumsa''wu. lau'ɪmɛ gumɁω'dɁai [GuɁɁ...] du-gu'dGumu, gum'la-'tgw'ine. [Gum'le-'DGwana.] ha's-andɛ:'wa-dɪ't gu-wa''na-wi dumbu-'Gwa gawu-'gi'. wa'' gda-hw-'dɪ pa's-anhu'i ambu-'Gwa'wa. (4) Guc tca'u'wi cidi-sa''wu. dinhu-'pna. ptsiza' wa'' ni'ke: Gwa'uk-dinhu-'pna cida-la-'DGw'angu't-ye-k. gumt'sa'nqtɛ:. cuc-ambi-'ne gum'a'nda-di [Gu'ma'n...] du'u''tgufla-da'. ptsiza' wa'' ni'ke: gda-yu'kin. ni'fan [le'fan] gumt'sa'nqtɛ:dɪ't. (5) gumt'u'gi' dint'sa'nqtɛ:ba, lau'ɪmɛ ginthe-'k, gintwu''k anda'ɔdanpi''t [Gɪɔhɛmp'i'dit]. gint'u'ina-t cuc-anda', psi'n'-yu-wi ma'laɁ guma-mi'nɔ. lau'ɪmɛ Gumbu-'yi', lau'ɪmɛ ginda'ntɛdi'. gintu'x̄da-t [gintu'qpa-t] anga'utma. gu'c-ambi-'ne gumwi''t [Gu'wi''t], gumɁwi'n [GuɁwi'n] cuc-ama'laɁ. (6) ptsiza' gumt'clu'bu, Gus-ambi-'ne gum'a'qini' dinta'f [dinta'uf], la'u' gintgu'yunufa' [gintgu''yinifa'] du-dint'sli''. cinthe-'k ptsiza' wa''na-yu-wi.

one. She did the very same to him. Petit Jean just went on indeed to where the other girl lived. (7) He knocked at the door, the girl opened the door, she took the flowers, and she said, "Very well indeed (Thank you). Come inside." Petit Jean shook his head (negatively), he turned, he went back, he got to where his horse was.

16. His horse said, "What did they do to you?" "They did to me just as you yourself told me." Then the horse said, "Tomorrow those two girls will kick you the more (still more). The one who is youngest will pull you, she will want to take you inside. (2) But do not go inside then." So indeed they went to bed. Early next morning they woke up. His horse said, "Deliver your flowers." Sure enough Petit Jean went. His horse said, "Do not be angry. Be sure you do not forget." (3) Indeed Petit Jean went to his swimming place. He bathed. The girl was watching the boy the entire time. But Petit Jean said nothing, he himself said nothing in his heart (he knew nothing of her watching). He finished his swim, and then he went, he got to where the rock lay. (4) Again he pounded it, again indeed three yellow dollar platters (came out of it). So he filled them with flowers, he took them up above with him, he got to where the girl (lived). He knocked on the door. The girl opened the door, she took the flowers. (5) Petit Jean turned, and then she kicked him, and he was spit upon with spit, and he was kicked three times. He went on, Petit Jean got angry. But there was nothing

pa'si: guman'a' [guma'na']. *ptsiza'* ginths'k-yu-wi wa'na ginibi'ne [gan...] danta'cdu. (7) gintu'x̄da:t [gintu'qda:t] anga'utema, ambi'ne gumwi'it [gu'wi'it] anga'utema, gintewi'n ginibu'Gwa [gan...], lau'p̄dɛ gum'na'k, "umsu'-wi. mala'mw̄." *ptsiza'* gumqwa'ltqwa't [guŋGwa'ltcGwa't] duŋGwa', gintsli'bu, gintyi', gintwu'k du dinki'udan.

16. *dinki'udan* gum'na'k, "de' gini'na'fup?" "pa'si: gini'na'fa' [gini'na'fa'] gdu'ni'tsifan [Gwadu'ni'tcfan] ma'." lau'p̄dɛ anki'udan gum'na'k, "ma'itcu' mi'fan [me'nfan] gani-gu'yumbufa' guc-gs'mi' anhi'matsa't. guc-ta'u'ne u'wa'i gamwu'tcuf [ga-wu'tcuf], gamhu'li di'la'munafup [dumi'la'mw̄nafup]. (2) pa' wa' de'da'la'mfat [nandɛ'la'mufi't]." wi'nas-wi: giniwa'idap. ma'itcu' du-gu'dGumu giniGw'ɔgai. *dinki'udan* gum'na'k, "daha'ibi' [dɛh...] bubu'Gwa." wi'nas-wi: *ptsiza'* gum'i'. *dinki'udan* gum'na'k, "wa' da'la'la'kyad̄t [nandɛ'le'lskyɛd̄t]. du'bai wa' daha'ikdupdi: [nandɛh...]." (3) wi'nas-wi: *ptsiza'* gint'i' dint'sa'nqtse-ba. gumt'sa'nqtse-d̄t. guc-ambi'ne gum'la'dGwana-guc-andɛ'wad̄t din'a'wi. wa'-ni'ke: *ptciza'* gda'na'gat, wa' ni'ke: Gwa'uk gda'na'gat dinhu'pna. gumtu'gi' dint'sa'nqtse-ba, lau'p̄dɛ gint'i', gintwu'k tcu' dampi'it [dɛhɛmpi'dit] guc-anda'. (4) gumandi'u'ina-t, Gwi'li-yu-wi: psi'n' tsi'lilu. anda'la ma'laɣ. lau'p̄dɛ gintbu'yi' ambu'Gwa, ginda'ntsdi' tsa'myank, gintwu'k guc-du'hi'ma't. gintu'x̄da:t [gintu'qd...] anga'utema. guc-anhi'ma't gumawi'it anga'utema, gumGwi'n [guŋGwi'n] ginibu'Gwa [ganiB...]. (5) *ptsiza'* gumt'sli'bu, la'u' gumgu'yungufa' [guŋgu'yuŋgufa'], gda-ma'q̄dnik [Gde:m...] anta'f [anta'uf], gda-gu'yungufa' psi'nfu'. ginths'k, gumla'la'kya [gumle'lekya] *ptciza'*. wa'-la'u' dɛ' gda'na'i [Gde'na'hai], bu'ntmu *dinki'udan* gum'ni'sni,

he could do, because his horse had told him, Do not be angry. (6) So he went along, he got to where the other one stayed. In the very same manner again he was kicked three times, and he was spit on. He went along, he got to where the youngest one was. He knocked on the door. (7) The girl opened the door, she took the flowers, she said, "Very well indeed. Come inside." He was seized, he was pulled, he was pulled many times. Then he went in flight, he ran down below to his house.

17. He got to his horse. Now his horse said, "Tomorrow the headman (the king) will hear that he is going to be killed so it is said. He will hear that news. (2) Then he will assemble the people to go fight." They slept. Early next day his horse said, "Petit Jean! Get up! The headman (the king) will have heard the news."

18. Sure enough the news came. Then the headman stirred. He gathered together all the people (who were) to go to the fighting. And Petit Jean went, he went to see the headman. (2) He said to him, "I want to go to the fight." So he was given an old gun, and an old long knife (an old sword). Then Petit Jean prepared himself. (3) Now his horse changed itself. It turned into a white horse, it became (as if) old then. Its ears fell (hung down), that horse of Petit Jean's.

19. So indeed they went along to bathe. Petit Jean mingled with all those people. They laughed at Petit Jean. They went across one place, (where) some

wa''-da'la'la'kyā·dŋ't [wa''-dɛ'lɛ'lɛkyā·dŋ't]. (6) lau'ŋdɛ ginhɛ:k, gintwu''k guc-wa''na danta'sdu· [dɛhɛntɛ'ɛdu·]. pa'si-yu-wi· gingu'yungufa' [GiŋGu''yun...] psi'nfu', gida'ma'qɔdnik anta'f [anta'uf]. ginhɛ:k, gintwu''k guc-du'wa'i. gintu'ɣda·t [gintu'qda·t] anga'utsma. (7) ambi'nɛ Guwi''t anga'utɛma, gumG'w'i'n [GuŋG'w'i'n] ginibu'G'wa [gani...], gum'na'k, "umsu'-wi· mala'mw·." gintG'w'i''yu·k, gumwu'di·q [Gu-wu'...], lu'ifu' gumwu'duɣu't [Gu-wu''d...]. lau'ŋdɛ gum'i' dinha'ihina, gintmi'tsis wa'la du-ma'.

17. gintwu''k du·dinki'udan. lau'ŋdɛ dinki'udan gum'na'k, "ma'itcu' antca'mbɛ:k ganɣa'bdū [Gaŋɣ...]. gamda'ha'yw·q-wat. gamɣa'pwu' [Gaŋɣa'pfu']. (2) lau'ŋdɛ gamɣɛ'wa [Gaŋɣ...]. ami'm' gi-ni'i' diniyɛ'cnafyaba." giniwa'itsa't [Giniwa''yɛtɛ't]. ma'itsu' du·gu'ɔgumu· dinki'udan gum'na'k, "ptsiza'! daɣw'ɔɣai [Dɛɣw'ɔɣa]! la'u' antca'mbɛ:k gamɣa'p'wu' [Gaŋɣa'pfu]."

18. wi'nas-wi· a'yɛ'dɛ gamwu''k [Gawu''k]. lau'ŋdɛ antca'mbɛ:k gum'i'lisina. gumɣɛ'wa [Guŋɣ...]. ma'dfan ami'm' gi-ni'i' diniyɛ'cnafyaba. nau ptsiza' gum'i', gum'ɛ'daɣw'i't [gum'i'dɛG'w'i't] antca'mbɛ:k. (2) gum'ni'cni, "tcumhu'li gi'i' danyɛ'cnafyaba [Dɛyɛ'...]." lau'ŋdɛ gum'la'mna u·yu'mu· asa'ɣ'wa-la, nau u·yu'mu· u·bω''s anɣɛ'msdɛ' [aŋɣɛ'micdi']. lau'ŋdɛ ptsiza' gumsu'yatca·ni [Gumsu'yatca·na]. (3) lau'ŋdɛ dinki'udan gumyu'hantca·na. gumbu'ntɛ u·ma'u anki'udan, gda'yū'hu'yū·. dinqda' [diŋqda'] gumhi'tc, guc-dinki'udan ptsiza'.

19. wi'nas-wi· gum'i'na· a'yɛ'cnafyaba. ptsiza' gumqa'wat [Guŋqa'wa't] ma'dfan ginimi'm' [ganihimi'm']. ginigu'pni ptsiza'. ta'u'na anu'wa ginika-

of them (were) in mud. (2) Now there his horse got stuck (mired). All the people laughed at Petit Jean where he got stuck in the mud. They passed him by. After quite a while Petit Jean's horse said, "Where are the people?" Petit Jean said, "They have gone, they have gone out of sight." They then got out (of the mire). (3) Then they again changed themselves indeed. The horse said, "Now we will go. Soon now when we have gotten there, we will commence at this end here, we will cut off the heads of one trail (row) of (the enemy's) people. Then I will turn about again indeed, (and) we will cut off the heads of one (more) trail (row) of people. (4) Then a sail (a white flag) to cease fighting will be lifted, while all those (decapitated) persons who were killed can be buried. Then we will come back, and we will have then become just like a shadow," his horse said.

20. To be sure, when they now went (forward to fight) they had become just like a shadow. Sure enough when they got to there, all the people were standing (in rows there), they wanted to be (starting) fighting. Indeed Petit Jean pulled out his long knife (his sword), he cut off all those people's heads, in that one row. (2) His horse turned about, again indeed he cut off their heads, of one more row. Now they came back. It was said, "Let us quit our fighting, today. Let us bury these people who died." Sure enough they went back. (3) Petit Jean (and his horse) got to where they had been stuck in the mud, when right there the people were coming back. All those people passed (them) by. After some time Petit Jean's horse said, "Where are all the people?" Petit Jean said, "They have gone,

na-fi't, wu'nha [wi'nha] du-qla'up. (2) lau'ɲɲɛ guc-gumansna'pwai dinki'udan. ma'dfan ami'm' ginigu'pni ptsiza' gibansna'pwai [gidɛ:nsn...] du-qla'up. ginhɛ:'Gʷa'q. tci'pgamfan ptsiza' dinki'udan gum'na'k, "mitcu' gini-mi'm' [ganihimi'm']?" ptsiza' gum'na'k, "niwa'", gidniku'ipwai." lau'ɲɲɛ ginimi'nu [ginimi'nw]. (3) gidniya'hatca-ni-yu-wi [gidniya'hantca-na-yu-wi]. anki'udan gum'na'k, "la'u' tcindii'. di'c di-du-wu'k, ha's-nu'fan indu'pi'hi' [dindu...], ta'u'na dinga'uni' [diŋG...] ami'm' indiku'bi't [dindi...] nu'Gʷa' [diniGʷa']. lau'ɲɲɛ duma't'sli'bu' Gʷɛ'li-yu-wi, ta'u'na ami'm' dinga'uni' gindiku'bi't [din...] diniGʷa'. (4) gida-hi-wi'k asi'l di-pa'slau' [Gi...] aye'snafyaba, gi-bu'bi'k ma'dfan ginimi'm' [ganihimi'm'] gani-du'layu'q. lau'ɲɲɛ indimayi' [dindu-mayi'], pa' indu-hu'i [dindu...] dɛ' [nɛ'] a'wa'uc-wi," dinki'udan gum'na'k.

20. wi'nas-wi, tsi'da gdi-ni'i' pa' gini-hu'i a'wa'uc-wi. wi'nas gidniwa'la, ma'dfan ami'm' ginida'fu't [ginida'pfu't], ginihu'li di-niye'cnafda [dumi-niye'-cnafida]. wi'nas ptsiza' gintfi''t u-bw''s dinGe'msdɛ' [diŋGe'micdi'], gintku'bkat ma'dfan ginimi'm' [ganimi'm'] diniGʷa', guc-ta'u'na dinga'uni' [diŋG...]. (2) gumt'slu'binifu' dinki'udan, Gʷɛ'li-yu-wi gumku'pka't diniGʷa', guc-ta'u'na dinga'uni' [diŋG...]. lau'ɲɲɛ ginimayi'. gum'na'qut [gum'na'qʷat], "tsindi-pa'slau' du-ye'snafyaba, ha's-la'u' ampyɛ'n. tcindibu'p ha's-ami'm' gi-ni'a'la.'" wi'nas-wi gumyi'wuɣu't. (3) ptsiza' giniwu'k tsu' gdu-nisna'pwai du-qla'up, gu'ci' ma'ba't ami'm' gda-niyi'wuɣu't [gdɛ:ni...]. ginihɛ'k ma'dfan ginimi'm' [gani...]. tci'pgam ptsiza' dinki'udan gum'na'k, "ni-tsu' [nihitcu'] ma'dfan

they went out of sight." Then they got out of the mud, they went back, they reached the house in the middle of the night.

21. Indeed the next day again they went to fight. Petit Jean's horse said, "Now they have gone to fight." Indeed they had gone to fight. So now indeed they went too. (2) The very same way again they got stuck in the mud. Again indeed all the people laughed at Petit Jean. All the people went by again. Then his horse said, "Where are they?" Petit Jean said, "They have gotten out of sight." Now (he and) Petit Jean went on, and they got to there the very same way again. (3) Now they all were wanting to fight. Petit Jean did the same way. He took out his knife, he cut off the heads of three rows (of men). Then it was said, "Let us quit. Let us bury all our people who have been killed." They came back. (4) Petit Jean (and his horse) themselves came back, (and) there they were stuck on top of the mud. All the people passed by, they laughed at Petit Jean. After quite some time his horse said, "Where are they?" Petit Jean said, "They went by. They have gotten out of sight." Sure enough then they got out of the mud. They went back, they got there in the nighttime.

22. The next day they indeed went again to the fighting. All the people went to the fighting. Petit Jean went to see among them, there again indeed Petit Jean got stuck down in the mud. All the people went by, they laughed at Petit Jean. (2) His horse said, "Where are they?" (Said) Petit Jean, "They are gone. They went out of sight." So then his horse said, "Now this is really the last fight. Pretty soon when we come back, the headman (king) will cross your

ginimi'm' [gani...?]" *ptsiza'* gum'na'k, "niwa'", gindniku'ipwai." lau'mpe ginimi'nw' du'qla'up, giniyi', giniwa'la du-ma' wi'lfu' tci'kmiyu.

21. ma'itcu'-yu-wi· gumandi'ina· a'ye'snafyaba. *ptsiza'* dinki'udan gum'na'k, "la'u' gam'ina· a'ye'snafyaba." wi'nas-wi· gum'ina· a'ye'snafyaba. lau'mpe gini'i' G'wi'ni-k-yu-wi. (2) pa'si-yu-wi· ginisna'pwai du'qla'up. G'we'li-yu-wi· ma'dfan ginimi'm' [gani...] ginigu'pni *ptsiza'*. ma'dfan gumandinihe'k ginimi'm' [gani...]. lau'mpe dinki'udan gum'na'k, "ni-tsu' [nihitcu']?" *ptsiza'* gum'na'k, "gindniku'ipwai." la'u' gini'i' *ptsiza'*, pa'si-yu-wi· gindniwa'la. (3) ma'dfan la'u' ginihu'li di-niye'cnafbai. pa'si· *ptsiza'* guman'a'i [guma'na'i]. gumfi''t [Gu-fi''t] dingε'micdi', psi'n' dinga'uni' gumku'pka't diniε'wa'. lau'mpe gum'na'q'wa't, "tcindipa'slau'. tcindibu'p ma'dfan du-mi'm' gi-nidu'la'yuq." gumayi'wak. (4) *ptsiza'* G'wi'ni-k ginimayi', gu'ci· du'qla'up ginikle'kba't. ma'dfan ginimi'm' [gani...] ginihe'k, ginigu'pni *ptsiza'*. tci'pгамfan dinki'udan gum'na'k, "ni-tsu' [nihitcu']?" *ptsiza'* gum'na'k, "ginihe'k. gindniku'ipwai." wi'nas G'wi'ni-k ginimi'nu· [ginimi'nw·] du'qla'up. giniyi', gindniwa'la du-tsi'kmu'.

22. ma'itsu' G'we'lu'-wu-wi· gumandini'i' dini'ye'cnafyaba. ma'dfan ami'm' gini'i' dini'ye'cnafyaba. *ptsiza'* gumqa''wa't [Guq...], gu'ci· G'we'li-yu-wi· *ptsiza'* gumsna'pwai du'qla'up. ma'dfan ami'm' ginihe'k, ginigu'pni *ptsiza'*. (2) dinki'udan gum'na'k, "ni-tsu' [nihitcu']?" *ptsiza'*, "niwa'". gini'ku'ipwai." lau'mpe dinki'udan gum'na'k, "ha'ci· la'u' dumε'Bufna-wi· [Du'mε'...] a'ye'cnaf-

trail to head you off. Then you will pull me back a little, he will thrust his knife (his sword) at you, (but) it will break. (3) Then we will come running back." It happened just in the way his horse told him. Sure enough when all the people had gone by, they (Petit Jean and his horse) went along in the rear. When they got to there they wanted to be fighting. They cut off the heads of four rows of people. (4) To be sure, the headman headed him off where he saw it was like a shadow. Indeed he struck at him with his knife (sword), (but) it broke. They came by, they got to the mud, there they got stuck on the mud. When the people passed by they all laughed at Petit Jean. (5) After quite a while his horse said, "Where are they?" Petit Jean (said), "I do not see them. They have gone out of sight." So then they got out of the mud, they went back, they reached the house, it was in the middle of the night when they got back.

23. The next day the headman said, "Now I want to learn who assisted me. I want to find this point of my knife (my sword point)." Indeed he assembled all the people. (2) He said, "If I find who helped me, he can marry whichever daughter of mine he may desire. Had he been absent (were it not for him), I would have been killed, and all my people would have been killed." Now everyone struck (or punched holes in) their legs (to break off their sword points and so to prove themselves the hero).

24. Petit Jean then became ugly (he made himself unattractive), he was indeed full of nasal mucous. (He was so dirty that) when he shut his eyes, the dust sounded *q'wi's* (poof!) from his eyes.

yaba. di's di-du-mayi', antsa'mbɛ:k gamqa'na-tcuf. lau'ɲɔɛ pu-nuk damwu'-tca'f [nam...], gamtwa'ɬdumbui' dinge'miedi', gamtci'bu. (3) lau'ɲɔɛ indu-ma-he'kmitca [dindu...]. pa's-gamanhu'i dinki'udan pa's gum'ni'sni. wi-nas-wi-ma'dfan ami'm' gdi-nihe'k, hu-bun g'wi'ni-k gidni'i'fi't. gindniwa'la gda-nihu'li di-ni'ye'cnaf dai. ta'ba' ami'm' dinga'uni' [diŋG...] giniku'pka't diniç'wa'. (4) wi-nas-wi, tca'mbɛ:k ginku'iba-t [giŋk...] guc-ganhw'din pa'-anhui a'wa'us. wi-nas gumtwa'ɬdini' dinge'miedi' [diŋG...], gumtci'bu. ginimahi'k, giniwa'la du-qla'up, gu'ci-giniklɛ'kda't du-qla'up. gda-he'g'wa'k ginimi'm' [gani...] ma'dfan ginigu'pni ptsiza'. (5) tci'p gamfan dinki'udan gum'na'k, "ni-tsu' [nihitcu']?" ptsiza', "wa'-sdanihw'din. gidniku'ipwai." lau'ɲɔɛ ginimi'nu. [ginimi'nw] du-qla'up, giniyi', giniwa'la du-ma', gda-wi'lfu' tsi'kmu'wa gda-niwa'la.

23. ma'itcu' antsa'mbɛ:k gum'na'k, "la'u' tcumhu'li gi-yu'ki' mi-ni'ke-u-ga'm'ya-tca'f. ha'c-dange'miedi' du-wi'na' [du-wi'na-] tcumhu'li dumi-da''ts." wi-nas gumgɛ'wa [guŋG...] ma'dfan ami'm'. (2) gum'na'k, "gi-da''ts mi'ye'gus-gi-ga'm'ya-tca'f, gamyu'wi' tcu' g'wa'uk gi-hu'li dan'a'na'. gi-wa'' g'wa'u'k, gumda'ha'ywq, nau ma'dfan dami'm' ginidu'la'yu-q." lau'ɲɔɛ ma'dfan-ye''twa'ɬdisya-t dinitci'da.

24. ptsiza' gidaqa'tsqa'yw', gumya'la-wi. [gumye'lɛ...] din-w'ɬ [di'nw'ɬ]. gdi-t'su'mbwai, ascu'p gum'na'k k'wi's [q'wi's] du-dunk'wi'lɛ:k.

25. All the people got there, they examined them they say. But they did not find the point of his blade. After a while it was said, "What is the matter with that boy who is limping? Examine him!" To be sure, the headman (king) said, "Go fetch Petit Jean." So they went to fetch Petit Jean. (2) He did not want to go. They went back. Then his horse said, "You go now!" Sure enough he was come after again indeed. Then the horse (said), "You speak now!" To be sure, he was come after. (3) Petit Jean was told, "The headman wants to see you." Petit Jean said, "I do not want to go." He was told, "You must go. We will take you along." Petit Jean (said), "Then I will go. You go back. I will be going (soon) now." (4) To be sure, they went back. Petit Jean went along behind. The men got back. The headman said, "Where is he?" "Oh he is coming behind."

26. Sure enough he got there. The headman (king) said, "What is the matter that you are limping?" Petit Jean said, "My foot is sick (sore)." Then the headman did that to his knife (he touched Petit Jean's leg with his sword), (and) right away the point of his knife became good. (2) Now the headman said, "I would never take back my word." Petit Jean stood (there) quite covered with nasal mucous. The dust went *q'wi's* (poof!) from his eyes, when he shut (blinked) them. It was filled with people (there), I do not know maybe (there were) double hundreds (many hundreds). (3) The headman said, "I would never take back my word," he said indeed again. Those two girls held their noses. They turned this

25. ma'dfan-ami'm' giniwa'la, giniḡa''wa-t-wa't. wa''-gda-nida'sni din-twa''ḡ dinge'micdi'. tci'pgamfan gum'na'qut [Gum'na'q'wat], "dɛ'-manti' gu'c-dɛ'wa-dḡt [Gu'c-u'yi''watest] u-tmu'ctmucu? daḡa''wa-t!" wi'nas-wi, tca'mbɛ:k gum'na'k, "dupwu'' *ptciza'*." lau'ḡdɛ gintwu''yu'q *ptsiza'*. (2) wa'' gidahu'lai'e'tya' [gidəhu'la'i'tye]. giniyi'. lau'ḡdɛ dinki''udan gum'na'k, "la'u' dam'i' [nam'i']!" wi'nas-wi gumandiwo'ḡadif-wi. lau'ḡdɛ guc-anki''uban, "la'u' danyu'wi [nɛmyu'wi]!" wi'nas-wi. gumwo'ḡadif. (3) *ptsiza'* gum'na'qut [Gum'na'q'wat], "antsa'mbɛ:k cumhu'li di-hw'tcuf [dumi-hw'...]." *ptsiza'* gum'na'k, "wa'' sdahu'la'i'tya." gum'na'qut [Gum'na'q'wat], "da'i'-wi [dɛ'i'-...]. indik'w'a'fup [tcindi...]." *ptsiza'*, "dum'i'-wi. dupyi'. la'u' dint'i'dit." (4) wi'nas-wi, giniyi'. hu'bun *ptsiza'* gint'i't. giniwa'la ginisi''mui [ganihisi''mui]. tsa'mbɛ:k gum'na'k, "mitsu'?" "u' ma'i't hu'bun."

26. wi'nas-wi gumwu''k [Gu'wu''k]. antca'mbɛ:k gum'na'k, "dɛ'-tcumanti' tcantmu'cmucu?" *ptciza'* gum'na'k, "tcumhɛ'labḡw'adi da-fa' [dɛ-fa']." lau'ḡdɛ antca'mbɛ:k pa's-guman'a'i dinge'micdi', li'pfan gumsu''yu' dintwa''ḡ dinge'-micdi'. (2) lau'ḡdɛ antca'mbɛ:k gum'na'k, "wa''-lau' gida-twi''li' damha'' [dɛha']." gumda'bat *ptciza'* ya'la-wi din-ω'ḡ [di'nw'ḡ]. gunḡwi'sḡw'isu [gunḡw'ɛ'sḡw'isu] asku'p [asgu'p] du-dink'wi'lɛ:k, dɛdi-t'su'npt'subu. u-bw'yu't ami'm', yi'kun dɛ'-la'u' lu'pḡa du'mpya. (3) antca'mbɛ:k gum'na'k, "wa''-la'u' gida-wi''li' damha'' [dɛha']," ḡw'ɛ'li-yu-wi gum'na'k. guc-gɛ'mi' ginibi'natsa't [ganihibi'...] ginig'wi'nhi' dininw'na. ha'' [hɛ'] cini-fi''bwi't. wa'' gda-nihu'li

(other) way. They did not want to look at him. That other (the third) girl just stood there, she was looking at him.

27. After a while Petit Jean said, "Headman! (King!) Give me a small house (a small room)." To be sure, the headman gave him a small house (room). Petit Jean went into there. In a short time he came back out, he himself was (now) very much finer in appearance than all (than any of) the people. (2) Then the headman said, "Marry whichever one you wish of the girls sitting there." Now those two who had held their noses, now they themselves wanted to take Petit Jean (in marriage). (3) The two of them quarreled over it. The other one just sat there, she on the other hand said nothing. Sure enough Petit Jean took the youngest, and so they were married to each other.

28. Then the headman said, "Now you will become the headman (the king)! because you helped me. Had it not been for you, I should have been killed, and all my people too." Petit Jean said, "I would not do that. (2) Indeed you yourself were taken (chosen) to become headman. All the people wanted you to be the headman. I myself would never like that take from you your headmanship (your kingship). Surely you yourself are to be the headman for all time. (3) You will die before there will be a change of headman." Now then all the people met together, they stood to dance. They drank bad water (i.e. wine).

29. Then Petit Jean went back to his horse. His horse said, "Now take me yonder. Tie me there." He gave him a small gun (a pistol), and a look-at-day

di-nima'nda-t [Gi-ni...]. guc-ta'u'ne ginibi'ne [ganihibi'ne] qu'nfan [qu'nfan] gumta'cdu, gum'a'nda-t [Gu'ma'nda-t].

27. tci'pgamfan *ptsiza'* gum'na'k, "tca'mbe:k! dadi'da't u'i'cdu' ama'." wi'-nas-wi, antca'mbe:k gumdi't u'i'cdu' ama'. *ptsiza'* gu's-gindanla'mw. pu'nukfan gumami'w, g'wa'u'k mi'fan [me'nfan] gumsu' dum'a'nda-dyug'wa du'ma'dfan ami'm'. (2) lau'ndε antca'mbe:k gum'na'k, "da'yu'wi' tcu' dami-hu'li [nami...] guc-ni-da'tsi't ambi'natsa't." lau'ndε guc-ge'mi' gi-ni-g'wi'nhi' dininw'na, lau'ndε g'wi'ni'k ginihu'li di-nic'wi'n *pticiza'*. (3) g'wi'ni'kdai ginihe'mfidai. guc-ta'u'na qu'nfan [qu'nfan] gumta'sdu, wa''-te' gda'na'gat. wi'-nas-wi *ptsiza'* gumg'wi'n [Guŋg'wi'n] u'wa'i, lau'ndε giniyu'winaf dai.

28. lau'ndε antca'mbe:k gum'na'k, "la'u' ma' dambu'ntce: [nam...] antca'mbe:k! ma' bu'ntmu gumca'm'ya-tca'f. gi-wa''-ma' gumda'ha'w'q, nau ma'dfan dami'm'." *ptsiza'* gum'na'k, "wa''-la'u' pa's-gda'na' [pe'c-gde'na']. (2) ma'-wi- gumc'wi'yu'q [Guŋc'wi'yu'q] di-bu'ntce: [gi...] antca'mbe:k. ma'dfan ami'm' gumhu'lanafubu gi-bu'ntce antca'mbe:k. pa' wa'' la'u' tsi'-gida-tye'-hambui' butca'mbe:gna. ma'-wi- dami-tca'mbe:k [nami...] din'a'wi. (3) dam'a'la' tca'u'wi- gidi-ya'hi-k [gidi-ye'hi-k] antca'mbe:k." lau'ndε ginige'wu. ma'dfan-ami'm', gum'ya'datce: a'ya'l'wa [a'ye'l'wa]. gda-nik'wi'di [gdε-ni...] u'qa'tsqa' [u'qa'sqa] ampe'.

29. lau'ndε *pticiza'* gintwi'lag'wi't dinki'udan. dinki'udan gum'na'k, "la'u' gu' dandank'wa'fa' [nandenk'w...]. guc-damanta'qda-tsa'f [guc-naman...]." gumdi't u'i'cdu' asa'g'wala, nau ama'ndampye'n. "pa''-la'u' anu'wa

(a watch). "At that time you are to come outside. (2) You must shoot me right here in the white (white spot) in my forehead. Do you see this little white (spot) in my forehead? You must shoot me right there." Petit Jean said, "I could never shoot you." Petit Jean almost fell (he nearly fainted). His horse said, "You must indeed shoot me! (3) Do not say no! If you do not shoot me, it may not be a good thing (in consequence)." Petit Jean cried for quite a while. He did not want to shoot his horse. Then indeed he led him away, he tied him in front of the house. (4) A stick (post) stood there, he tied him to it. Then he went inside. It was almost ten bells (o'clock), when he took out his gun, and his look-at-day (his watch), he put it on top of the table. All the people were watching him. (5) But they did not know what he was wanting (what he was about) to do. It was ten bells, and then he took his gun, he ran below, he went outside. Some of the people followed. (6) He got to his horse. The horse lifted its head, it looked at Petit Jean. Then Petit Jean shot his horse, it fell. Indeed Petit Jean fell down too (from horror and grief).

30. His horse itself got up, it turned into a person. "Petit Jean! Get up!" Petit Jean got up, he seized his (Petit Jean's) hand, and (said), "Now we have won our hearts (we have won out—we have paid in penance). (2) I am a lesser headman (I am a prince), in another country. I am no horse. I am a person." So then they went inside, they stood for their dance. It got close to morning. His partner (the prince) said to Petit Jean, "At five bells (o'clock) I will be leaving

Dɛda·mami'nw [DɛDɛ·ma...]. (2) ha's damanpla'tsa·tsa'f [namamp...] du·damba'n du·ma'u. tcumhw'dən·ya ha's u·ma'u pu'nuk du·damba'n? Gu's-damanpla'tsa·tsa'f [Gu's-namamp...]. *ptsiza'* gum'na'k, "wa''-la'u' gidapla'tsatsuf." gintye'tci·hi-'tc *ptsiza'*. dinki'udan gum'na'k, "dampla'tsa·tsa'f-wi- [nam...]. (3) wa''-da'na'gat wa''! wa'' gi·pla'tsa·tsfan, yi·kun wa'' gidasu' [Gadsu]." tci'pgam *ptsiza'* gumta'q. wa'' gidahu'li [Gidɛ·hu'li] di·pla'tsa·t dinki'udan. lau'ɲɛ wi'nas-wi- gintwu'twa·t, gumta'qpa·t tsi'mai du·ma'. (4) guman'ya·du a'wa'dak, gu'c gamanta'qda·t. lau'ɲɛ gint.la'mu. gum'ye'tci di'nifyafu' andi'ndin, gdami'ni' [GDɛ·m...] disa'g'wa·la, nau dumandampye'n, ginda'kdi [Gumda'ŋgi] tsa'myank damk'w'inafnaga't [Duhank'w...]. ma'dfan ami'm' ginima'nda·di G'w'a'uk. (5) wa'' gda·ni'yu'kin [GDɛ·ni...] ni'ke· u·hu'li di·ge'ts [Gi...]. gumdi'nifyafu' andi'ndin, gida·dg'wi'n [Gidɛ·d...] disa'g'wa·la, gintmi'tsis wa'la, gintmi'nu' [gintmi'nw] ha'nim [hɛ'lum]. wu'nha [wi'nhe:] ginimi'm' [ganihimi'm'] giniyu''wa. (6) gintwo'ga·t dinki'udan. anki'udan gumahi''wa dunq'wa, cum'a'nda·t [Gu·ma'nda·t] *ptsiza'*. lau'ɲɛ *ptsiza'* gumpla'tsa·t dinki'udan, ginhi'tc. *ptsiza'* gumhi'tc·yu·wi.

30. G'w'a'uk dinki'udan gumq'w'dɛgai [Guŋq...], gumbu'ntce· ami'm'. "*ptsiza'*! daq'w'dɛgai [Dɛg...]" *ptsiza'* gumq'w'dɛgai, gumg'wi'ndi't [Guŋq'w...] di'la'g'wa, lau'ɲɛ, "la'u' tcindihami' [tcindihɛ'mi'] du·hu'pna. (2) tci' pu'nuk tcumi'tca'mbɛ·k, wa''na·anu'wa. wa'' sdaki'udan. tcumi'mi'm'." lau'ɲɛ ginila'mw, gini'ya'tc'w'inɛ [gini'ya'twa'nɛ:] diniya'l'wa [diniyɛ'l'wa]. gum'ye'tci ma'iteu'. dunk'w'a'fi·k *ptsiza'* gum'na'k, "wa'nfu' andi'ndin inda·hɛ'g'atcuf [Didɛ·hɛ'...]."

you." To be sure, they stood at their dance. (3) It was five bells, his partner then said to Petit Jean, "Now I shall leave you. You have won your heart now (you have paid penance and so won out). I too have won my heart. So that both of us have become all right now."

31. Now that is all of that.

3. Petit Jean and the seven headed snake

1. One boy lived together with his grandmother. He was poor, he was an orphan. One day the old woman made a bow that was small, and also an arrow. The child played with it, he merely shot (with it). At length wintertime came. (2) Snow lay on the ground. The old woman poured ashes outside near the door. Now birds came there. At length the child killed one snow bird. He fetched it, he took it in, he gave it to his grandmother. (3) His grandmother said, "Oh that is good eating, that sort of bird." Now he shot birds all day long. The old woman indeed again made a bow and an arrow, that were somewhat larger. The child killed snow birds, and meadowlarks, and robins. (4) He was doing that every day. Now his grandmother again indeed made another bow that was bigger, and arrows. And so the child would shoot birds the day (long). The child always swam in the early morning.

2. He always kept one small stick, he whipped his hair with it, he always had it (for helping to dry his hair). At length one day that stick spoke to the boy.

wi'-nas-wi, gini'ya-'tçunε [gini'ya-'twa'nε] diniya'l'wa. (3) gu-wa'nfu' andi'ndin, guc-dunk'wafi'k ptsiza' gum'na'k, "la'u'-tcumhe-'g'atçuf. ma' tcumha'mi' Buhu'pna. tci''-yu-wi- tcumha'mi' danhu'pna. di-diçε'mi'-wi- ginDisu'yula'u'."

31. gu'si: ma'dfan la'u'.

3.

1. ta'u'nε-a'wa'pya gumta'sdu ε'-dinkε'tsi ma'gafan. gumha'ibintcau', gumimu'cwε:k [gumihimu'c...]. ta'fw'-ampyε'n guc-ayu'hu'nu' gintçε''ts antci'tcil u'i'cdu nau anta'usak. gu'c-a'wa'pya gumla'gadi, çw'nfan gumpla'tsa-fu'. malaga gumpya'us. (2) a'yu'baik gumda'kda't du'plu''. gu'c-ayu'hu'nu' gu-wa'lai asku''p ha'nim [hε''lum] yε'tçε du-ga'utçuma [...tçma]. la'u'npde' gu'c-antwi'tca giniwa'lafi't. ma'laga a'wa'pya gumda'hi' [...hai'] ta'u'ne anda'galam [anta'qtaç]. gumwu'', gint.la'mi'', gumdi'di't ε'-dinkε'tsi. (3) ε'-dinkε'tsi gum'nak, "ε' mæsu' guc-ank'w'ina-fin, pa's-anhui antwi'tca." la'u'npde' ma'dfan-ampyε'n' gumpla'tsa-di antwi'tca. guc-ayu'hu'nu' guman-diçε''ts-yu-wi- antci'tcil nau anta'usak, ba'lafan [u-bε'lfan] pu'nuk. guc-a'wa'pya gumda'hi' [...hai'] anda'galam, nau antmu'tçwi'ç, nau anptci'. (4) ma'dfan ampyε'n' gu'c gumçε'snε. la'u'npde' ε'-dingε'tsi gumandigε'ts wa'na-yu-wi- antsi'tçel u-ba'lafan, nau anta'usak. guc-a'wa'pya ampyε'n gi'pla'tsa-t antwi'tca. guc-a'wa'pya gdat'sa'nqtçε-dn't din'a'wi du-gu'dgumu.

2. ta'u'nε u'i'cdu' a'wa'dak gumpi'ni' din'a'wi, gumklu'kdini dunç'w'a', gumpi'nε' din'a'wi. ma'laga ta'fw'-ampyε'n guc-a'wa'dak gum'u'di-d-ha''

The boy was frightened. (2) The stick said, "Do not fear me. I always want to help you. Which is the reason why I have shown my heart to you. I want to help you. You will become strong (with the help of me as your guardian-spirit-power) if you take my word (and obey me)." The boy said, "Very well indeed." (3) And now the boy said, "If your heart is that way (towards me), then I will keep you like that for all time." The stick said, "That is how my heart is (towards you). Now you and I are one. Nothing will be too difficult for you." (4) The boy said, "Very well indeed." Then the stick said, "Now I will give you your name. Petit Jean is to be your name." The boy said, "It is well indeed." The stick said, "Do not ever leave me. (5) Wherever you go, take me with you. That will be why you will be strong." Petit Jean said, "Very well indeed." Then the boy went back home.

3. Again he shot, he shot birds, they ate them. After a little while Petit Jean said to his grandmother, "My bow is not strong." So then his grandmother made a bigger bow. (2) Now he killed quail, and pheasant, and grouse. It was summertime now, that was what they ate. Then one day Petit Jean said, "My bow is not strong." Again his grandmother made a bow, the bow was strong. (3) She made a flint, she fitted it on the arrow's tip. With it he shot deer, and he killed deer. They ate many of them now. He hunted all the time now, until he filled up five houses (with deer meat). Then he told his grandmother, "Now I

giniḍe'wadḡt [Gani...]. ḍe'wadḡt gum'ya'qla'. (2) guc-a'wa'dak gum'nak, "wa" da'nu'itcfan [ḍe'nu'itchwan]. teumhu'li gi-ga'm'ya-tcuf din'a'wi. tca'u'wi-sdi-hu'ḍG'wadumbui' danhu'ḍna. teumhu'li gi-ga'm'ya-tcuf. damda'lqyu. [nam...] ma' gi-g'wi'nda't [...ḍe't] tci' damha'." ande'wadḡt gum'nak, "umsu'-wi." (3) la'u'ḡḍe' ande'wadḡt gum'nak, "pa's [pɛ'c] gamanhu'i buhu'ḍna, pa" [pɛ''] din'a'wi teumpi'fup." guc-awa'dak gum'nak, "pa's-manhu'i danhu'ḍna. la'u' ma' nau tci' tcindu'ta'u'na. wa" ni'ke' gidatsa'nq [Giḍe'tsa'ḡq] tcu-ma'." (4) ande'wadḡt [a'yi-'wa-tca't] gum'nak, "umsu'-wi." la'u'ḡḍe' guc-a'wa'dak gum'nak, "la'u' teumḍi'ḍub buq'wa't. gami-ptciza' buq'wa't." ande'wadḡt gum'nak, "mɛsu'-wi." guc-a'wa'dak gum'nak, "wa" ḍeḍahe'G'watecfan. (5) tcu' dami'i'di't [nɛmi...], damk'wa'fan [nɛm...]. tca'u'wi-dami-da'lq [nɛmi...]." ptciza' gum'nak, "umsu'-wi." la'u'ḡḍe' ande'wadḡt gumyi' du-ma'.

3. gumanḍipla'tsa-fw' g'wɛ'lu', antiwi'tca gumpla'tsa-di, gu'c-ginihu'kni. pu'nukhwan ptciza' gum'ni'sni ɛ'-dinkɛ'tsi, "wa" indada'lq [indɛ-da'lq] dantci'tcal [...tcil]." la'u'ḡḍe' ɛ'-dinkɛ'tsi gumgɛ'ts ba'lafan antci'tcil. (2) la'u'ḡḍe' gumḍu'li' a'wa'yɛ:k [antca'haik], nau antma''t, nau amu'f. la'u' gu-mɛ'gu', gu'c-ganihu'kni. la'u'ḡḍe' ta'u'na-ampyɛ'n ptciza' gum'na'k, "wa" indada'lq dantci'tcil." ɛ'-dinkɛ'tsi gumanḍibu'ni tci'tcal, u-da'lq antci'tcil. (3) gumgɛ'ts ayu'ga, gumlɛ'ḍḍini' du-duwi'na dinta'usa'k. gu'c-gumpla'tsni' amu'ki', la'u'ḡḍe' gumḍu'li' amu'ki'. cumlu'i' nik'wa'inafu' lau'. ḍe''la-fw' anu'wa gumyu'wila't [gumyu'wala't], ḍḍabu'yi' wa'n ama'. la'u'ḡḍe'

will be leaving you. You have quantities of food." (4) The old woman said, "It is well indeed. Seek your work wherever your heart (wherever you like)." Petit Jean said, "That is what I want to do. I will leave you tomorrow for good."

4. In the early morning Petit Jean swam, and then Petit Jean went. He took with him his stick. They talked to one another. The stick said, "We will go in this direction. At the headman's (the king's) house (castle) there we will be getting our work." (2) Sure enough they went there. When they had nearly gotten to the headman's house (to the king's castle), Petit Jean sat down, he took out his stick, he placed it there, and he said, "What will we do now?" The stick said, "We will not do anything else. You are to take your job here from the headman (the king). (3) After a while I will be telling you what, but not now," said the stick. Petit Jean said, "That is well then." So now they went along, and they reached the headman's house. Petit Jean became bad (extremely dirty), he was quite covered with nasal mucous, and dust was smoking (puffing) from his eyes, when he shut (and opened) them. (4) Now they reached the headman's house (the king's castle). Petit Jean got work. He took care of the horses' house (the stables), and the cattle. That was his work. He kept outside in the wood's house (in the wood shed).

5. He worked there perhaps so long a time, when his stick said, "Tomorrow the headman (the king) is going to deliver his daughter. The snake is going to eat up the headman's daughter. He eats up the headman's daughters all the

gum'ni'sni ε'-dinkε'tsi, "la'u' dumhe'g'wateuf. umlu'i' buk'wa'ina-fu'." (4) Gu'c-ayu'hu'nu' gum'nak, "umsu'-wi. da'u'fu' buta'kfin tcu' ma' buhu'βna." *ptciza'* gum'nak, "pa's tcumanhu'li. di'na' [dumi'na']. ma'itcu' dumhe'-g'wateuf din'a'wi."

4. *ptciza'* gdat'sa'nktse:ɗq't [GDε:t'sa'ηk...] du-gu'ɗGumu, la'u'ɗDe' *ptciza'* gidi'ε'. gumk'ε'ne' [Guηk'ε'ni'] Gu'c-du'wa'dak. gini'u'tcufdi'he' [...Dehe''].¹³⁸ guc-a'wa'dak gum'nak, "ha" tcindu'i'. tca'mβek du-ma' guc-indu'G'wi'n du-ta'kfin." (2) wi'na's-wi. guc-gini'i'. gindni'ye'tce-wa'la antca'mβek du-ma', *ptciza'* gdayu' [GDε:yu'], Gu-fi't du'wa'dak, gumpi', la'u'ɗDe' gum'nak, "De'-lau' tcindu'hu''yu'?" guc-a'wa'dak gum'nak, "wa" tε' sda'Dehu''yu. [sDe:du'hu''yu]. damG'wi'n [nam...] buta'kfin ha's du-tca'mβek. (3) di'c dum'ni'sdumbui' ni'ke, wa' lau', a'wa'dak gum'nak. *ptciza'* gum'nak, "umsu'-wi." lau'ɗDe ginihe'k, gindniwa'la du-tca'mβek du-ma'. *ptciza'* gumqa'tsqa'yu. [Guηqa'sqa...], gumya'la-wi. di'no'f, nau asku'p gumq'wi'swa'nt [Guηq'w...] du'ɗunk'wi'le:k, De:di't'su'mpwai. (4) la'u'ɗDe' gindniwa'la antca'mβek du-ma'. gumG'wi'n dinta'kfin *ptciza'*. anki'udan du-ma' gum'la'ɗG'winai [...G'wanai], nau amu'smus. Gu'c G'a'u'k dinta'kfin. ha'nim [he''lum] Gu-wa'idi't du'wa'dak du-ma'.

5. yi'kun De''-la'fω' anu'wa gumanta'kfu' Gu'ci, du'wa'dak gda'na'k [GDε'na'k], "ma'itsu' antca'mβek gamha'ipi [gamhe'G'wi'] din'a'na'. guc-ant'sa'ut'sgalaq gamhu'k tca'mβek din'a'na'. din'a'wi gumhu'kni tca'mβek

¹³⁸Mr. Hudson supplies this Santiam alternant: *gini'u'tcufDaha''*.

time. (2) If the headman did not give him his daughter, then he himself would be killed, and indeed all his people too. That is the reason why he gives his daughter to him. So tomorrow then let us go, let us help him." (3) To be sure, it was the next day, (and) all the people came together. They all had black feathers (wore black dress clothes in mourning). All the houses' windows were black, their windows were closed with (were draped with black) cloth. (4) They did like that for two days, when they took the girl. Then they went with black horses, which were hung on to (were hitched to) a small wagon (to a buggy). The girl was in it (on her way to be delivered to the snake).

6. Now Petit Jean (and the stick) changed (transformed) themselves. He first made a bay horse of that stick. Petit Jean was given a long knife. That is what his stick gave him. Now when they went, the headman (and the people) were already gone. So they (Petit Jean and his horse) then went along in the rear. (2) They were just as if they were shadows. Half way along they reached (caught up with) the people. Petit Jean merely did like this to his hand, immediately the girl jumped behind him, she rode behind Petit Jean. They went on, they got to where the snake dwelt. (3) He had already emerged from the water. The snake had seven heads. Petit Jean and he fought, while the horse kicked and bit it. They cut off two of its heads. Then the snake said, "Really that is enough now! Indeed let us fight again tomorrow." (4) Now it said, "You are Petit Jean," the snake said. Petit Jean said, "I do not know whose name that is." Then they came back. The snake went into the lake. Petit Jean got

din'a'na'. (2) antca'mbək wa' gi-di'di't din'a'na', la'u' g'wa'u'k gamda'ha'yw'q, ma'dfan du-mi'm'-yu-wi. gu'c-tca'u'wi di-di'du [gi-di'du] din'a'na'. pa'' ma'itcu' indi'i' [din...], indiga'm'ya'fu'." (3) wi''na-s-wi, u-ma'itsu', ma'dfan ami'm' ginigε'wu. ma'dfan gumu'tca't dinidi'la-ba. ma'dfan ama' dini'u't-gufla-da' u-mu', as'il ginifu'gini' dini'u'tgufla-da'. (4) gε'fu' ampyε'n pa's gini'na', gDanik'wa' [GDε:ni...] ginibi'ne [Gani'bi'ne]. la'u'ηpde' gum'i'na u-mu'tca't anki'udan, gumqa'lda't du'i'cdu' antci'ktcik. guc-ambi'ne guma-mu'idi't.

6. la'u'ηpde' ptciza' giniyu'hatca'ni [...na]. mε'ni u'tsa'la' anki'udan gumbu'ntse' gini'wa'dak [gani...]. ptciza' gumla'mna u'bw''s anε'micde'. pa'' la'u' du'wa'dak gumdi'di't. tci'da [...Dε:] GDi'ni'ε', di'la'ga antca'mbək gDa'ni'ε' [GDε:ni'i']. gwi'ni'k hu'bun gDa'ni'i'fi't [GDε:ni...]. (2) pa'' gini'hu'i tci'n-tε' a'wa'uc-wi. gindniw'ga't ginimi'm' [gani...] wi'lfu' anu'wa. ptciza' qw'nfan pa's guma'na'i di'la'g'wa, guc-ambi'ne li'pfan guma's'di'p ha'ntsi', gumda'nkteε' du-dinha'ntse' ptsiza'. gindnihs'k, gindniwa'la tsu' guc-ant'sa'ut'sgalaq gDanita'sdu' [Gidu'hent...]. (3) di'la'ga gumami'nu' [...nε] du'pge'. gumpsi'nmi-wi' dunge'wa' ginit'sa'ut'sgalaq [ganihit's...]. ptciza' giniye'snafbai, nau giniki'udan [gani...] gumgu'yuni'fa' gDayi'kni [Gidε:y...]. gε'mi' dunge'wa' giniku'bi't. ant'sa'ut'sgalaq gDa'na'k [GDε'...], "pa'slau'-wi-sda [pe's...]' ma'itcu-yu-wi' indiyε'snafbai [din...]." (4) la'u'ηpde' gum'nak, "tcumi-ptciza'," ant'sa'ut'c'galaq gum'nak. ptciza' gum'nak, "wa''-sda'yu'kun ye'' gu'c-dunq'wa't." la'u'ηpde' ginimayi'. t'sa'ut'sgalaq gint.la'mw' du'mu'i'wa'. ptciza' gumhω'lai,

off, he cut off the tongue of the snake. (5) And the girl took out her handkerchief, she gave it to Petit Jean, and also her finger ring. Some of the people were still going along indeed. Petit Jean (and his horse) went back, they met those people. Petit Jean did that with his hand, the girl got into the (king's) wagon at once. Petit Jean just passed by. (6) Now the girl told her father, "Let us go back. Indeed let us go to the fight again tomorrow." The headman said, "Who is it who took you?" The girl said, "I do not know." Then they turned about, they came back, they arrived at the house (the castle).

7. Indeed the next morning they went away again to their fight. Petit Jean went along in the rear. His horse was a chestnut now. So, they were going along in the rear, until they reached (caught up to) the people. He did the very same way again. He simply did that with his hand, the girl leaped at once behind, she rode with Petit Jean. (2) So they went along, they got to the snake. He had already come out from the lake. Indeed now they fought again, again indeed he cut off two of his heads. The snake said, "Let us quit! Indeed tomorrow again!" Sure enough the snake went into the lake. (3) Petit Jean got down, he cut (off) the tongue. Again he tied it with a handkerchief (of the girl). He had cut four now. He got on the horse, they came back. (4) They met some of the people. Petit Jean merely did like that with his hand, the girl got into the (king's) wagon immediately. Petit Jean just came along. The girl said (to her father), "Let us go back. Indeed let us go again tomorrow to the fight." (5) Sure enough the

gumku'bi't t'ca'ut'çgalaq dint'si't'sa†. (5) nau ambi'ni gu'ma'lkdi' dinhe'k^{cim}, gumdi'di't *ptciza'*, nau dintsu'qya-a'la'ç'wa. wu'nha [wi'nhe:] ginimi'm' [gani...] ni'fan [le'fan] gindini'i'fid-wi. *ptciza'* giniyi', gindniplē'k'widai ginimi'm' [ganihimi'm']. *ptciza'* pa's guma'na'i¹³⁹ di'la'ç'wa, ginibi'ne [gani...] gintmu'itse' li'pfan du'tci'k^{cik}. *ptciza'* gumahe'k-wi. (6) la'u'ṁde' ginibi'ne gum'ni'sni ε'fa'm, "tcindi'yi'. ma'itci-yu-wi: G^{wε}'lu' indī'e' [dindi'i'] du'ye'snafyaba." antca'mbek gum'na'k, "mi'ye' cuc-gi-k'wa'fubu?" ambi'ne gum'nak, "wa'-sda'yu'kin." la'u'ṁde' ginit'sli'bu, ginimayi', giniwa'la du'ma'.

7. ma'itci-yu-wi gumandini'ε'-yu-wi dini'ye'snafyaba. *ptciza'* hu'bun gint'i'd. lau' gumsa'ç'wala dinki'udan. la'u'ṁde', gini'i'fid hu'bun, gindniw'çat ami'm. pa'si-yu-wi guma'na'. ç'w'nfan pa's guma'na' di'la'ç'wa, bi'ni li'pfan guma'ε'di'w ha'ntse', gumda'nktse' du'*ptciza'*. (2) gindnihe'k, gindniwa'la t'ca'ut'çgalaq. di'laça gumami'nw du'mu'i'wa. la'u'ṁde' giniye'snafbai-yu-wi: G^{wε}'lu', G^{wε}'li-yu-wi: Gε'mi' dunç'a' gumku'bi't [Guṁk...]. t'ca'ut'çgalaq gum'nak, "tcindi'pa'slau'. ma'itci-yu-wi: G^{wε}'lu'!" wi'na-s-wi ant'ca'ut'sçgalaq gu'mu'itse' du'mu'i'wa. (3) *ptciza'* gumhō'lai [...la], gumku'p [Guṁk...] ginit'si't'sa† [gani...]. gumandita'qpa't du'he'k^{cim} [...*tcum*]. ta'ba' lau' gumku'w. gumda'nktse' du'ki'udan, ginimayi'. (4) giniple'k'widai wu'nha [wi'nhe:] ginimi'm' [ganihimi'm']. *ptciza'* ç'w'nfan pa's guma'na' di'la'ç'wa, ambi'ne li'pfan gu'mu'itse' du'tci'k^{cik}. *ptciza'* gumahe'k-wi. ambi'ne gum'nak, "tcindi'yi'. ma'itci-yu-wi: G^{wε}'lu' indī'e' [dindi'i'] du'ye'snafyaba."

¹³⁹Mr. Hudson adds the Santiam variant, *guma'na'hai*.

headman said, "Who is that?" The girl said, "I do not know." So they came back, they reached the house.

8. Again indeed the next day they went to their fight. Again in the very same manner Petit Jean now had a black horse. They got to (caught up to) the people. Petit Jean just did that with his hand, the girl rode behind Petit Jean. They went along, they got to there. (2) The snake had already come out of the lake. They fought, again he cut one of its heads. The snake said, "Let us quit! Tomorrow again!" The snake went into the lake. (3) Petit Jean again cut the tongue, he tied it up in a handkerchief. They went back. They met the people, they were coming along. Petit Jean merely did like that with his hand, the girl at once got into the wagon.

9. They did like that five times. The fifth time they went to their fight, they killed him. His last head was strong. They fought a long time. The snake kept saying all the time, "You are Petit Jean!" (2) Petit Jean said, "I do not know whose name that is." The snake said, "It is indeed you, Petit Jean. You are going to kill me now. No one but you could kill me." Petit Jean said, "It is not my name that you are naming me by." (3) As they fought, Petit Jean got tired, his horse got tired too, (and) the girl got tired. She nearly fell. They killed him at last. Petit Jean got down, he cut off his tongue, he tied it with a handkerchief too. He had now cut off seven of the heads. (4) So then Petit Jean got on his horse, they went back. They met the people coming along. Petit Jean told the

(5) wi''na-s antca'mɛk gum'nak, "mi'yɛ'' gus?" ambi'nɛ gum'nak, "wa''-sda'yugun." la'u'ɪpɛ' ginimayi', giniwa'la du-ma'.

8. ma'itci-yu-wi- gumandini'ɛ'-yu-wi- dini'yɛ'-snafyaba. pa'si-yu-wi- ptciza' gu-mu' dinki'udan lau'. gindniwɔ'ɕa-t ginimi'm'. ptciza' q̄w'nfan pa's guma'na' di'la'ɕ'a, ambi'nɛ gumda'nktɛ- du-dinhu'bun ptciza'. gindnihe'k, gindniwa'la. (2) t'ca'ut'ɕgalaq di'laɕa gumami'nw- du-mu'i'wa. giniyɛ'-snafbai, g'ɛ'lu' gumku'bi't ta'u'nɛ dunɕ'a'. t'ca'ut'ɕgalaq gum'nak, "indipa'slau'! [tcindipa'slau'!] ma'itci-yu-wi- g'ɛ'lu'!" t'ca'ut'ɕgalaq gu'mu'itɛ- du'mu'i'wa. (3) ptciza' gumku'bi't-yu-wi- ginit'si'tsa-t, gum'ta'qda-t du-hɛ'ktcim. giniyi'. giniple'k'ɪdai ginimi'm', ginima'i'fit. ptciza' q̄w'nfan pa's-guma'na' di'la'ɕ'a, li'pfan ginibi'nɛ gintmu'itɛ [gintm...] du-tci'ktcik.

9. wa'nfu' pa's gini-hu''yu. du-duwa'nfu' gdi-ni'ɛ' dini'yɛ'-snafyaba, gɔnida'hi' [gɔnida'hai]. du-mɛ'-bufna dunɕ'a' gumtsa'nq. lu'ifu' giniyɛ'-snaftsi't. ant'ca'ut'ɕgalaq din'a'wi gda'na'ga't [gɔɛ'...], "tcumi-ptciza'!" (2) ptciza' gum'na'ga't, "wa''-sda'yugin mi'yɛ'' guc-dunq'a't." ant'ca'ut'ɕgalaq gum'na'gat, "tcumi-ma'-wi, ptciza'. lau' tcanda'ha'nafa'. wa''-yɛ'' ma'-t-wi-tcanda'hanafa'." ptciza' gum'nak, "wa" tci" dadanq'a't [dɛ-dɛnq'a't] guc tcanka'unafɛ' [tcɛnq'a'unafai]." (3) gɔnaniyɛ'-snafbai, ptciza' gumlu''kyu, dinki'udan-yu-wi- gumlu''kyu, ginibi'nɛ gumlu''kyu. gumyɛ'-tɛ-hi'tcu't. ma'laga ginida'hi' [...hai]. ptciza' gumhɔ'lai [...la:], gumku'bi't dint'si'tsa-t, gumandita'qɔini' anhe'ktcim. psi'n'mi-wi' lau' gumku'p giniɕ'a' [gani...]. (4) la'u'ɪpɛ' ptciza' cumba'nktɛ- du-dinki'udan, giniyi'. giniple'k'ɪdai

girl, "Tell your father to burn the snake. Be sure not to forget it. You must tell it to him." The girl said, "Very well indeed." (5) Then the girl said, "Who are you?" Petit Jean said, "You do not want to know who I am." Now then when they met the people, Petit Jean just did in that manner with his hand, the girl got into the wagon directly. Petit Jean indeed went along. (6) The girl said, "Turn the horses around quickly! Let us follow him (to see) who he is who has been helping me. I want to know where he will go to." So they pursued, they whipped the horses, but they could not overtake him. (7) Petit Jean was indeed however just like a shadow. That is why they could not tell (recognize) him. The people got back home then.

10. Now the next day the headman (king) said, "I want all the people to assemble in my house (palace). I want to find out what has helped me," the headman said. Petit Jean was working then, he took care of his (the king's) horses and cattle. That was his task. (2) Now all the people assembled. They talked it all over, they wanted to find whoever had been helping them. After a while five men brought the (snake) heads. "Wonder where they got them from?" The girl said to her father, "That person who helped me said to me to tell you, Burn that snake." (3) To be sure, the headman said to the people, "Haul a quantity of wood. We will burn up that snake." Sure enough, they hauled up a quantity of wood, and then they burned the snake. Never again will there be a snake like that, who lives in this land eating people. (4) To be sure, the headman

ginimi'm' ginima'i-'fi't. *ptciza'* gum'ni'sni ginibi-'ni, "dam'ni'sni [nam...] ga'ham gamtu'qna-t guc-ant'ca'ut'cçalaq. du-'bai wa' daha'ikduBDI'. dam'ni'sdini-wi- [nam...]" ambi-'ni gum'nak, "umsu-'wi." (5) la'u'ṁḁḁ' ambi-'ni gum'nak, "tcumi-'ye-'?" *ptciza'* gum'nak, "wa' ma' sdahu'li gi-'yu'kun tcumi-'ye-'". la'u'ṁḁḁ' gdu-niple-'k'widai ginimi'm', *ptciza'* q'w'nfan pa's guma'na-' di'la'ç'wa, bi-'ni li'pfan gu-'mu'itce' du-'tsi'ktsik. *ptciza'* ginthē-'k-wi. (6) ambi-'ni gum'nak, "li'pfan dat'slu'binafu' anki'udan! tcindiyu'wa mi-'ye'" guc-u-ga'mya-tcfan [...tch'wan]. tcumhu'li gi-'yu'ki' tcu' gandanwu'k [gandē-wu'k]." la'u'ṁḁḁ' giniyu'wa, giniklu'kda-t [...ḁḁ:t] anki'udan, wa' la'u' gḁaniyu-'tci' [gḁḁ:niyō-'tci']. (7) *ptciza'* pa' gumanhu'i tci'n-tē' a'wa'uc-wi. gu'c tea'u'wi' wa' la'u' gḁani-da-'yatç'wini [gḁḁ:nida-'yētç'w...]. ginimi'm' gindniwa'la du-ma'.

10. la'u'ṁḁḁ' gu-'ma'itsu' antca'mBek gum'nak, "tcumhu'li. ma'dfan ami'm' gi-nigē-'wu· du-da'ma'-. tcumhu'li gi-da'ts ni'kē· u-ga'm'ya-tcfan [...tch'wan]," antca'mBek gum'nak. *ptciza'* gḁata'kfu' [gḁḁ:t...], gum'la-'dg'winai [gum'le-'d-g'wana] dinki'udan nau du-'mu'cmuc. guc-g'w'a'u'k dinta'kfin. (2) la'u'ṁḁḁ' ginigē-'wu· ma'dfan ginimi'm' [ganihimi'm']. gini-yu-'wala-t ma'dfan ni'kē·, ginihu'li gi-nida'ts mi'ni'kē· gi-nigā'm'ya-di. tci-'pgamfan wa'n ginisi-'mui [gani-s...] giniwu-'gi' anç'w'a'. "tcu'-'nak gini-ya'mbi-'?" guc-ambi-'ni gum'ni's-dni' ε-'fam', "guc-ami'm' gi-ga'm'ya-tcfan [...tch'wan] gum'ni'sdinfē' [...fai'] gi'ni'sdumbui, datu'qna-t guc-ant'ca'ut'cçalaq." (3) wi-'na-s-wi·, antca'mBē-k gum'ni'sni ami'm', "dupwu't lu'i' a'wa'dak. inditu'qna-t [din...] guc-ant'ca'ut'cçalaq." wi-'na-s-wi·, gini'wu't lu'i' a'wa'dak, la'u'ṁḁḁ' ginitu'qna-t ginit'ca'ut'cçalaq [gani...]. wa'-yu-wi· g'wē-'lu' pa's-anhui ant'ca'ut'cçalaq, gḁata'sdu-

burned up the snake. When it blazed up the fire got right to the sky. Then there was no longer a snake like that. They came back. Now the people were coming together then. (5) The five men arrived first. They said that they themselves had killed it. They bore its seven heads, on a yellow-red dollar platter (a golden plate) those heads were placed. All the people were talking about the heads, because the headman had said, (that) he himself wanted them to talk over those heads—even the children, even a single word (of comment), (6) or two, or three, or as many as they might want to utter. Perhaps that long a time the people were talking it over together at the headman's house (at the king's castle). Now those five men themselves said, "We killed that snake." Then the headman said, "If you did kill it, then for that one of you may marry my daughter." (7) The girl wanted the finger ring, and her handkerchief. Every day those men made finger rings and handkerchiefs. The girl said, "This is not my handkerchief, nor my finger ring."

11. In a little while one person said, "You have not gone to fetch that one boy. He is the last one now. There are no other persons now (to seek)." The headman said, "Indeed have him come in. It is well if he too speak about these heads." So sure enough they went to fetch him. (2) His stick said to Petit Jean, "Now they will come for you. Do not be going. Pretty soon they will come to fetch you. Before you go I will shortly then tell you (what to do)." Sure enough they came to Petit Jean. He was told, "The headman wants to see you." (3) Petit

ha's-anu'wa gi-hu'kni ami'm'. (4) wi''nas-wi, antca'mbɛk gumgu'inima-ginit'ca'ut'cɣalaq [ganihit'c...]. gdi'q'wa't gintwu''k ama' ha' dumya'nk [...a'ɣk]. la'u'ɣdɛ' gumwa''-yu [gu'wa''-yu] pa's-anhui ant'sa'ut'sɣalaq. ginimayi'. la'u'ɣdɛ' ami'm' gɔanigɛ'wufi't. (5) guc-wa'n asi''mui gi-niwa'la mɛ'ni. gini'na'k'wit g'wi'ni'k ginida'hi' [...hai']. ginik'ɛ'ni' psi'nmiwi duna'wa', u'tci'li'lɔ anda'la ama'laɣ cuma'mu'idit giniɣ'wa' [ganihiɣ'wa']. ma'dfan ami'm gumyu'wa'la di giniɣ'wa', bu'ntmu antca'mbɛk gum'na'gat, c'wa'u'k gumhu'li gi-niyu'wa'la't guc-anɣ'wa'—di'bai asi''wai, di'bai ta'u'na amhɛ'', (6) aba gɛ'fu', aba psi'nfu', aba dɛ''-lau' g'wi'ni'k gi-nihu'li gini'na'k. yi'kun dɛ''-la'fw' anu'wa ami'm ginifa'lal [...a'lau] tca'mbɛk du-du-ma'. la'u'ɣdɛ' guc-wa'n an'u'hi g'wi'ni'k gini'na'k, "sdw' gindida'hi' [...hai] guc-ant'ca'ut'cɣalaq." la'u'ɣdɛ' antca'mbɛk gum'na'k, "ma'ti gi-duppa'hi' [...hai], pa' ta'u'na ma'ti-dandubyu'wi' dan'a'na'." (7) guc-ambi'nɛ gumhu'li. antsuyya-la'ɣ'wa, nau dinhɛ'ktcim. guc-asi''mui ma'dfan ampyɛ'n ginibu'nha tsu'qya-la'ɣ'wa nau anhɛ'ktcim. ambi'ni gum'na'gat, "wa' ha's tci' dadanhɛ'ktcim, nau dantsu'qya-la'ɣ'wa."

11. tci'pgamfan ta'u'na-ami'm gum'nak, "gu'c-ta'u'na andɛ'wadɣ't wa' tcandi'pwu'ni'. g'wa'u'k la'u' indintwɛ'lufna. wa''-yu la'u' ami'm." antca'mbɛk gum'nak, "wi''na's dumala'mi'. misu' tɛ' g'wa'u'k gi'na'k ha's du-hu'ɣ'wa'." wi''na-s-wi giniwu''. (2) du'wa'dak ptciza' gum'nak, la'u' dama'wɔ''yu'q [nam...]. pa''-wa' dada'ɛ'di't [nɛndɛ'i'di't]. di'c ganimawu'fup. tca'u'wi-dumi'ɛ' di'c dum'ni'sdumbui'." wi''na-s-wi gumwɔ'ɣadif [gu-w...] ptciza'. gum'na'qu't [...q'at], "tca'mbɛk umhu'li gi-hw'ditcuf." (3) ptciza' gum'nak,

Jean said, "Maybe no (I guess I will not be going)." So they went back. The headman said, "Where is he?" It was said, "He does not want to come." The headman said, "Go get him. He has to come." I do not know perhaps how many thousands of people were there. (4) Then they went to get Petit Jean again. He was told, "You must come. The headman has spoken." Petit Jean said, "I do not want to go." Again indeed he was told, "If you do not want to go, then we will take you along." Petit Jean said, "Do not take me along. (5) You go back. Now I will be going along (after you)." So indeed those two men went back. Then Petit Jean's stick said, "Pretty soon after you reach the headman's house (the king's palace), he will say to you thus, Discuss this head! You are to say as follows, that you do not know anything about it. (6) But after a while you should speak concerning the tongue." Petit Jean said, "Very well." He took his stick, he put it into his pocket.

12. Now then he went, he arrived. The two of them (the messengers sent to Petit Jean) had gotten back. The headman (king) said, "Where is Petit Jean?" They said, "He is coming." (2) Soon afterwards Petit Jean got there. The headman said, "Everybody discussed this head. Now I want you to say something too (whatever you know) about this head." Petit Jean said, "If that be your heart (your desire), I will tell you a little something about that. I want nobody to go outside or to enter." (3) The headman said, "Guard all doors and windows." A couple of men guarded the (each) door. Then Petit Jean said, "Headman (king)! I do not know anything (much) about it. Everything (every

"yi'kun wa'." la'u'ṁḍe' giniyi'. tca'mbək gum'nak, "mitsu'?" gum'na'qu't, "wa" damahu'la'ε'tya [ɪndəmahu'la'i'tya]. antca'mbək gum'nak, "dupwu' gama'i'-wi." yi'kun de'-lau' lu'pğa-du'mpya ami'm gini-da'tsi't. (4) la'u'ṁḍe' gumwə'yūq [Gu-w...] *ptciza'* g'wε'lu'. gum'na'qu't, "dama'ε'-wi [nama'i'-wi]. antca'mbək guma'na'Ga't." *ptciza'* gum'nak, "wa"-sdahu'la'i'tya." g'wε'li-yu-wi-gum'na'qu't, "wa" gi-hu'la'i'tya, pa" indik'wa'fup [ɪndu:k'w...]. *ptciza'* gum'nak, "wa" da-dipk'wa'fan. (5) dupyi'. lau' dint'i'di't." wi'na-s-wi- giniyi' gε'mi' ginisi'mui [gani...]. la'u'ṁḍe' *ptciza'* du'wa'dak gum'nak, "di'c dami-twu'k [na...] tca'mbək du-ma', pa" gam'ni'tsuf, da'yu'wa'la-t ha's an'g'wa'! pa" dam'na'k [nəm...], wa" ma' ni'ke' sda'yu'kin [sdε'yū'Gun]. (6) tci'pɣamfan tca'u'wi-dami'na'k [nemi...] du'tsi't'saɬ." *ptciza'* gum'nak, "umsu'-wi." gintg'i'n du'wa'dak, gintmu'i [gintmu'i] du-dink'wε'yaiwu'.

12. la'u'ṁḍe' gint'i', gintwu'k. guc-gε'mi' gindniwa'la. antca'mbək gum'nak, "mitsu' *ptciza'*?" gini'na'k, "ma'i'd." (2) pu'nukfan *ptciza'* gintwu'k. antca'mbək gum'nak, "ha's an'g'wa' ma'dfan-ye'" umyu'wa'la-di. la'u' tcumhu'li ma' tε' gi'na'k tcu' ha's du-hu-g'wa'." *ptciza'* gum'nak, "pa's ganhu'i [dahanhu'i] buhu'bna, pa" tcum'ni'sdumbui' ni'ke' pu'nuk. tcumhu'li-wa' ye'" gadami'nufi't [gaDε:m...] a' gdala'mufi't [gada:l...]. (3) antca'mbək gum'nak, "dupla'dG'winaɪ [...na:] ma'dfan anga'utcuma [...tɕma] nau an'u'dGu-fla-da'." ga'mdint asi'mui gini'la'dG'winaɪ [...na:] anga'utcuma. la'u'ṁḍe'

head that) I myself saw had a tongue." Then the headman immediately investigated. (4) He said, "Indeed yes." After a while he (Petit Jean) took out his handkerchief, in it were tied up the tongues. He threw (placed) them on top of the eating place (on the table). At once the girl ran up, she said, "This is my handkerchief, and this is my finger ring. This is the one who helped me, which is why I am alive today." (5) She held (embraced) his neck, she ate (kissed) his mouth (lips). Petit Jean was just full of nasal mucous. Now then Petit Jean said, "Give me a small house (a room)." To be sure, the headman gave him a small house (a room). Petit Jean went into it then, he changed himself. (6) When he came out he was extremely much finer in appearance than any of the people. So then the headman said, "Now you are to take my daughter. You will become the headman (king)." Petit Jean however said nothing. (7) Then Petit Jean got married. All the people stood to dance (they danced). Those five (men) were put into the strong house (into jail). Maybe they are in there yet.

4. The gambler and the devil

1. There was one boy living (there), and (with) his grandmother. The boy was bad. He was continually gambling (playing cards). He was beaten out of everything he possessed. One day he was going along, he followed along a trail (road). (2) I do not know how many days it may have been, that he had not eaten, (except for going) to a bad house (to a saloon). As he was coming out of the bad water house (out of the saloon), he then said, "It would be good if what's-his-name

ptciza' gum'nak, "tca'mbək! wa' tci' ni'ke· sda'yu'kin [sdε'yu'Gun]. ma'dfan ni'ke· tci' tcanhω'din [tcen...] umti' dint'si't'sa.t." la'u'ndε' antca'mbək li'pfan gumça'wat. (4) gum'nak, "wi''nas." tci'pγamfan gintma'lkdī' dinhε'ktcim, ganta'qduppi' ant'si't'sa.t. gintga'wi tca'myank dahank'wa'inapnaga't [dahank'w...]. guc-ambi'ni li'pfan gumami'tsis, gum'nak, "məha's [məhε'c] danhε'ktcim, nau maha's dant'su'qya-la'ç'wa. maha's gi-ga'm'ya'tcfan [...tch'wan], tca'u'wi· sdi-ta'sdu· lau' ampye'n." (5) gintg'wi'ndi't dumbu'q, ginthu'gi't dumbu'ts. *ptciza'* gum'ya'la-wi· [gum'yε'le...] di'nw'f. la'u'ndε' *ptciza'* gum'nak, "dεdi'da't u'i'cdu' ama'." wi''nas-wi, antca'mbək gumdi'di't u'i'cdu' ama'. *ptciza'* gu'c-ginda'la'mw, guma'yu'hatca'ni [...na]. (6) gdi-mami'nu· [...naw] g'wa'u'k mi'fan [me'nfan] gumsu' du-ma'nda-dyug'wa du-ma'dfan ami'm. la'u'ndε' antca'mbək gum'nak, "la'u' ma' damg'wi'n [naγg'wi'n] dan'a'na'. dambu'ntse· [nem...] antca'mbək." *ptciza'* wa' tε' gda'na'ga't. (7) la'u'ndε' *ptciza'* gumdε'ga'lu'q. ma'dfan ami'm' gum'ya'du-di-ya'lwa. guc-wa'n ginimu'yu'q du-da'lq ama'. yi'kun ma'bat nimu'ifi't.

4.

1. ta'u'nε andε'wa·dɥ't gumta'sdu·, nau ε'-dinkε'tsi. gumqa'tsqa' [Guγ-qa'sqa'] andε'wa·dɥ't. din'a'wi gumla'wiyadɥ't. gumbu''wa'yuq ma'dfan ni'ke· gampi'nε'. ta'u'nε-ampye'n' gum'i''t, gumbi't anca'uni'. (2) yi'kun dε''lau' ampye'n', wa''-Gida-k'wa'inapfu', du-qa'tsqa' [du-qa'sqa'] ama'. la'u'-wi-mami'nw'fi't du-qa'tsqa' ampge'' du-ma', lau'ndε gum'na'k, "umsu' u-ka'uningai

would help me—the bad headman who lives below (i.e. the devil). (3) I would give him my heart (my soul).” That boy was extremely bad. He knew gambling, and drinking bad water (whiskey), what is called rum (whiskey).

2. He followed along the trail. Indeed again he said, “Headman below! (devil!) Help me! I will give you my heart (my soul) if you help me.” To be sure, he went on somewhat further, when he met one man. The man was tall. (2) His feathers (i.e. his well appearing clothes) were black. He wore a high (silk stovepipe) hat, and he had a cane. His look-at-day (his watch) was of red-yellow dollars (was of gold). The man said, “Hello! Where are you going?” The boy said, “I am just going along. (3) I am following the trail,” the boy said. The man said, “Do you know how to drink rum (whiskey)?” The boy said, “Yes.” The man said, “Then let us go together.” The boy said, “My money is gone.” (4) The man said, “Then you follow (go with) me.” The boy said, “If I had my own money I would follow you.” The man said, “How much do you want now?” The boy said, “How much do you want to be giving me?” (5) The man said, “As much as you want me to give you. Do not fear. As much as you desire, I will give it to you.” The boy said, “Would you give me five thousand now?” The man said, “Yes. I will give you as much as you wish.” (6) “Then how long a time do you want when I am to give you back your money?” The man said, “Twenty years and five (twenty-five years).” The boy said, “Very well indeed.” Sure enough, he gave him as much as he wanted. (7) And then

[u·q^wa'unuŋgui] gi·ga'm'ya-tca'f—qa'tsqa' tca'mbε·k wa'la u-ta'sdu. (3) Dum-di·di't danhu'·Bna.” ginide'wadŋ't [ganihiyi-'watca't] mi'fan [mε·nfan] gumqa'tsqa'. Gum'yu'kin la'uwiyaBa [a'la-'wiyaBa], nau di-k'wi't [gi·k'wi't] qa'tsqa'-ampgε', u-ka'uningai [u·q^wa'unuŋgai] ala'm.

2. Gumbi·'Ini' anga'uni'. G^wε·'li-yu-wi· Gumandi'na'k, “wa'la-antca'mbε·k! daGa'm'ya-tca'f! Dumdi·'Dup danhu'·pna gi·ga'mya-tca'f.” wi'·nas-wi·, pa'la-kh^wan gint'i'·t, gDa·niple·'k'widai ta'u'ne-an'u'·ihi. Gumbw's an'u'·ihi. (2) Gu·mu'·dindi·'la·ba [Dindw'·la·Ba]. Gumla'·bni u·Bw's dinmu'yus, gDa·k^wε·'na asu'qna. dum·a'ndampye'n' gumtci'·'lilw· anda'·'la. Gum'na'k Guc-an'u'·ihi, “qa'·bai! tcu'·t-cuman'i'?” ande'·wadŋ't Gum'na'k, “q^wnfan tcum'i'·'t. (3) tcumbi·'Ini' anga'uni'·,” ande'·wadŋ't Gum'na'k. Guc-an'u'·ihi Gum'na'k, “tcum'yu'kin-ya di·k'wi't [gi·...] ala'm?” ande'·wadŋ't Gum'na'k, “haⁿ·'haⁿ.” Guc-an'u'·ihi Gum'na'k, “pa” tcindihu'·ida.” ande'·wadŋ't Gum'na'k, “umwa·” [u·wa·'] danDa'·'la.” (4) Guc-an'u'·ihi Gum'na'k, “pa” da'yu·'wa'f tci'.” ande'·wadŋ't Gum'na'k, “gi·ti' danDa'·'la Gumyu·'wuf.” an'u'·ihi Gum'na'k, “de'·'lau' tcumhu'li?” ande'·wadŋ't Gum'na'k, “de'·'lau' tcumhu'li gi·di'·da'·t?” (5) an'u'·ihi Gum'na'k, “de'·'lau' ma'· gi·hu'li Dumdi·'Dup. wa·' da'ya'·'qla·Dŋ't. de'·'lau' ma'· gi·hu'li, pa” lau' Dumdi·'Dup.” ande'·wa·Dŋ't Gum'na'k, “li'pfan-ya wa'nfu·' lu'pça du'mpya' Gumdi·'da'·t?” Guc-an'u'·ihi Gum'na'k, “haⁿ·'haⁿ. Gumdi·'Dup [tcum...] de'·'lau' ma'· gi·hu'li.” (6) “pa” de'·'lau' anu'wa dAda·hu'li. [DεDe·hu'li] gi·wi'·liyup buDa·'la?” an'u'·ihi Gum'na'k, “Ge'·mi-Dine'·fya ami'·t'cwa nau wa'n'.” ande'·wadŋ't Gum'na'k, “umsu·-wi·.” wi'·nas-wi·, Gum'la'mna de'·'lau'

they went on their way. And they got to a bad water house (to a saloon). They stayed five days. Now that man went back (home). The boy remained there a long time. He gambled continually, and he drank whiskey continually.

3. Now one day his money came to an end, now then he had no money. He was going along the trail (road) one day, he had reached the very time of which he had said, "I will return your money to you." Indeed again he and that man met. (2) The man said, "I want my money." The boy said, "I have no money. Would you not help me again?" The man said, "I will not give you a long time now." The boy said, "How long a time do you want to give me?" (3) The man said, "I will give you just five years. And so I will give you two thousand (dollars)." The boy said, "Very well indeed." Indeed he gave him money again. The boy went again to the rum house (saloon). (4) The man went on, he went back (to his home). The boy remained there. He drank rum (whiskey), and he gambled (played cards). Again at length he was out of dollars (money).

4. Again indeed he followed the trail (road). In the morning he said, "I wonder what I should do now." I do not know perhaps how many days he ate nothing. Again to be sure he and that man (the devil) met one another. (2) The man said, "How about my dollars (money) now?" The boy said, "The dollars are gone." That man said, "I want my dollars now." The boy said, "There is no money left. I do not know how many days it is now that I have not eaten." (3) The man said, "There is a lot of food at my own home. It is good (it will be

g^wa'u'k gi-hu'li. (7) lau'ṁḍe gindnihe'k. gindniwa'la du-qa'tsqa' ampe'e' du-ma'. wa'nfu' ampye'n' ginida'tsit. lau'ṁḍe guc-an'u'ihī gumyi'. ande'-wadṁ't gu'ci-gumanta'sdu lu'ifu'. cumla'wiya-dṁ't din'a'wi, gida-kwi'di ala'm dṁ'a'wi.

3. la'u' ta'u'na-ampye'n' gumtu'gu. dinda'la, la'u' gda-wa'' dinda'la. guma'i'dit du-ga'uni' ta'une-ampye'n', gintwu'k gu'ci-anu'wa gidī'na'k, "dumwi''liyup buda'la." gwi'li-yu-wi-gumandiniple'k'widai gu'ci-an'u'ihī. (2) an'u'ihī gum'na'k, "tcumhu'li danda'la." ande'-wa-dṁ't gum'nak, "u-wa'' danda'la. wa''-la'u'-ya' gda-ga'myatca'f g^wε'lu'?" an'u'ihī gum'nak, "wa'' lu'ifu' anu'wa gda-di'dup lau'." ande'-wadṁ't gum'nak, "de''-lau' anu'wa tcumhu'li gi-di'da't?" (3) an'u'ihī gum'nak, "wa'nfu' ami't'cwa li'ph'wan gumdi'dup. pa' ge'fu' lu'pḡa du'mpya' tcumdi'dup." ande'-wadṁ't gum'nak, "umsu'-wi." wi'na-s-wi-gumandi'la'mna anda'la. ande'-wadṁ't gumandi'i' ala'm-du-ma'. (4) guc-an'u'ihī ginte'k, gumyi'. ande'-wadṁ't gu'ci-gumanta'sdu. gumk'wi'ta [Guṁk'wi'de] la'm, gdala'w-ayadṁ't [gide-la'wiya-dṁ't]. ma'laga gumandiwa''yu. dinda'la.

4. g^wε'li-yu-wi-gumandibi'ṁni anga'uni'. du-gu'dGumu gum'nak, "de'-nak tcumanha''yu [...hu''yu] lau'." yi'kun de''la-fw' ampye'n' wa'' gda'k'wa'inabfu'. gwi'li-yu-wi-giniple'g'widai guc-an'u'ihī. (2) an'u'ihī gum'nak, "de'-manhui danda'la lau'?" ande'-wadṁ't gum'nak, "umwa'' [u-wa''] anda'la." guc-an'u'ihī gum'nak, "tcumhu'li danda'la lau'." ande'-wadṁ't gum'nak, "umwa'' anda'la. de''la-fw' ampye'n' lau' wa'' sda'k'wa'inabfu'." (3) an'u'ihī

better) for me to take you along now. You will work for me." The boy said, "Very well indeed. At that I am extremely hungry." So then they went to their breakfast. And they went along together, they went back to that man's house.

5. When they reached there, he had one daughter there. Now he assigned him his work. That man said, "Cut wood!" To be sure, he cut wood, it was a bunch of small sticks.¹⁴⁰ (2) (Then) he was shown a little bigger bunch. He said in his heart (to himself), "Nevermind its heart (oh it makes no difference)! I will work (at it anyway). I do not know how long a time I may perhaps be working (at it)."

6. Now then the man said, "Dig out these small (young) firs." It was a big bunch. He was told, "I want you to finish these in this single day's time." Now then the man went away. He was gone (traveling) all day long. (2) He never stayed at home. He was always going (traveling). It was dark before he remained (at home). And then it was he was told, "Dig these small firs." That man went away. The boy went to the other side of (behind) the house, he wept there. (3) That girl wanted (liked) the boy. So now the girl found him there. The girl said, "What are you crying for?" The boy said, "The task he gave me is a big one. I could never complete it in a single day. (4) Your father himself said I had to finish it in one day." The girl said, "That is nothing! Come! Let us go together. I will show you how to do it." Sure enough they went together. The

gum'nak, "məlu'i' [uml'u'i'] ank^wa'inafw' [...nɛfw'] du·dama' [du·dɛ·ma'] tci'. umsu' gik^wa'fup lau'. gumtā'gufna't [...təkfunat]. andɛ'wadɔt gum'nak, "umsu'-wi. pa' mi'fan [mɛ'nfan] tcumwa'lakɔt." lau'ɔdɛ gidni'i' dinigu'dga-tca-nuba. lau'ɔdɛ ginihu'ida, gidniyi' guc-an'u'ihī du·du·ma'.

5. gidniwa'la, gdata'sdu. [gidɛ-t...] ta'u'na din'a'na. lau'ɔdɛ gum'la'mna dintā'gfin. guc-an'u'ihī gum'nak, "daku'p [dɛk...] a'wa'dak!" wi'na-s-wi, gumku'p [guŋk...] a'wa'dak, gum'ma'da't¹⁴⁰ i'cdufa't a'wa'dak. (2) gumba-law-anu' [gu·bɛ'lsfan] gu'mi'dnik. gum'nak dinhu'bna, "mu'ngni dinhu'bna! tcumtā'kfu'. dɛ''la-fw' a'nu'wa yi'kun gumantā'kfu'."

6. lau'ɔdɛ an'u'ihī gum'nak, "dahu'nk [dɛh...] ha's u'i'cdufa't antwa't." gumlu'i' gu'ma'da't. gum'na'qwat, "ha's ta'fw'-ampyɛ'n' tcumhu'li gi-tu'gi'." lau'ɔdɛ gum'i' gini'u'ihī [gani...]. ma'dfan ampyɛ'n' gum'i't. (2) wa''-lau' gdata'sdu. [gidɛ-t...] du·ma'. din'a'wi gum'i'd. du·hu''yu' tca'u'wi gdi-ta'sdu. lau'ɔdɛ gdi'na'qwat, "dahu'nk ha's u'i'cdufa't antwa't." guc-an'u'ihī gum'i'. guc-andɛ'wadɔt gum'i' pa'ifan [pa'yufan] du·ma', gumanta'q. (3) guc-ambi'ne gumhu'le' [...li] gus-andɛ'wadɔt. la'u'ɔdɛ' gus-ambi'ne [...ni] gumanda'ts. ambi'ne gum'na'k, "ni'ke tcum'i'wadi?" andɛ'wadɔt gum'na'k, "umbɛ'le' [u·b...] antā'kfin gambi'da't [gumdi'dɛ't]. wa'' la'u' gdatu'gi' [gidɛ-t...] ta'fw' ampyɛ'n. (4) g^wa'u'k ga'ham gum'na'gat gi-tu'gi-wi ta'u'ne ampyɛ'n." ambi'ne gum'na'k, "wa'' ni'ke gu'c! mahɛ'k! tcindihu'ida. dumhw'tg^wa-dumbui dɛ' dɛma'na'." wi'na-s-wi ginihu'idai. ambi'ne gint.la'mw du·ma',

¹⁴⁰The translations given this and also the next sentence are unclear in Dr. Frachtenberg's manuscript and the Indian is obscure to Mr. Hudson. He thought *ma'dat* may be a word for 'bunch' in M.R.

girl went inside the house, she went to fetch her father's axe, (5) and a small stick its axe (i.e. a "bush hook"—a long curved blade type of axe used in slashing bushes or trimming trees), and also a dig ground (i.e. a "grubbing hoe" or mattock). She took along that much (of tools), she brought it to where he was working. She showed him how to do it. She took the small stick its axe (the "bush hook") first. (6) She struck with it five times, and then she threw it (she let it go of itself). Now then it went along of its own heart (by itself). Then she took the dig ground (the "grubbing hoe" or mattock). She dug into the ground five times, then she let it go, it itself went of its own heart (by itself). (7) Again indeed she took the axe, she chopped (with it) five times, then she let it go. Now they (the three tools) all worked (by themselves). The girl said, "That is the way we do it." Now they finished (while) the sun was still high above. All the young fir limbs were piled up. (8) So then they went back. The man got back at dark. He passed by there, he observed the (completed) work, before he got back to the house.

7. Again indeed next day he told the boy, "I want (fence) rails now. I want five thousand. I want you to put these rails up here tomorrow. The cattle go through there, they get into my wheat." (2) Now he went away to his work. So then the boy went again indeed to the other side of (behind) the house. He sat there, he cried. Indeed again the girl found the boy crying. The girl said, "What are you weeping about?" (3) The boy said, "Your father wants me to split five thousand (fence) rails today." The girl said, "That is nothing! Come!

gintwu'' ε'fam' dinqa'sdan [...qε'cdan], (5) nau u'i'cdufa't a'wa'dak dinqa'sdan, guc nau anhu'ng-amplu'' [anhu'ηG-...]. pa''-la'u' gumk'wa' [Guηk'wa'], gintwu'Gi' tcu' gDanta'kfu' [Gidεhen...]. gum'mi'dni' [cu'...] de' ga'm'na' [gamih'i'...]. gintGwi'n u'i'cdufa't a'wa'dak dinqa'sdan me'ne [me'ni]. (6) wa'nfu' gumt'sma'q, Gida-tga'wi. la'u'ηde' gint'ε' G'wa'u'k-wi. dinhu'βna. la'u'ηde' gintGwi'n anhu'ng-amplu''. wa'nfu' ginthu'ng-amplu'', la'u'ηde' gintga'wi, G'wa'u'k-wi. dinhu'βna gint'ε'. (7) gumandigwi'n-yu-wi. anqa'sdan, wa'nfu' gumta'bla't, gdatga'wi [Gidεt...]. la'u'ηde' ma'dfan ginita'kfu. bi'ne. gum'na'k, "pa's-indu'na' [...na']." la'u'ηde' ginitu'Gi' tca'myank-wi. ampyε'n. ma'dfan bu'fa dintGwi' gumGε'watca'i [GuηGε'watca]. (8) la'u'ηde' giniyi'. du-hu'yu' an'u'ih'i gumwu''k [Gu-wu''k]. Gu'si. gumantsaga'n [...tsεga'n], gumça'wa't [Guηç...] ginita'kfin [gani...], tca'u'wi Gdi-twu''k du-ma'.

7. ma'itci-yu-wi. gum'ni'sni guc-andε'wadη't, "la'u' tcumhu'le anqa'la-x [aηq...]. wa'nfu' lu'pqa du'mpya' tcumhu'li. ha's la'u' ma'itsu' tcumhu'li Gi'da'ngi' [...a'ηgi'] ha's anqa'la-x. amu'cmu's ni-tsiqa'nfi'd, nimu'itce'fi't du-dasa'bli [du-dεsa'Blε-l]." (2) la'u'ηde' gum'ε' dinta'Gfin. la'u'ηde' guc-andε'wa-dη't gumandε'ε'-yu-wi. pa'ifan [pa'yufan] du-ma'. Gumayu', Gumanta'q. G'ε'li-yu-wi. ginibi'ne. [gani...] gumda'ts Gus-andε'wadη't Gumta'qpi't. ambi'ne. gum'nak, "ni'ke. tcum'i-wadi?" (3) andε'wadη't gum'nak, "Ga'ham umhu'li anqa'la-x Gi-pla'q wa'nfu' lu'pqa du'mpya ha's la'u' ampyε'n." ambi'ne. gum'na'k, "wa'' ni'ke. Gu's! mahe'k! tcum'mi'dumbui'

I will show you how to do it." To be sure, he followed (went with) her. (4) The girl went to fetch her father's axe, the wedge, and his iron maul (sledgehammer). She took him along, she brought them there. The girl said, "This is how to do it." (5) So then she took the axe, she chopped five times, when she let it go. Then she took the wedge, and the maul, she pounded five times, when she let it go. Now the sun was standing (high above yet) when they finished. (6) So then they went back, they got to the house. The man went by there again indeed, sure enough his fence rail (rails) had been completed, even before he got back home.

8. The next day in the early morning he said, "Today I want you to haul all those rails. You are to put them up, you are also to stand up all their stakes (the "riders") indeed." (2) Now the boy went again, he went to the other side of the house, he wept there. The girl found him there again. The boy was weeping. The girl said, "What are you crying about?" (3) The boy said, "Your father wants me to haul all this I split yesterday, to haul it all, and to then put it all up." The girl said, "That is nothing! Come! I will show you how." (4) Indeed then he followed the girl. (Of) his two horses, he took one along, the other stood in the horse's house (the stable). They went to get the one that was standing, they hauled the rails with him, they hauled all of them. Now then they put them all up, they indeed stood up all their stakes (and "riders") too. (5) They finished when the sun was (still) standing (high above). They went back. The man came back, he cut across (across the fields) there before he got back to the house.

[tcu'...] Dε' dama'na'." wi'na-s-wi, gintyu''wa. (4) ambi'ne· gintwu'' ε'fam' dinqa'sdan, dumpla'guflda·da', nau dint'sa'udi'la·da' sG'wa'find. gintk'wa', gintwu'·gi'. bi'ne· gum'nak, "pa's di'na'." (5) la'u'ṁde' gintG'wi'n Gus-anqa'sdan, wa'nfu' gumta'bla·t, gDa·dGa'wi [GiDε·DG...]. la'u'ṁde' gintG'wi'n ampl'a'guflda·da', nau ant'sa'udi'la·da', wa'nfu' gum'u'ina·t, gDa·dGa'wi. la'u'ṁde' gintya'·du ampyε'n gDanitu'gi'. (6) la'u'ṁde' giniyi', giniwa'la du·ma'. guc-an'u'ihī Gu'si-yu-wi gumanga'n, wi'na-s-wi gumtu'ga'yw·q dinqa'la·x, tca'u'wi· gDi·twu''k du·ma'.

8. ma'itsu' du·gu'·dGumu gum'nak, "la'u' ampyε'n tcumhu'le gi-wu't gu's ma'dfan anqa'la·x. damda'ngi' [nam...] ma'dfan dam'ya'tG'ayi't [nam'ya't-wa'yi't] dintci'da-yu-wi." (2) la'u'ṁde' gumandε'ε' andε'wadṁ't, gumandε'ε' pa'ifan [pa'yufan] du·ma', gumanta'q. Gus-ambi'ne· gumandida'ts G'ε'lu'. andε'wadṁ't gumta'qpi't. ambi'ne gum'nak, "ni'ke· tcum'i'wadi?" (3) andε'wadṁ't gum'nak, "Ga'ham muhu'li [umhu'li] gi-wu't ha's ma'dfan gi-pla'qni ga'hu' [ga'hau'], gi-wu't ma'dfan, gDaDa'ngi' ma'dfan." gum'na'gat ambi'ne, "wa" ni'ke· Gus! mahe'k! tcum'mi'dumbui' [tcu'...]" (4) wi'na-s-wi· gintyu''wa ginibi'ne [gani...]. Ge'mε' dinki'udan, ta'u'na gumk'wa' [Guṁk'wa'] ta'u'na gDaDa'bat [GiDε·da'...] du·ki'udan du·ma'. Gu'c ta'u'na ganda'ba't giniwu'', Gu'c giniwu''dini' anqa'la·x, ma'dfan giniwu't. la'u'ṁde' ginida'ngi' [...a'ngi'] ma'dfan, gini'ya'tG'apyi't dinitci'da-yu-wi ma'dfan. (5) Ginitu'gi' du·tya'·mpyε'n. giniyi'. guc-an'u'ihī gumayi', Gu'si· gumanka'tu· tca'u'wi· gDi·twu''k du·ma'.

9. Now the next day again indeed he told him, "I want all this wheat cut now, and you are to tie (bind) it, and you are to shock it, and you are to go fetch hazels. You are to bind them with that (with hazels) today." Then he went. (2) Indeed the boy went again to the other side of the house. He wept there. The girl sought him again, she found him there again at the other side of the house. He was weeping there. The girl said, "What are you crying about?" (3) The boy said, "Your father gave me a big task today. Maybe I will not finish it now." The girl said, "That is nothing! Come! I will show you!" Indeed he followed the girl. (4) She went to fetch her father's wheat cutter (a "cradle" or perhaps a sickle). She took it along and a harrow (or rake). She took along one knife. When they got there where the wheat was, the girl showed him how to do it. She told him, "This is the way to do it!" (5) So then the boy took the grain cutter (the "cradle"), he did like that five times, and then he let the grain cutter go. It went on of its own heart (by itself) indeed. And then again he took the harrow (the rake), he put together five piles, (6) and then he let it go, the rake went on of its own heart (by itself). Those two (tools—the "cradle" and the rake) worked (of their own accord). The girl and the boy went up to the hills in search of hazels. The girl twisted five hazels, then cut them with a knife. (7) The knife itself worked, so then they finished with as many hazels as they desired. Now the boy said, "How will we do it to take them along now?" The girl said, "This is the way we do it."

9. la'u'npde' ma'itci-yu-wi Gum'ni'sni, "la'u' tcumhu'li Gdi'ku'p has asa'pla [asa'ble] ma'dfan, nau damta'qda't [nam...], nau dam'ya'dgapne [nam...], nau damwu'' [nam...] amba''k. Guc damta'qdni' ha's la'u' ampye'n." la'u'npde' Gum'e'. (2) ande'wadq't gumand'e'-yu-wi pa'ifan [pa'yufan] du-ma'. Gumanta'q. ambi'ne gumandi'u'fu', Gu'ci gumandida'ts pa'ifan [pa'yufan] du-ma'. Gumanta'qdit. bi'ne gum'na'k, "ni'ke tcum'i-wadi?" (3) ande'wadq't gum'na'k, "Ga'ham gumdi'da't u-be'le anta'kfin la'u' ampye'n. yi'kun wa'' la'u' gdatu'gi' [Gide't...]" bi'ne gum'na'k, "wa'' ni'ke Guc! mahe'k! tcu'mi'-dumbui!" wi'na-s-wi gumyu''wa ginibi'ne [gani...]. (4) Gintwu'' din'e'fam dumku'ban [duqk...] sa'ble [sa'ble:l]. Gu'c gintk'wa' nau anku'mufla-da'. gintk'wa' ta'u'na ange'msde'. gidniwa'la tcu' gdante' [gidshanti'] ginisa'ble [ginisa'ble:l], Guc-ambi'ne Gu'mi'dni' de' gan'na' [Gadu'ha'na']. Gum'ni'sni, "pa's di'na'!" (5) la'u'npde' ande'wadq't gintg'wi'n anku'ban-sa'bli [...sa'ble:l], wa'nfu' pa's ginda'na', gda-tga'wi [Gide't...] anku'ban-sa'bli. gint'e' G'wa'uk-wi dinhu'pna. la'u'npde' gumandig'wi'n anku'mu'fla-da' [...le-da'], wa'n dinda'kda gumge'wanafi' [Guqge...], (6) gidatga'wi [Gide't...], G'wa'u'k dinhu'bna gint'e' giniku'mu'fla-da' [gani...]. Gus Ge'me' ginita'kfu'. Guc-ambi'ne nau ande'wadq't ginidantswai du-me'fu' diniwu''ya [gini...] ba''k. Gus-ambi'ne wa'n gintfu''p amba''k, gdatku'bni' [Gide't...] Ge'msde' [Ge'micdi']. (7) G'wa'uk-wi Gus-ange'msde' gumta'kfu', la'u'wi gda-nitu'gi' [Gideni...] giniba''k [gani...] de''lau' gi-nihu'li. la'u'npde' ande'wadq't gum'nak, "de' indu'na' gi-du'k'wa' lau'?" bi'ne gum'nak, "pa's indu'na'."

10. Indeed then the girl (then said), "Now I want to tell you something. My father wants to kill you now. But I myself will help you. If you will take me (in marriage), I will help you. But if you do not take me now, I will not help you (any more)." (2) The boy said, "If that is how your heart is, I will take you (marry you) then. I know you have helped me. Well then I will take (marry) you," the boy said. The girl said, "Very good indeed. Now we will marry. (3) Now our hearts will suffer for it (from my father). Tomorrow again you will see, he will tell you to cut this sea (or large lake—in two). He will tell you to drive the cattle through. That is somewhat difficult." (4) To be sure indeed the boy said, "I will not give you up (leave you) now. I will take (keep) you now for all time. Well then what is your heart about our doing a little now (about our copulating now)?" The girl said, "Very well indeed." (5) So to be sure then they copulated with one another. They finished. The girl said, "Now if he should kill you, he will have to kill me too. That is how my heart is now. Well then now let us go to our work." The boy said, "Very well indeed."

11. So to be sure then the girl took five hazels, she took along all the hazels. They (the hazel switches) followed along behind. They got to the field. All the wheat had been cut, and it was gathered (in piles). (2) Now the girl herself worked. She took five hazels, she tied five bundles. Now then all the wheat got bound (into bundles—the hazels worked by themselves). Then she stood (shocked) her five shocks, and now all the wheat stood (was shocked). (3) They

10. wi'nas-wi- ambi'ne, "la'u' tcumhu'li di'ni'sdumbui' [Gi'...] ni'ke. si'me [si'mi] umhu'li la'u' gi-da'ha'nafup. pa' tsi' tcumga'm'yatcubu. ma' gi-gwi'nfa', dumga'm'yatcuf. ha's wa' ma' gi-gwi'nfa', wa' indaga'm'yatcuf [dinde-ga'm...]." (2) ande'wadq't gum'nak, "pa's ganhu'i [den...] buhu'pna, pa' dumgwi'nfup. tcum'yu'kin ma' tcumga'm'ya-tefan [...tch'an]. pa' la'u' dumgwi'nfup," ande'wadq't gum'na'k. ambi'ne gum'na'k, "umsu'-wi. la'u' indu-yu'wa'nafadai [dindu...]. (3) la'u' indidu'li' [dindu-du'li'] du-hu'pna. gwe'lu' ma'itsu' damhw'du [nem...], gam'ni'tsuf daku'bnafi' has am'mu'la-q [a'mi'la-q]. gam'ni'tsuf a'mu'smu's gumanga'ndi' [pumaŋç...]. gus pu'nuk umtsa'nq." (4) wi'na-s-wi- ande'wadq't gum'nak, "wa' la'u' gadga'utcuf [gid-dga'u...]. din'a'wi dumgwi'nfup lau'. tsi'da de'-manhui buhu'pna gi-dige'ts pu'nuk lau'?" ambi'ne gum'nak, "umsu'-wi." (5) wi'na-s-wi- la'u'pde' gini'yu'twidai. ginitu'gi'. ambi'ne gum'na'k, "la'u' gi-da'ha'nafup, tci'-yu-wi- gamba'ha'nafa'. pa's lau' manha'i [...hu'i] danhu'pna. pa' la'u' tcindi'e' du'ta'kfin." ande'wadq't gum'nak, "umsu'-wi."

11. wi'na-s-wi- gus-ambi'ne gintgwi'n wa'n amba'k, gintk'a' ma'dfan giniba'k [gani...]. hu'bun gidniyu'wa. gidniwa'la du'li'yu. ma'dfan ginisa'bli gumku'ba'tcai [guŋk...], nau gumge'watcai [guŋçe...]. (2) gus-ambi'ne gwa'u'k la'u' gumta'kfu'. gintgwi'n wa'n amba'k, wa'n dinda'qda ginta'qda't. la'u'pde' ma'dfan gumta'qdatce' ginisa'bli. la'u'pde' wa'n di'ya'tç'aba cintya'tç'ne [...ç'ani], la'u'wi- ma'dfan ginisa'bli gdatya'du [gidet...].

went back to the house as the sun stood (still high above). The man passed by there, indeed now he saw it had all been completed. So he went back to the house, he reached there.

12. The next day early in the morning the man said, "Come here! I will show you something." So indeed the boy followed him. When they got to the horse's house (to the stable), he told him, "When you feed the horses, you will fetch the grass (the hay) from here, and you will feed the horses these oats. (2) You will feed the cattle there. And over here is chopped (ground) grain. Feed it to the cattle. Let us go to my grain house (granary) here now." Sure enough he opened up one pile of wheat, and he opened another door (with) its pile of oats. (3) He opened up still another door (with) its pile of barley grain. And then he opened still one more door (with) its pile of ground (powdered) white dollars (i.e. silver dust). And then he opened another door too (with) its pile of yellow-red dollars (gold). He told him, "Do not steal anything here. All this is mine." (4) Then he said, "Now I want you to make a trail (a road). I want to drive my cattle across the sea." So then he went to his work.

13. The boy forgot his heart a little. He went, he opened the door where the white dollars (the silver) were. He looked at it, and then he put it on one of his fingers. It stuck to his finger. (2) When he wiped it off he could not wipe it off at all. Now he became frightened. He tore his handkerchief, he tied it on his finger. Then he went back to the house. He went to the other side of the house,

(3) giniyi' du·tya'·mpyen' du·ma'. gus-an'u'·ihi gu'si· gumaŋa'n, wi'·nas-wi· gumhω'·du ma'dfan gumtu'·çya·tcai. la'u'·mpde' gintyi'· du·ma', gintwu'·k.

12. ma'itsu' du·gu'·dgumu gus-an'u'·ihi gum'nak, "mahε'·k! tcu'·mi'·dumbui' ni'ke'." wi'·na·s-wi· andε'·wadŋt' gintyu'·wa. gidniwa'la du·ki'·udan du·ma', gum'ni'sni, "dami'·u'kin [na...] anki'·utan, ha's damanwu'·na' [namanwu'·ni'] a'lu'·q'wa, nau ha's [he'c] ala'wi'·n dam'u'·kni· [nam'u'·kni] anki'·utan. (2) gu's dam'u'·kni· a'mu'·smu·s. nau ha'·nu'·fan mante' u'·pu'·ipyatcai asa'·bli. gu's dam'u'·kin a'mu'·cmu·c. ha' [he'] dansa'·ble du·ma' tcindu·ga'n lau'." wi'·na·s-wi· gintwi'·t ta'u'·na dinda'·kdufna asa'·ble, nau gintwi'·t wa'·na anga'·utcma dinda'·kdufna alawe'·n. (3) wa'·na-yu·wi· gintwi'·t anga'·utcma dinda'·kdufna u·bu'tsu'¹⁴¹ asa'·ble. la'u'·mpde' wa'·na-yu·wi· gintwi'·t anga'·utcma dinda'·kdufna u·pu'·ip-u·ma'u anda'·la. wa'·na-yu·wi· gintwi'·t anga'·utcma dinda'·kdufna u·tci'·lilw· anda'·la. gum'ni'sni, "wa' da'la'tswa·di ni'ke ha'si. ma'dfan tci' ha's." (4) la'u'·mpde' gum'na'·k, "la'u' tcumhu'·li· gi·bu'·ne ga'·uni'. tcumhu'·li· gi·gi'·sga·t dam'·mu'·smu·s [Dε'·m...] tca'·hu· [tce'hau] du·mu'·la·q [du·mi'l...]" la'u'·mpde' gint'·ε' du·dinta'·kfin.

13. andε'·wadŋt' gumha'·igDUBDi· dinhu'·Bna pu'·nuk. gint'·ε', gintwi'·t anga'·utcma da'·nte' [du'·henti'] u·ma'u anda'·la. gu's gum'a'·nda·t [Gu·m...], la'u'·mpde' gintmu'·i ta'u'·na di'·la'·ç'wa. gumq'la'·q'wai [Guŋq'...] du·din'·la'·ç'wa. (2) gida·yi'·tya·di [Gidε·y...] wa' la'u' gida·yi'·tya·t. la'u'·mpde' gum'ya'·qla. gumki'·l' [Guŋk...] dinhε'·ktcim [...tcum], gumta'·qdini'· di'·la'·ç'wa. la'u'·mpde' gintyi'·

¹⁴¹Mr. Hudson did not recognize this word which Dr. Frachtenberg translates 'barley.'

he wept. (3) He said, "I guess I will die now anyway." The girl came to him, she said to him, "What are you crying about?" "Oh your father may kill me now." The girl said, "What did you do?" (4) The boy said, "Look at this finger of mine." The boy said, "Maybe he will kill me now." The girl said, "If he does kill you, then he will have to kill me too. (5) It is good indeed (it will be better) if we both die. Well then let us go to our work," the girl said. So indeed they went to their work.

14. Now the girl worked the more, she worked harder. She got many push-needles (thimbles), they took them along. When they got to the sea the girl herself planted those push-needles, they went across the entire sea. Now then they finished their trail making (road building).

15. When they came back, they got to the house. Now the girl said, "Let us go now. Tomorrow is our last day. After a while when he returns, he will say, Come here! I want to see you. (2) Then he will examine you, and he will say to you, Are you not ill? You will say, No. Then he will tell you, What is the matter with your finger? It is tied. You are to say, I burned my finger. (3) Then he will say, Now doctor (put medicine on) your finger then. I want to have you rest now. That is what he will say." Sure enough the man got to there. He said, "Have you completed your trail building?" The boy said, "Yes." (4) The man said, "Well then rest first, before we drive the cattle across. What is the

du-ma'. gint'ε' pa'ifan [pa'yufan] du-ma', gumta'q. (3) gum'nak, "la'u' tε-yε'k dum'a'la'." ambi'ne' gintwō'ga-t, gum'ni'sni, "ni'ke' tcum'i'wadi?" "u' ga'ham yi'kun la'u' gamda'ha'nafa'." ambi'ne' gum'nak, "ni'ke' tcumε'-'ts [gaŋε'-'ts]?" (4) andε'wadŋ't gum'nak, "da'manda-t ha's da'la'g'wa." andε'wadŋ't gum'nak, "yi'kun la'u' gumda'ha'nafa'." ambi'ne' gum'nak, "gi-da'ha'nafup, pa'' tce'-yu-wi' [tci'-'...] gamda'ha'nafa'. (5) umsu'-wi-di-diε'-'mi-wi' [gi-di...] gi-di'a'la'. pa'' tsi'da tcindi'ε' du-ta'kfin," ginibi'ne' [gani...] gum'nak. wi'na-s-wi' gini'ε' dinita'kfin.

14. ambi'ne' la'u'ŋdε' mi'fan [mε'nfan] gumta'kfu', na'fan [la'fan] gumta'kfu'. giŋw'i'n [guŋw'i'n] antu'ik-ayi'sbal lu'i', ginik'wa'. gindniwa'la du-mi'la-q cuc-ambi'ne' g'wa'u'k ginda'kdi ginitu'ik-ayi'sbal [gani...], gintke'nai [...ka'ne'] tca'hu [tce'hau] du-mi'la-q ma'dfan. la'u'ŋdε' ginitu'gi' dinipu'ya-ga'uni'.

15. gidnimayi', giniwa'la du-ma'. la'u' ambi'ne' gum'nak, "la'u' indi'ε' [tcindi'i']. ma'itsu' indu-mε'-'bi' du-pyε'n'. di'c gami-wu''k, gam'na'k, mahε'-'k! tcumhu'li dami-hw'tcuf. (2) la'u'ŋdε' ga'ma'nda-tcuf, la'u'ŋdε' gam'ni'tsuf, wa'' ya spahe'luba't? dam'na'k [nam...], wa''. la'u'ŋdε' gam'ni'tsuf, dε'-manhui bu'la'g'wa? u-ta'qpatcai. ma' dam'na'k [dεm...], gumyε' da'la'g'wa. (3) la'u'ŋdε' g'wa'u'k gam'na'k, pa'' dampi'ya't [dεpi'yε't] bu'la'g'wa. la'u' tcumhu'li ma' gi-yu'wi'la. pa's gam'na'k." wi'na-s-wi' gumwu''k [gu-w...] gu's an'u'ih. gum'na'k, "tcumtu'gi'-ya bubu'ya ga'uni'?" andε'wadŋ't gum'na'k, "ha''ha'." (4) an'u'ih gum'na'k, "pa'' damyu''wila [dε'yu...] mε'ni, tca'u'wi' di-diε'-'sga't [g'wi-diε'...] amu'smu's [amu'cmuc] tca'hu [tce'hau]. dε' manti' bu'la'g'wa?

matter with your finger? It is tied." The boy said, "I burned my finger." Then the man said, "Doctor your finger. (5) But are you not ill?" The boy said, "I am not ill." Then he said, "Rest for five days. Then we will drive the cattle across." Now he said to his daughter, "Feed him a lot now. (6) I want him to become a little fatter, before he works again indeed." So then the girl said, "All right." The bad man went away to his work the next day.

16. Then the girl said, "Now we will fix up ourselves today. He wants to kill you now. Tomorrow we will go where he wants to find us, if that be his own heart (desire)." The boy said, "Very well." (2) So indeed they fixed up. Now the boy said, "What is your heart (desire)? for us to do it a little (to copulate) again indeed?" The girl said, "All right. Whenever you may desire it, let us do it then." So then they copulated. (3) Now she took a comb, and she took a horse's comb (a curry-comb), and she took a horse dirt to be brushed (she took a horse brush), and she took a needle, and she took a looking glass. The girl took that much. (4) She made ready for them to take those things along the next day. It was dark when the man got back. He said, "Have you eaten lots?" The boy said, "Yes." (5) The man said, "I want you to get a little stronger, before we work again." Now the next day the man went to his work again.

17. Now the boy and the girl got ready. The girl said, "Today we will win our hearts." The man had two horses. He had left the old horse of his, he had

u-ta'qta'tcai." ande'wadn't gum'na'k, "Gumye'mi' da'la'g'wa [De'...]" la'u'nde' gus-an'u'ih i gum'na'k, "Dapi'ya't [Dəpi'yə't] bu'la'g'wa. (5) pa' wa' ya [yə] tsahe'luba't [Cəh...]" ande'wadn't gum'na'k, "wa' tsahe'luba't." la'u'nde' gum'nak, "Dayu'wila [Dey...] wa'nfu' ampye'n'. indi-te-gi'sga't [tcindu-...] amu'smu's tca'hu." la'u'nde' gum'ni'sni din'a'na, "la'u' dam'u'kin [nam...] lu'i'. (6) tcumhu'li gi-pye'y u pu'nuk, tca'u'wi gi-ta'kfu-yu-wi." la'u'nde' bi'ne gum'na'k, "umsu'-wi." gum'a'itsu' [Gu'm...] gum'e' dinta'kfin guc-qa'tsqa' an'u'ih i.

16. la'u'nde' guc-ambi'ne gum'nak, "la'u' ha's-ampye'n' tcindisu'yatca ni [...na]. la'u' muhu'li [mah...] gi-da'ha'nafup. ma'itsu' indi'e' [dindi'i] tcu' g'wa'u'k gi-hu'li gi-da'tswə, pa' g'wa'u'k dinhu'pna." ande'wadn't gum'nak, "umsu'-wi." (2) wi'na-s-wi ginisu'yatca ni [...na]. la'u'nde' ande'wadn't gum'nak, "De'-manhui buhu'bna? gi-dige'ts-yu-wi pu'nuk?" ambi'ne gum'nak, "umsu'-wi. a'lau' ma' gi-hu'li, gindige'sne lau'." wi'na-s-wi giniyu'tcwidai. (3) la'u'nde' gumg'wi'n [GuŋG'...] anyu'la [ayw'la], nau gumg'wi'n anku'dan [...ki'dan] diyu'la, nau gumg'wi'n anki'udan asku'p di-kwi'sg'angui, nau gumg'wi'n ayi'sbal, nau gumg'wi'n an'u'dgufu-da'. pa'-lau' gumg'wi'n ginibi'ne. (4) gum'e'hi' [Gu'me'hi'] ma'itsu' gi-nik'wa' guc. gumhu'y u' [Gumhu'y u'y u] cidawu'k [Gidəw...] guc-an'u'ih i. gum'nak, "gamk'wa'inafpu'ya lu'i'?" ande'wadn't gum'nak, "ha'ha'." (5) guc-an'u'ih i gum'nak, "tcumhu'li gi-da'lq'y u pu'nuk, tca'u'wi gi-difa'kfu-yu-wi g'we'lu'." la'u'nde' gum'a'itsu' [Gu'm...] gumand'e' dinta'kfin gini'u'ih i [Gani...].

17. la'u'nde' guc-ande'wadn't nau guc-ambi'ne ginisu'yatca ni [...na]. guc-ambi'ne gum'nak, "ha's la'u' ampye'n' tcindiha'mi' du-hu'pna." gu'c-

taken along the one that was not very strong. (2) The old one of his horses that was strong, that was the one the girl and boy took with them. The boy put on his long shoes (his boots). Now when they had gone, it was almost midday, when the man became suspicious at heart. So he came back, he reached the house. (3) There was no one. He sought them all over, he could not find them anywhere. So then he went to the horse's house (the stable). His horse was gone, his chair (saddle) was gone. (4) He went back to the house, he went inside, he looked for his long shoes (boots), but he could not find them. So then he went outside (and) all over the house. He looked for their tracks. Sure enough he found them. (5) Then he said, "I guess they went this way rather. So that is how their hearts were. Well at that they will see something if I find them." So now he made ready.

18. The two of them had gotten far out of sight. After a little while then he was approaching (them). The girl was riding in front, the boy was riding behind. The man said, "You could never go anywhere—I will kill you." (2) Now he pursued them. The girl did not look back. Only the boy looked back. The girl said, "My father is following us now." They went on then. (3) Again the girl said, "Look back! Is he coming along?" Indeed the boy looked back, he said, "I see what is just like a cloud (coming)." The girl said, "It is really he who is following us now." (4) After a little while the girl again said, "Look back!" The boy looked back, sure enough he saw it. He said, "It is he indeed."

gini'u'ihī gumε's'mi' [Giŋε's'...] dinki'utan. gumha'ç'w'a't u-yu'mu· dinki'utan, gumk'wa' [Guŋk'wa'] guc-ta'u'na wa'' mi'fan [mε's'nfan] inda·da'lq [indε's·da'...]. (2) guc-u·da'lq u-yu'mu· dinki'utan, gu'c-ginik'wa' ambi'ne nau andε's'wadŋ't. u·Bω''s dinhε's'da-fa' gu'c gumla'p ginidε's'wadŋ't [gani...]. la'u'ŋpde' gdi-ni'i', gum'ye'tci ya'·da'fω', guc-an'u'ihī gda-sa'wu' [Gidε's...]. dinhu'pna. la'u'ŋpde' gumyi', gintwu''k du·ma'. (3) gum'wa'usu' [gu'...]. ma'dfan tsu't gini'u'fu', wa'' la'u' tsu't gdani·da'ts [Gdani...]. la'u'ŋpde' gum's' du·ki'utan dum·a' [du·ma']. gumwa'' [gu·wa''] dinki'udan, gumwa'' dinyu'wa [diy...]. (4) cintyi' du·ma', gint.la'mω', gint'u'·dnic'wa u·Bω''s dinhε's'da-fa', wa'' gidada'sni. la'u'ŋpde' gidi-squ'lq am·a' [ama']. gum'u'·di't diniga'uni'. wi'na-s-wi· gumda'ts. (5) la'u'ŋpde' gum'nak, "ha's-tε'-ye-k [hε'c-tε'] gini'ga'n. pa's ganhu'i dinihu'pna. pa'' gwi'ni'k ganihω'·du ni'kε' dumi-nida'ts." la'u'ŋpde' gumsu'yatca ni [...na].

18. Gu's Ge'mi' ginili'mpwai [gindnili'pwai]. pu'nukwan [...kfan] gida-mεye'ha [Gidε'maye'ha]. bi'ne ginda'ngai [gumda'ŋga'i] tsi'mai [tsi'ma'i, tsima-], andε's'wadŋ't gumda'ngai hu'·Bun. gus-an'u'ihī gum'nak, "wa'' la'u' tsu't gda·di·Bga'n [Gidε·di·B...].—dumdu'lanafi [tcum...]." (2) la'u'ŋpde' gdi-ni'yu'wa. ginibi'ni [gani...] wa'' gidawi'yabg'wadŋ't. ye'le andε's'wadŋ't gumwi'yabg'wadŋ't. bi'ne gum'nak, "la'u' si'mε [ci'mε] umyu'wafω'." gidni'i'fit. (3) bi'ne gumandi'na'k, "da'wi'ya·BG'wa! ma'i'·dit-ya?" wi'na-s-wi· ginidε's'wadŋ't [gani...] gumwi'ya·BG'wa [gu·w...], gum'na'k, "pa''-anhui [pa''-anhui nε'] a'lu'pgu'wa tcumhω'·dæn." ambi'ne gum'nak, "mεç'wa'u'k-wi u-yu'wafω' lau'." (4) pu'·nukfan ambi'ne gumandi'na'k, "da'wi'ya·BG'wa [de'wi'ye·BG'wa]!" andε's'wadŋ't guwi'ya·BG'wa, wi'na-s-wi· gumhω'·du. gum'nak, "mεç'wa'uk-wi'." (5) ambi'ne

(5) The girl said, "Throw a comb!" The comb turned into a mountain, it was a big mountain. And there the man got stuck (obstructed in his pursuit) somewhat.

19. Finally he crossed over it, again indeed he followed them. Again the girl said, "Look back!" The boy said, "He is coming." Then they whipped the horse. Again the girl said, "Look back!" (2) The boy said, "He is coming along closer now." The girl said, "Throw a horse's comb (a curry-comb)." Sure enough he threw it. The man got stuck (obstructed in his pursuit) a little, while the two of them went on.

20. Finally the man went through, indeed he followed them again. Again the girl said, "Look back!" The boy looked back, he said, "He is coming now." The girl said, "Throw the horse's brush." So then the man was held back there. (2) The two of them went along then. Again indeed the girl said, "Throw a needle!" The hill became all (covered with) needles. The man was held back there, while the two of them went on.

21. Finally the man went over the hill, and again indeed he pursued them. Again the girl said, "Look back!" The boy looked back, he said, "He is coming now." The girl said, "Throw the mirror." There the man was stuck (obstructed), while the two of them went on. (2) At last the man got across again. Again the girl said, "Look back!" The boy looked back, he said, "He is coming along now." (3) Now then they went over a small hill to the other side of it, while they made

gum'nak, "daga'wi ayω'la!" Gus-ayω'la Gumbu'ntse antse'mu, u·Bε'le antse'mu. nau Gu'c pu'nuk masna'pwai gini'u'ihī [Gani...].

19. ma'laga gintka'nai, G^wε'li-yu-wi· giniyu'wa. ambi'ne gumandi'na'k, "dawi'yaBG^wa!" andε'wadq't gum'na'k, "ma'i't." gDaniklu'kda·di ki'utan. G^wε'lu' ambi'ne gum'nak, "da'wi'ya·BG^wa!" (2) andε'wadq't gum'nak, "ma'i't tsi'la lau'." ambi'ne gum'nak, "daga'wi anki'utan diyω'la." wi'na·s-wi-gumga'wi [Guŋga...]. gini'u'ihī [Gani...] gumansna'pwai [Gumas...] pu'nuk, gda·dinihe'k [Gidε·di...] Gu's-Gε'mi.

20. ma'laga gini'u'ihī gintka'nai, G^wε'li-yu-wi· giniyu'wa. ambi'ne gumandi'na'k, "da'wi'ya·BG^wa!" andε'wadq't Gu-wi'ya·BG^wa, gum'na'k, "ma'i't-lau'." ambi'ne gum'nak, "daga'wi anki'utan dinbu'cbucfla·da'." la'u'ŋdε' gini'u'ihī gumsna'pwai Gu'ci. (2) gindnihe'k Gu'c Gε'mi'. G^wε'li-yu-wi· ambi'ne gum'nak, "daga'wi a'yi'sbal!" Guc-antse'mu Gumbu'ntse a'yi'sbal. an'u'ihī gumansna'pwai, Gus-Gε'mi' gindnihe'k.

21. gini'u'ihī ma'laga gintka'nai du-tse'mu, G^wε'li-yu-wi· giniyu'wa. ambi'ne gumandi'na'k, "da'wi'ya·BG^wa!" andε'wadq't Gu-wi'ya·BG^wa, gum'nak, "ma'i't-lau'." ambi'ne gum'nak, "daga'wi an'u'·DGufla·da'." gini'u'ihī Gu'si-gumansna'pwai, Gus-Gε'mi' gindnihe'k. (2) Guc-an'u'ihī ma'laga gintka'nai G^wε'lu'. gini'bi'ne [Gani...] gumandi'na'k, "da'wi'ya·BG^wa!" andε'wadq't Gu-wi'ya·BG^wa, gum'na'k, "Guma'i't-lau'." (3) la'u'ŋdε' pu'nuk ame'fu' gidniku'ipwai [...wa·] pa'i'fan [pa'yufan], gidnibu'ni u'·i'·cdu' a'mu'i'wa. la'u'ŋdε'

a small lake (or swamp). Then they turned themselves there into two black divers. They were swimming there.

22. Now the man got to there. Their tracks went into the water at that place. Now he circled the lake, he did not see anywhere where their tracks came out. Then he said, "Do come out of the water! Let us go back!" (2) He laughed. He said, "It surely is they themselves here." Now he wanted to fool them. He told them, "If you come out of the water, I will not do anything at all to you. We will go back home." He merely wanted to fool them. (3) They did not want to come out. Finally the man got angry, and so now he went after them, he wanted to get them now. He made his horse swim, but he could not get them. (4) He let his horse go, he followed them by himself, but he could not get them. At length he became tired out. And then he said, "You have beaten me now. Well go along then!" He mounted his horse, he went back. The two of them were swimming there. (5) After a long time the man went out of sight. The girl said, "Now let us get out. He has gone back now for all time." So then they both went out of the water.

23. Now they fixed themselves up. They went along, they made a camp, they said, "Tomorrow we will go across the sea." They prepared themselves there. It became dark. (2) Then the girl said, "Now we will live together for all time. I will leave my father at home forever." The boy said, "Since that is

gu'ci· gini·bω'yatca·ni [...na] ɕe'·mi' u·mu'·tca't anka'l·au [aŋka'·'lau]. gu'ci· gini·q'a'ina·fit [Ginit'sa'ŋqtse·fit].

22. la'u'ŋpɔs' gini'u'ihī gu'si· ginda'wu''k [Gindɔs'...]. diniga'uni·' gu'ci· gindini·ɕa'n du·BGɔs'. la'u'ŋpɔs' gumsq'u'lq gini'mu'i'wa [Gani...], wa''-wi· tsu' u·hω'·dɔn diniga'uni·' gi·mi'nu· [...nω]. la'u'ŋpɔs' gum'na'k, "tɛ'· dumami'nu· [...nω] du·BGɔs'! tsindiya'i'!" (2) gumli'·'i. gum'na'k, "ni·ɕwi'·ni·k [nɕ·ɕw'...] ni·ha's [tɛ'·hɛ'c]." la'u'ŋpɔs' gumhu'li· di·nila'ɕla'·t. gini'ni'sni, "gi·dimami'nu· [...nω] du·BGɔs', wa'' tɛ'· inda'na'fi· [dindɔs'·na'fi]. indiya' [din...] du·ma'·" qω'·nfan gumhu'li· di·nila'ɕla'·t. (3) wa'' gda·nihu'li· di·nimami'nu·. ma'laga gumla'lakya [Gumlɛ'lɛ'kya] gini'u'ihī, la'u'ŋpɔs' giniyu''wa, gumhu'li di·niɕwi'n [dumi·ni...] lau'. guŋq'a'inaqna [...naqapni] dinki'utan, wa'' la'u' gɔaniɕwi'n. (4) gintga'wi dinki'utan, ɕ'a'u'k giniyu''wa, wa'' la'u' gɔaniɕwi'n. ma'laga gumlu'qyu·. la'u'ŋpɔs' gum'nak, "la'u' tcindub·u''wa'nafa'. pa'' duphɛ'k!" gumda'nktɕe· du·dinki'udan, gumi'·. gu's ɕe'·mi' gu'ci· giniq'a'inafi't. (5) tci'·pɕam gini'u'ihī gintku'ipwai. giniBi'·nɕ gum'nak, "tsi'da' [...Dɛ:] tcindimi'nu· [...nω]. la'u' indayi' [...Dɛ·yi'·] din'a'wi." la'u'ŋpɔs' gu's ɕe'·mi' ginimi'nu· du·BGɔs'.

23. la'u'ŋpɔs' ginisu'yatca·na. ginihɛ'·k, giniwa'idap, gini'na'k, "ma'itsu' indika'nai [dindika'na·] tca hu [tɕɛ'hau] du·mu'la'q [du·mi'l...]." gu'si· gini·su''-yatca·ni. gumhu'yu'·. (2) la'u'ŋpɔs' ambi'·nɕ gum'nak, "la'u' din'a'wi indila'pi [dindila'ph'wi't]. tcumga'wi [tɕuŋG...] si'mɛ [tci'mɛ] din'a'wi du·ma'·." andɛ'·-

how your heart is, in the very same way too I am myself. I will keep you then always. You will die before I will be alone." (3) Then they went to bed when it was dark, they copulated all during the night. It became morning, they went along, they got to the sea. There they waited for their crosser (ferry). I do not know how long a time they waited for their ferry. (4) At length the girl gave birth. They then said, "It is indeed well if we remain here always." Sure enough they stayed there. Perhaps they are still living there.

wadŋ't Gum'na'k, "pa's ganhu'i buhu'vna, pa'si-yu-wi tci". pa' din'a'wi dumg'w'nfup. dam'a'la' tca'u'wi dumi-ya'la-dap [...yε'le-da'p]." (3) la'u'ŋde' du-hu'yu' giniwa'yatsa't [gani...], a'wi'fya gini'yu'twidai. gum'a'itsu'-wi, [gu'm...] ginihe'k, giniwa'la du-mu'la-q [du-mi'l...]. gu'si' giniyu'-wa-t dinika'-na-ba. yi'kun de''-lau' anu'wa gini-yu'-wa-di dinika'na-ba. (4) ma'laca gini-bi'ne' gu-wa''yek. la'u'ŋde' gini'na'k, "umsu'-wi ha'si' gi-du-da'tsit din'a'wi." wi'na-s-wi' gu'ci' ginida'tsit. yi'kun ma'bat nida'tsit-wi'.

MARY'S RIVER REMINISCENCES

This section of ethnologic texts consists of dictations and translations made by Mr. Hartless with Dr. Frachtenberg during the same period of researches that witnessed the gathering of the myths and tales in the sections immediately preceding. Other aspects of the research have been discussed in the preface to the section of Mary's River myths.

1. Early Indian-white warfare

1. Long ago when the Indians and the Americans fought, they called them the Modocs, (it was the Modocs) and the Cayuse people (who) had become mean (bad, angry, ill willed) against their headman (the white agent). They had not been taken care of by that American, he was a mean (bad, inhumane) person, the one whom they named their agent. (2) Their bad things (their difficulties, troubles) commenced there. (So) they (the Indians) went back to their own country. Then the headman (that agent) immediately sent soldiers after them, (and) they killed some of those people (Indians). The people were not desirous of fighting. They themselves only wanted to go back to their own country. (3) But their (white) headman (agent) himself was bad. It was he who commenced the fighting. Then it was after that that the people then said, "It is indeed good (it would be better) if we died. We are being killed (anyway). So it will be better indeed if we die right away." And right after that then was when they fought. (4) That was what made their hearts bad (what angered them), because their headman (agent) started it. He was no good. That is the way some of the Americans always are. And then they say that the people (the Indians) are bad! It was the Americans themselves who started it. (5) They mistreated (abused) the people (in) all (sorts of) ways. The people (the Indians)

1.

1. tci'pɣam ɡɔi-niye'snaftsi't a'me'nmai [...maⁱ] nau amba'sdin, amu'wa-twas ni'ka'uni' [niq'a'uni:], nau anCayuse(E.) ami'm' giniqa'tsqa'yū. [...qa's-qa'yω] du dinitca'mbe:k. wa'' ɡɔani'la'ɔɡwaɡu't ɡuc-amba'sdin, ɡumqa'tsqa' [ɡuŋqa'sqa'], ni'ke: ni'ka'uni' [niq'a'uni:] dini'agent(E.). (2) ɡu'c-gini'pi'hi' diniqa'tsqa'na. giniyi' du dininu'wa. la'u'ɔpɔe' tca'mbe:k li'pwan ɡi'sga-t asoldiers(E.), wa''nha [wi'nhe] giniɔu'li' ginime'nmai [ɡani'me'nmaⁱ]. me'nmai wa'' ɡɔanihu'li' [ɡɔe:ni...] di'ni'ye'snafya [ɔumi-ni...]. kɔ'nfan ginihu'li' ɔumi-niyi' du dininu'wa ɡwi'ni'k. (3) ɡwa'u'k te' dinitca'mbe:kɔp't ɡumqa'tsqa'. mi'bu' [me'bu:] ɡwa'u'k ɡumpi'hi' a'ye'snafyaba. tca'u'-wi' a'me'nmai ɡɔi-ni'na'k, "mɔsu'-wi' ɡi-diɔu'lu. tciɔɔiɔu'lakh'u't. la'u' ɡamsu'-wi' li'pfaɔ ɡi-diɔu'lu." tca'u'-wi' ɡɔi-niye'snafya. (4) muɡu'c ɡanqa'tsqa'napti' dinihu'bna, bu'ndmu [ɡumbu'ntwu] dinitca'mbe:k. wa'' ɡɔasu' [ɡiɔe:su']. ɡuc-din'a'wi wu'nha [wi'nhe] amba'sdin ni-hu'i. la'u'ɔpɔe' ɡɔani'na'k [ɡiɔe:ni...] a'me'nmai umqa'tsqa' [uŋqa'sqa']! ɡwi'ni'k amba'sdin ɡɔani'pi'hi' [ɡiɔe:ni...]. (5) ma'dfan ni'ke: niɔu'licni' a'me'nmai. a'me'nmai ɡɔasu' [ɡiɔe:su'] dinimaha' tsi'da [...ɔe] me'ni ɡɔi-niɔi'di-t ha's anu'wa du-ba'sdin. ɡwe'lu' tca'myank

were good in speech (they spoke honestly) at the time that they first gave this country to the Americans. Then again on top of it the Americans fooled the (Indian) people, those (who were the) bad Americans (did). The great headman (the President of the United States) himself never knew what these (persons) whom they call agents were doing. (6) They were the ones who continually did ill to the people. That is the way it was, and so in consequence the people fought. They did not fight just for nothing. It was actually the white people themselves who caused all the bad things (all the trouble). Because of that the people themselves became angry later. (7) Because of that the Modocs fought, and the Cayuse too. That is how it was that if there had not been (some friendly) people (Indians), the Americans would have been killed (by some of these other Indians). Some of the Warm Springs people were made soldiers, and some of the Yakima people were made soldiers too. Donald McCoy (a part Indian, part French Canadian) was the headman of the Indians at that time. (8) It was said that at that time the hair (scalp) of the one they call Mitchell was cut (scalped) so they say. They took people (Indians) from all over to become soldiers. At that time I myself pretty nearly went away to the assistance of the Americans. I had remained (lived) all the time there among the Americans, I had always mixed among Americans. It was on account of that that I myself wanted to help the Americans.

2. Now I am all alone, I have been left alone. All my people (relatives) have died. I myself am all alone now. When I have died, my tribe will be quite gone. (2) My own country is the Kalapuya (Mary's R.), my country is at Corvallis.

amba'sdin ginila'xla-t a'me'nmai, u'qa'tsqafa't amba'sdin. u-be'le' antca'mbe-k wa'' Gwa'u'k inDa'yu'kin [inDe'yu'kun] ha's ni-ka'uni' [ni-k'wa'uni'] an'agent(E.) ni'ke' ni-ge'sne [ni-ge''cni]. (6) Gwi'ni-'k niqa'tsqana [niqa'sqa'nai] du'me'nmai din'a'wi. pa's gumanhu'i, tca'u'-wi a'me'nmai gdi-niye'snafya. wa'' kw'nfan gdaniye'snafya. Gwi'ni-'k-wi u'ma'u ami'm' nipi'hi' ma'dfan anqa'tsqana. guc-Gwi'ni-'k a'me'nmai tca'u'-wi hu'bun gdi-nila'lakya [...lele...]. (7) tca'u'-wi mu'watwas gdi-niye'snafya, nau anCayuse(E.). pa's-gumanhu'i gi-wa'' a'me'nmai, amba'sdin gumdu'la'yu-q. (E.)Warm Springs ame'nmai wa'nha [wi'nha] gumbe''yu-q asoldiers(E.), nau du-Yakima(E.) ame'nmai Gwi'ni-'k-yu'-wi-wa'nha ginibe''yu-q asoldiers(E.). (E.)Donald McCoy gumetca'mbe-k [gumi-hitc...] du-hu'me'nmai gu'ci'-anu'wa. (8) gum'na-'qu't [...q'wa't] gumku'bi-k-wat [Guηk...] dunGwa' ni-ka'uni' [ni-k'wa'uni'] (E.)Mitchell gu'si'-anu'wa. ma'dfan-tcu' gumGwi'yugu't [GuηGwi'yegu't] ami'm' gi-be''yu-q asoldiers(E.). gu'ci'-anu'wa tci'' gum'ye'tce-e' di-nica'mya-t amba'sdin. gu'ci' tci'' gumanta'sdu-du-ba'sdin din'a'wi, gumqa'wa't [ginqa'wat] du-ba'sdin din'a'wi. guc tca'u'-wi tci'' gdi-hu'li di-ca'mya-t amba'sdin.

2. tci'' ta'u'ndipfan [ta'unapf'an] lau', tcumhu'iptce. ma'dfan dami'm' [De-mi'm'] ginidu'lu. ta'u'ndipwan [ta'unapf'an] lau' tce'' tcum'ta'sdu. tci'' dumi'a'la', gantwa''-wi dinka'ubi-Gwa [Deηga'u...]. (2) danu'wa [De-nu'wa] tci'' tcimeka'lapuya [tcumihipi-'ne-fu'] tcanCorvallis(E.) [tcen...] danu'wa [De-nu'wa].

The (Indian) people's name of my tribe is Mary's River. That is how I am now the very last of my country.

2. The great forest fire

When the mountains burned the last time, I was perhaps thirteen, or perhaps fifteen were my years (age), at that time when the mountains were ablaze. It is said that it burned in three places. I was living at Salem at that time. Salem was still small then. (1) The reason I know about it (is), I had gone away to pick hops at Eugene. Only there were there hops at that time.¹⁴² The smoke was dark over the country, we could not see anything, (not) anything at a short distance away. (2) We nearly could not see even across a road, (or) a fence on the other side of the road. That is how the smoke's darkness was. The mountains burned from the Yamhill (country) nearly to the ocean, and yonder there to where they name it the Tillamook country, and yonder there to where they name it the Columbia. (3) I know that the mountains burned over that much of the country. Now I know only that (about it), I have long ago forgotten the rest of it (of the details of the story), when the country burned.

3. A woman who had the power to turn into a grizzly

Long ago when a child I saw one old woman who had turned herself into a grizzly, and who had made a grizzly out of moss. It was (of) white moss and

ame'nmai dunq'wa't danu'wa ampi'nε-fu' danka'udi-g'wa. pa'' tci'' la'u'
dume'bufna-wi' tci'' du-danu'wa.

2.

Gdi-me'bu· anu'wa antce'mu· Gdi-ye', yi'kun tci'' di'nifyafu' nau psi'nfu',
aba'' di'nifyafu' nau wa''n yi'kun dami't'cwa, gu'ci-anu'wa Gdi-q'wa'f antce'mu·
psi'nfu'-anu'wa-wat gumq'wa'f [guηq'wa'f]. tcanSalem(E.) [tcen...] tce'' gumanta'sdu·
gu'si-anu'wa. tcanSalem(E.) gum'i'cdu' ma''bat gu'si-anu'wa. (1) tca'u'-wi·
Gdi-yu'kin [...gun], gum'ε'na [...i'nai] hu''yugu't (E.)hops tcanEugene(E.).
guc-ya'la [...ye'le] gumante' [...ti'] anhops(E.) gu'si-anu'wa. anqda'' [aηqda'']
gumt'si'qdu' anu'wa, wa'' la'u' ni'ke· GDADahω'du· [GIDε·du·hω'du·], ni'ke·
la'gaifan. (2) di'Bai tca'hu [tce'hau] du-ga'uni' ye'tce wa'' la'u' GDADahω'du·,
anqda'l'aχ [aηq...] tca'hu du-ga'uni'. pa's-gumanhu'i dint'si'qna anqda''.
antce'mu· Gdi-q'wa'f tcanya'mhala ye'tce du-mu'la-q [du-mi'la-q], nau ha''
du-nika'uni' [...niq'wa'u...] t'le'muks anu'wa, nau ha'' du-nika'uni' (E.)Columbia.
(3) pa''-la'u' anu'wa tce'' gan'yu'kin antce'mu· Gdi-ye'. gu'ci· ye'la lau'
tca'yu'kin [tce'yu'gun], tcumha'yintcwa wu'nha [wi'nha] tci'pgam, bu'ntmu
[Gidi-bu'ntwu] Gdi-q'wa'f anu'wa.

3.

tci'pgam Gdi-wa'pya [Gidihiwa'...] tce'' [tci''] gumhω'din ta'u'na a'yu'hu'nu'
GUMBU'ntceɔp't asa'yim [aca'yum], nau GUMBU'nhε' asa'yim ambu'itcuk.

¹⁴²Mr. Hudson denies this, saying that the first hopyard in western Oregon was at Buena Vista.

white rock. She made a grizzly out of them. (1) The reason why I know it is, a lot of us children had gone to play, we were picking hazelnuts. Now then we heard a grizzly growling in the hills. It was not very far away from the winter village house. Now all of us children got frightened. (2) We ran back. Some of us got tired out by the time we arrived at the house. Then we told about it. Now Jim *cbu'is* was a headman of the people (of the *tku'bs* band from south of Corvallis), we told him about it. Then he said, "There is no one like that (no one else has a grizzly spirit-power). (3) It is (only) that old woman indeed." He called her (named her) by her name, and he scolded her (for frightening and endangering the children with her grizzly spirit-power). The old woman said, "But I did not desire to do it to (to harm or frighten) the children. I was merely letting them know not to go closer (nearer to the grizzly). (4) That is why I (my grizzly spirit-power) squealed (growled). But I did not want to do (any harm) to the children," she said. "I really kept it like that (in mind) there all the time, I have not been keeping anything, I have just been keeping it where the Americans now call it McKenzie."¹⁴³ It is at that place.

4. A shaman made a rattlesnake from cedar bark

One (Indian) man grew up to manhood among the Americans, and when he became a man he left the Americans for his own people the Indians. He came back to (them) there. After some time he became a shaman, the Indians' doctor.

u'ma'utsa't ambu'itcuk nau u'ma'u anda'. gu'c gumbu'nhe' asa'yim (1) tca'u'-wi' sdi-yu'kin, sdw' lu'i' asu'wai [asi'wai'] gindi'i'fit du'la'ga, gindihu'inai pg'wi'. la'u'mpe' gindiqa'bdu' asa'yim gumqa'lal [Guŋq̄...] du-me'fu'. wa'' mi'fan [me'nfan] la'gayw' dupya'usi'la. la'u'mpe' sdw' ma'dfan ansu'wai' [asi'wai'] gindi'ya'qla'. (2) gindimi'tsis du-yi'wa. wu'nha [wi'nha] gindilu'kyu'gdadiwa'la [Gide-du-wa'la] du-ma'. la'u'mpe' gindihe'lantcwa. la'u'mpe' (E.) Jim cbu'is gwa'u'k gumme'nmai [Gumihime...] tca'mbe'k, gwa'u'k gindihe'lantcwa-dini'. la'u'mpe' gum'nak, "wa'' ye'' pa's indate' [inde'ti']. (3) mi-gwa'uk-wi' [mihig'...] guc-a'yu'hu'nu'." gumqa'udi't [Guŋq̄wa'u...] dunqwa't, la'u'mpe' gumhi'mitca. guc-a'yu'hu'nu' gum'nak, "wa'' te'' gadahu'li' [Gidehu'li:] di-ni'na'i [dumi-ni...] asu'wai' [asi'wai']. qw'nfan giniye'badini' [giniyu'qnsdini:] wa'' tci'lafan [tci'lsfan] gi-dni'i'fi't. (4) gu'c tca'u'-wi' gdi'tcwa'ldidu. wa'' te' gdanihu'li' di-ni'na'i ansu'wai'," gum'nak. "wi''nas tci'' tcumpi'ne' gu'ci-din'a'wi, wa'' ni'ke' teidapi'yadini' qw'nfan tcumpi'ne' du-nika'uni' [...ni-qwa'uni'] amba'sdin lau' tcanMcKenzie(E)." mucu'c anu'wa.

4.

ta'u'na-an'u'ihl gum'u'ihl'yu' du-ba'sdin, la'u'mpe' gdi-bu'ntce' an'u'ihl gumha'ihag'wi't amba'sdin du-dumi'm' du-hume'nmai. gu'c-gumayi'. tci'p-gamfan gumbu'ntce' ampa'lakya, me'nmai dinipa'lakya. tce'-gumhw'din

¹⁴³The translation of this sentence could not be made clearer.

I saw him when he made a rattlesnake from cedar bark. (1) He made a rattlesnake from it, when he stood to his (guardian spirit-power) dance in the winter-time. He then made a rattlesnake. I saw that myself, what I am telling of now. Nobody told me about it. I myself saw it when he made that rattlesnake. (2) Once in my own home he stood up and danced, indeed there also I saw it when he made the rattlesnake in his dance. He made the rattlesnake from cedar bark. When he wanted to make it, (in) one of his (shaman spirit-power) songs, he would take that bark, and he would blow on the bark, as he sang. (3) For quite some time he would be blowing on it, until at length it turned into a rattlesnake. Then he would put it on the ground, the rattlesnake would go along (crawling), it was alive, its tail would make sounds (rattle). Everyone who was in the house saw it when he did that. (4) He was a great shaman. His place (native village) the Americans now name Brownsville, we call that place (country) *tku'bi*.¹⁴⁴ That man was an Indian. He was my own relative.

5. An old woman had a thunder spirit-power

1. I saw one old woman make thunder. She was a small old woman. She was black, in the manner of what they now call black people (negroes). At that time there were none of what are now called black people. (2) That old woman was (black) like that. The reason why I know it is that I myself saw her when

gdi·ge'sne antke' du'la' dinsi't'sa'. (1) gu'c-gumbu'nhi' antke', du·di'ya'd-
 çabni [gidi'ya'du·] diya'l'wa du·pya'u's. la'u'ṁḁe' damge'ts [demge'tc] antke'.
 gu'c tce'' gumhω'din, gu'c-tca'ni'sni lau'. wa'' ye'' gdahe'lantcwadinfe'
 [gidhe'lentcwadinfi']. tci'' gumhω'din gdi·ge'sne ha's antke'. (2) tci'' du·dama'
 [du·de·ma'] ta'fw' gum'ya'tgune [...gʷane] diya'l'wa, gu'c-yu-wi· gumanhω'din
 gdi·ge'ts antke' du·dinya'l'wa. a'la' dinda'ka'l [...kil'] gu'c-gumbu'nhi' antke'.
 dadi-hu'li· di·ge'ts, ta'u'na dinqa'uda, dang'wi'n [deŋg'wi'n] guc-anda'kil', la'u'ṁḁe'
 dampu'ipa't guc-anda'kil', dada·qa'udi't [de·de·q...]. (3) tci'·pgamfan dada·pu'f-
 pa·di, ma'laga dambu'ntci antke'. la'u'ṁḁe' damga'wi du·plu'', dam'i''t antke',
 u·tci'lil, gumyu'wa'nai [...naⁱ] dintçu''. ma'dfan ye'' ganta'sdu· du·ma'
 ginihω'din pa's gdi·na'i. (4) gumbē'le' ampa'lakya. gʷa'u'k dinu'wa la'u'
 amba'sdin du·nika'uni' [...niq'wa'u...]. tcamBrownsville(E.), sɔw' tcindika'uni'
 tcantku'bi' guc-anu'wa. guc-an'u'ihī gu'c-gumeme'nmai [...gumihi'me'...] gʷau'k.
 tce''-wi· ginda'mi''m [gindε'mi''m].

5.

1. ta'u'na a'yu'hu'nu' tci''-gumhω'din gumbu'nhe' ampe'wa''. gum'i'cdu'
 a'yu'hu'nu'. gda'mu' [gidε'...], pa'' gumanhu'i la'u' ni·ka'uni' [ni·q'wa'uni']
 u·mu' ami'm'. u·wa'' gu'c la'u' ni·ka'uni' u·mu'tsa't ami'm' gu'ci-anu'wa.
 (2) pa's gumanhu'i giniyu'hunu'. tca'u'-wi· sdi'yu'kin tci'' gumhω'din dadi'i'na·

¹⁴⁴Mr. Hudson supposes, however, that this shaman, Jim Young, whom he knew too, was originally from *tcɛntu'faq*.

she went into the hills on a hot day. Now the old woman was told, "Let us take the children to the hills. But nothing whatever can be done about the weather. The day is extremely hot, for us to take the children." So the old woman said, "Very well indeed." (3) She laughed, and then she said, "Well then prepare yourselves" (for singing shaman spirit-power songs). Indeed then she sang a little, sure enough it clouded over right away, and a little rain fell, (and) thunder sounded. She very well knew thunder (she had a thunder spirit-power) in the summertime. When the people wanted to go to a gathering, that was how they would always take along that old woman. (4) No matter how hot the day might be, when she would speak (to her thunder spirit-power), it would become cloudy when she sang, it became cloudy right away, (and) then a little rain would fall, (and) then the thunder would sound. The old woman always did that. She never (ordinarily) cried, but when she did cry (to her thunder spirit-power), thunder would shake directly, it would almost crack the earth (roaring so noisily). (5) She was (ordinarily) afraid of crying (singing and crying to her spirit-power), she would not ever cry like that, even if her own relative had died. She would never cry like that then (lest it rain and thunder). If she did cry the thunder would become angry at once. That is the way the old woman was (with her thunder spirit-power). She was an Indian from where they now name it McKenzie, near Eugene, she herself was from those people there. I saw it with my own eyes what I am telling about now.

2. That was the way my people used to be long ago. This country gave it to us to be like that. We went to get our shaman spirit-powers in the mountains,

du·tce'·mu· du·ya's·ampye'n. la'u'ṁḁe' dam'na·'q'wat a'yu·'hu'nu', "tcindu·k'wa' asu'wai' [asi'wai'] du·tce'·mu· wa'' la'u' tē'·gda'na' [Gide'na·] amya'nk. mi'fan [mē'nfan] unya's ampye'n, gi·du·k'wa' asu'wai' [asi'wai']." la'u'ṁḁe' ayu·'hu'nu' dam'nak, "umsu'-wi'." (3) damli'·t. la'u'ṁḁe' dam'nak, "tci'da [tci'de:] dupsu'yatca·na." wi'nas·wi· pu'·nuk damqa'u't [Dɛŋq...], wi'nas dam-la'u·wi· lu'pçu'yw·, nau pu'·nuk a'myank damada'kdi· [Dɛma...], ampc'wa'' dada·mayu'wɛ [Dɛɛ·mayu'wi]. mi'fan [mē'nfan] gum'yu'kin [...gun] ampc'wa' dɛdi'ms'Gu'. ami'm' di·nihu'li· di·ni'e' [Gi·ni'i'] dinige'wufna, pa'' danik'wɛ'ni' din'a'wi guc·ayu·'hu'nu'. (4) di'·bai tē'·wi· gbanhu'i [Gide'n...] din'u'qna ampye'n, c'wa'u'k dɛdi'na'k, gi·lu'pçu'yw· dida'qa'u't [Gide'q...], li'pfan dɛnt.lu'pçu'yw·, dɛda·da'kdi' [Dɛɛ·da'k...] amya'nk pu'·nuk, ampc'wa'' dɛda·yu'wɛ [Dɛɛ·yu'wi]. din'a'wi pa's-gumanhu'i guc·a'yu·'hu'nu'. wa''-la'u' gdata'q, dɛdi·ta'q, li'pfan ampc'wa'' dam'ɛ'·lɛdina [Dɛm'i'lɛdina], dam'yɛ'tcɛ [Dɛm'yɛ'tci'] pla'qplaçw· anu'wa. (5) gum·nu'ihin di·ta'q, pa'' wa''-lau' gdata'q [Gide'ta'q], di'·bai du·mi'm gi·a'la'. pa'' wa'' la'u' gdata'q. di·ta'q li'pfan ampc'wa'' damla'lakya [Dɛmlɛ'lɛkya]. pa's-gumanhu'i giniyu·'hu'nu' [gani...]. g'wa'u'k gumame'nmai du·nika'uni' [...niq'wa'u...] lau' (E.)McKenzie, yɛ'tci (E.)Eugene, gu'c gums'me'nmai g'wa'u'k. tci'' gumhɔ'·din du·dank'wi'lɛ'k tci'' tcanhɛ'·lantewa lau'.

2. pa's-gini·hu'i dami'm' tci'·pgam. g'wa'u'k anu'wa gumdi'·du· [...di'·dɔw] pa's gi·du·hu'i. du·mɛ'·fu' gindiwu'·nɛ' du·pa'·laqyaba, nau du·mu'i'wa. gu'c-

and in the lakes too. That is where we got our spirit-powers. It was in consequence of that that some of the people were powerful. Not every person was a shaman. (2) Only a very few (one by one) of the people were shamans. That is the way we used to be long ago. But now we have changed, at the time that (since the time that) the Americans got to this country. Everything changed, even our food (such as fish and game) has vanished, since the Americans got here.

6. Our people after the whites came

1. Long ago (among) our tribes of Indians, we were not poor, contrasted with now. Long ago only Indians lived in this country. They did not labor so as to find their food. (2) It merely grew on the prairies, in the hills. We got our food there. But we never split apart (ploughed) the earth. That is what we do now. Our way of living of long ago was good. (3) Even our wood which we burned we did not chop up, contrasted with (the way we do) now. We merely gathered (picked up) our firewood. In the winter time when the (cold) east wind came, we had quantities of wood. (4) He (the creator) who made our wood for us, that is what we burned. We simply gathered our wood. Everything was good long ago, even though there were no coverings (modern clothes) for those of us who were Indians.

2. The children all played together. The boys swam, and the girls. They all swam together, though even twenty years (of age), the girls and boys all swam (together). There was nothing (evil) in their hearts, they did not say, "Let us

gindu-wu'ne' du-yu'Ima. tca'u'-wi· ami'm' wu'nha [wi'nhe] GDI·nida'lq. wa'' ma'dfan ami'm' GDani·pa·lakya [GIDE·nihipa'...]. (2) ta'u'ni-twa't [ta'u'ne-twa'nt] ami'm' Gini·pa·lakyatca't [Ginihipa'...]. pa's gindu·hu'i tci'pgam. la'u' te' tcin·diyu'hu·, Gu'ci·anu'wa amba'sdin GDI·niwa'la ha'si·anu'wa. ma'dfan ni'ke· Gum·yu'hu·, Di'bai du·k'wa'inabfu' umwa''yu· [u·wa''yu·], Gu'ci· amba'sdin GDI·niwa'la.

6.

1. tci'pgam sDw' tcandu'me'nmai [tcandu'me'nma·] du·ka'udi·Gwa [du·q'wa'u...], wa'' GDa·du·ha'ibintcau' [GIDE·du...], tcin·te' la'u'-wi·. tci'pgam ye'la· [ye'le·] a'me'nmai [...ma·] GDI·nida'tsi't ha's·anu'wa. wa'' GDani'ta'kfu' tca'u'-wi· GDI·nida'sne [...da'cni] dinik'wa'inafu' [...ne·fu']. (2) qw'nfan gum'u'ihidq't du'li'yu·, du·me'fu'. Gu'c gindu-wu'ne' [...ni'] du·k'wa'ina·fin. wa'' we' GDadu·pla'qna [GDE·du·pla'qni] amplu''. pa'' la'u' sDw' sDu·du'fe'' [Gindu'fi'']. gumsu' tci'pgam du·ta'sdu'wa. (3) Di'bai du'wa'dak Gandu·tu'qna wa'' GDadu·ta'bala't [GIDE·du...], te' la'u'-wi·. qu'nfan Gindiye'han du·tu'qya·ma'. du·pya'u's antcu'nu'q Dedi·wu''k, damlu'i' du'wa'dak. (4) Gwa'u'k u·ge'tsidw· du'wa'dak, Gu'c·Gandu·tu'qni. qw'nfan gindu·ye'han du'wa'dak. ma'dfan ni'ke· gumsu' tci'pgam, Di'bai GDawa'' [GIDE·wa''] du·fw''ya sDw' tcandu'me'n·mai [tcandu'me'nma·].

2. asu'wai' [asi'wai'] ma'dfan ginila'kw'idai. Ginit'sa'nqtse·fi't a'yi''watsa't, nau ambi'natsa't. ma'dfan ta·fw· Ginit'sa'nqtse·fi't, Di'bai Ge'medine'fya dinimi't'cwa, ambi'natsa't nau a·IDE'wadn't Ginit'sa'nqtse·fi't ma'dfan. wa''

do that (let us cohabit)!" (2) They took care of their own hearts (they took care of themselves without supervision). Wherever they desired a girl, they then would purchase her (in marriage), before they would do that (before cohabiting). On the other hand they would never just copulate with one another. That is how we used to be long ago. (3) But now that we have been mixing among the Americans, a fourteen year (old) girl, a fifteen year (old) boy, they want to copulate with one another. That is how all the people are now, since we have mingled with the Americans. We were not like that long ago. We took care of our hearts (we were individually responsible for our good behavior).

3. Now once in a while when I go to church, I hear the priest there say, The above headman (God), when he made the first persons, they had no garments. And that is the way we Indians were indeed. The two whom the above headman (God) made, they did not labor. (2) Their food merely grew. They did not labor, they who are named Adam and Eve. They were not ashamed, when they lacked garments. That is the way they went about, and that is the way we Indians were. We were not abashed about not having garments. (3) But now we are extremely poor, now that the white people have come. Everything is gone, even our foods (fish, game) have vanished. The above headman (God) has not wanted to help us, as (he did) long ago, now that the Americans have come. (4) Now the Americans say, Long ago the Indians were poor. We were not poor. The headman above (God) helped us, he always gave us food. We never bought as we (do) now.

ni'ke· dinihu·'Bna, wa'' gDani'na'k, "pa's tcindu·hω''yu!" (2) Gini'la·'tG'wina [..le·'tG'wana·] dinihu·'Bna. tcu'' gi-nihu'li· ambi·'ni, pa'' gDani'ya'nda [Gidε·ni...], tca'u·-wi· tε·' gDi-ni'na'. wa'' tε·' qω'nfan gDani'wa'yfidai. pa's ginDu·hu'i tci·'pgam. (3) la'u' tε·' di·dika''wu· du·ba'sDin, di·nifya du·'mi·t'cwa nau ta'ba' ambi·'ni, andε·wadn't di·nifya nau wa'nfu·' du·'mi·t'cwa, danihu'li· gi-niwa'yfidai. pa's la'u' ni·hu'i ami'm' ma'dfan, gDi·dika''wu· amba'sDin. tci·'pgam wa'' pa's gDaDu·hu'i [Gidε·Du...]. gindi'la·'tG'wina [..le·'tG'wana·] du·hu·'Bna.

3. la'u' ta·'fw'dn't di·'i''di't da'la'mε'sna [Dε'la'mε·c], Gu'c-gumanga'BDin li'pre-t gam'na'Gat [Dem'...], tca'mya'nk antca'mBε·k, gDi·Gε''ts me·'ne ami'm', Gu·wa'' dinisi·'dGa'q. pa's tε·' ginDu·hu'i sDω·' tcandu·me·'nmai. Gε·'me' tca'myank antca'mBε·k gamGε·''ts [GaηGε·''tc], wa'' gDani'ta'kfu' [GDε·ni...]. (2) qω'nfan gum'u'ihidn't dinik'a'inabfu'. wa'' gDani'ta'kfu', ginika'uni [..niq'a'u...] (E.)Adam nau (E.)Eve. giniwa'' dinifa'la·tcau', gDi·wa'' dinisi·'dGa'q. pa'sfan [pε'c...] Gini'i·'fi't, pa'si·stε·' sDω·' tcandu·me·'nmai [...ma·] ginDu·hu'i. wa'' gDa·disi'mim'wanai [Gidε·disi'mim'wana·] ni'ke· du·wa'' [Gidi·wa·'] du·si·'dGa'q. (3) la'u' tε·' mi·'fan [mε·'nfan] tcindiha'ibintcau', G'wi'ni·'k u·ma'u·ami'm' gDi·niwa'la. ma'dfan ni'ke· Gu·wa''yu', di·'bai du·k'wa'inafu' [...ne·fin] Gu·wa''yu'. tca'myank antca'mBε·k wa'' indahu'li· di·ga'm'yatecw· [dumi·ga'm...], tε·' tci·'pgam·wi·, Gu'ci· anu'wa amba'sDin gDi·niwa'la. (4) la'u' amba'sDin gum'na'Gat, a'mε·'nmai tci·'pgam gumha'ibintcau'. wa'' gDadiha'ibintcau'. tca'myank antca'mBε·k gumga'm'yatecw·, gum'u'q'ω· din'a·'wi. wa'' ni'ke· gDadi'ya'ndan pa'' tε·' la'u·-wi·.

4. To be sure we paid our shamans when we got sick. But we were not always ill like now. Our own Indian ways were good. When a shaman doctored a person, and he then died, they did not pay him then. But now even if we die we still have to pay an American shaman. (2) That is how we are now. On the other hand long ago we became well before a shaman could obtain his pay. He would never get his pay, he first would see after a while that the one he had doctored was walking about, before he would say, I want my pay. (3) To be sure then he would be paid at that time just like you Americans. (But) you want your pay first, before you give even a little medicine to a person. If the one you have doctored should die, then you want your pay still more (just as much), even though you may have killed the one you had been doctoring. (4) That is how you white people are. Your pay will become bigger if you kill a person who is being doctored. Now indeed even the Indians do like that, just as you Americans do. We are now extremely poor. (5) You then say, We are helping the Indians. But they have become just like Americans now. To be sure we now kill our own people just like that when we doctor them. And we want our own pay just all the more, exactly like the Americans do. (6) That is just what it really is when you say, The Indians are going to do just like the Americans. To be sure now when we want to doctor our people like that, if he dies, we want lots of pay for ourselves all the more, if the one we are doctoring dies.

5. Now that is what my heart makes of it, when I tell about it. Everything changed long ago in this country. Well let it be its heart (well—let it be thus)! That is the way it is (now).

4. wi''na-s GINDIDA'pna-di DU-pa'lakya SDw' DEDI-DU-he'li-p. wa'' din'a'wi GDA-DIhe'lipfi't [GIDE-DIhe'labfi't] tci'n-tē' la'u-wi. Gumsu' DU'ya'ba SDw' tcandu-me'nmai. ampa'lakya di'ye'kladi ami'm', di'a'la', pa'' wa'' GIDANI-da'pna-t. la'u' tē' di'bai di-de'a'la' ni'fan [le'fan] DANDIDA'pna-t amBA'SDIN ampa'lakya. (2) pa's la'u' tcindu-hu'i. tci'pgam tē' GINDI'ya'la'yu' [...ye'le'yu'] tca'u'-wi-pa'lakya di-gwi'n DINDA'pna. wa'' la'u' GDAgwi'n [GIDE-gwi'n] DINDA'pna, me'ni di'c gamhw'du gam'i''t [...i'di't] GUC-u'ye'kladi, tca'u'-wi GADI'na'k [DEdi...], teumhu'li DANDA'pna. (3) wi''na-s DAMDA'pna-f la'u' tē' ma'ti-amba'SDIN gu'ci. me'ni tcinduphu'li di-da'pna, tca'u'-wi pu'nuk ala'matsi'u di-dupdi'di't ami'm'. gam'a'la' GUC-gi-dupye'kla-di, la'u'ṛṇde' mi'fan [me'nfan] DANDUPHU'li di-da'pna, BU'ntmu DANDUPDA'hi' [DENdupda'hai'] gu'c tcandi-pye'kladi. (4) pa's-manhu'i tcandi-pma'u-ami'm'. GAMBA'la'yu' di-da'pna di-dupda'hi' [...hai'] ami'm' DEDI-ye'klifal. la'u' tē' pa'si di'bai a'me'nmai pa'si-ni-ha'yu' [ni-hu'...], tci'n-tē' ma'ti-amba'SDIN. la'u' mi'fan [me'nfan] tcindi-ha'ibintcau'. (5) ma'ti GDADUPNA'kwi't [GIDE-DUP...], tcindiga'm'ya-t a'me'nmai. pa'' gani-hu'i amBA'SDIN-wi. pa'' wi''na-s DANDIDA'hi' [...hai'] DU-mi'm' di-diyē'kla-t. la'u'ṛṇde' mi'fan pa''lafan tcindihu'li DU-da'pna, tē' amBA'SDIN-wi DU-ni'na'i [...na'hai]. (6) MUGU'c-wi tē' GANDI-pna'kwi't [DENdi-p...], me'nmai GAMANHU'i tē' amBA'SDIN-wi. pa'' wi''na-s la'u' tcindu-hu'li GI-DIYE'kla-t [...le't] DU-mi'm', GI'a'la', mi'fan tcindu-hu'li lu'i DU-da'pna, GI'a'la' tcandu-ye'kla-di.

5. gu'ci la'u' ni'ke GUMBU'ni DANHU'Bna, GI-he'lantcwa. ma'dfan ni'ke tci'pgam cumyu'hu anu'wa. pa'' mu'ngni DINHU'Bna! pa'si GAHANHU'i [DEhen...].

7. The acquisition of guardian spirit-power

1. Long ago we who are the Indians had different ways indeed. That is how a person always was. Well now when we wanted to become a shaman, and (or) a wealthy headman, and (or) a hunter, they did not just become so. (2) They would go to the hills (mountains) and (or) to the lakes, that is where they got their power from. All sorts of things (guardian spirit-powers) were in the hills, which is why they became powerful, what they call spirit-power. That is what they obtained. Rattlesnake was there, and grizzly, and wolf. (3) We went for all sorts of things in the hills. A whale lived in the water. They called (another water dwelling spirit-power) sea lion, and they (also) named a large snake. All sorts of things lived in the water. That is (they were) what was made into spirit-power. (4) The people did not just merely become strong (have power to do certain things). We went to the hills and to the water, and in consequence (of the acquisition there of spirit-powers) we were transformed into shamans, and wealthy headmen, and hunters. That is how we did. Not all the people were shamans, (or) were wealthy headmen, (or) were hunters. (5) (Only) a few of the people were of that sort. They would be swimming five days and nights in a lake, and they worked out in the hills (piling rocks, brush, etc.). They worked for that length of time, they ate nothing, for that long a time they would work at the water (and) in the hills. (6) The old men and old women were always telling about that to the children. That is the reason why they learned to do their work (of securing a shamanistic or wealth giving spirit-power), when they went to the water, to a lake, and to the hills. No matter even if the place (were) very far

7.

1. tci'p̄gam s̄d̄w' t̄c̄andu'm̄e'n̄mai [Ḡandu'm̄e'n̄ma:] Gumwa''na-wi [Gu-wa''nau-wi] du'ya'ba. din'a'wi pa's gumanhu'i ami'm. tci'da Ḡdi·d̄ihu'li·di·d̄ibu'nt̄c̄e ampa'lakya, nau antca'm̄b̄e·k, nau a'yu'wala·q [a'yu'wa'la'q], wa''q̄w'nfan Ḡdanibu'nt̄c̄e·fi't. (2) gini'i'fit du·m̄e'fu' nau du·pa't, Gu'c gini·ya'm̄bi·[...ȳe'm̄bi·] dinida'l̄q̄na. Gumanta'sdu· ma'dfan ni'ke· du·m̄e'fu', tca'u'-wi Ḡdi·nida'l̄q̄yu, ha's ni·ka'uni [ni·q̄wa'u...] a'yu't̄ma. Gu'c-gini·wu'ni'. antke' gumanti', nau asa'yim [...yum], nau a'mu''lint. (3) ma'dfan ni'ke· Gu'c gindi'i'-d̄ag'w̄idi [...Ḡw̄adi] du·m̄e'fu'. du·p̄ḡe'' gani·da'tsi't amu'l̄uḡwa. Ganka'unungui [Gaŋq̄wa'unuŋgui] amu'sayim [...yum], nau ni·ka'uni [ni·q̄wa'uni] u·d̄w'fu' ant'ca'ut'c̄ḡalaq. ma'dfan ni'ke· ganida'tsit du·p̄ḡe''. Gu'c Gumb̄w''yugu't a'yu't̄ma. (4) wa'' q̄w'nfan Ḡdanida'l̄q̄yu· ami'm'. Gindi'i'fi't du·m̄e'fu' nau du·p̄ḡe'', tca'u'-wi di·d̄ibu'nt̄c̄e·fi't ampa'lakya, nau antca'm̄b̄e·k, nau anyu''walaq. pa's Ḡindu·hu'i. wa'' ma'dfan ami'm' Ḡdapa'lakya [Ḡid̄eħpa'...], Ḡdatca'm̄b̄e·k [Ḡid̄eħc̄e...], Ḡda'yu''walaq. (5) wu'nha [wi'n̄h̄e] ami'm' pa's Gini·hu'i. wa'nfu' ampye'n nau a'wi'fya danit'sa'nkt'se·fi't du·mu'i'wa, nau du·m̄e'fu' danita'kfu'. pa''la'f̄w' anu'wa ni·ta'kfu', wa''-ni'ke· ni·hu'kni, pa''la'f̄w' anu'wa du·ni·ta'kfu' du·p̄ḡe'' du·m̄e'fu'. (6) din'a'wi u·yu'fab'yu· [u·ȳw'f̄...] nau ayu'hu'nufa't niħe'l̄at̄c̄wadini' [niħe'le·tc...] asu'wai' [aci'wa'i]. tca'u'-wi Ḡdi·ni-t̄e' gi·ni'na'i [...na'hai] dinita'kfin, di·ni'ε' [...i'] du·p̄ḡe'',

away, (7) they would still go work (for a spirit-power acquisition) in the hills. All the hills where spirit-powers were (obtainable), that was where wealth was (to be gotten). And in the very same way there was wealth (to be had) in the lakes.

2. No one person could ever (merely) steal a spirit-power (obtain it without the following procedure). The wealthy headman (of the village) was (he had to be) first told, before they could go away (to seek a power). But they never merely went (without first informing that headman). Should anyone not inform the headman, if he desired merely to steal a spirit-power, (2) (that is to say:) if he (secretly) went away to the hills, he would be killed for that. No one (person) killed him, the spirit-power (itself) would (sooner or later) kill him. That is how the people used to do (used to believe and act). But if he (you) first informed the headman, (that) you wished to go to the mountains, (3) if he (you) told the headman, then he (the headman) would tell (the other villagers) about it. He would say, "One person wants to work (to seek a spirit-power) in the mountains, or in a lake." As consequence it would be all right, nothing at all otherwise (bad) would be done to him (would happen to him or her, providing the headman had been informed of the intent). Long ago there were quantities of all sorts of things (various spirit-powers) in the mountains. (4) They (those spirit-powers) would never do anything otherwise (bad) to a person who was working (to acquire one or more of them) in the mountains and in the water. In the same way there were lots of all sorts of things (lots of spirit-powers to be had) in the waters. But if he (a person) stole (went unannounced in order to obtain) a spirit-power, something (some one spirit-power) would devour you (him) forthwith, or you (he) would drown in the water. (5) That is the way it would happen in the waters (or) in the mountains should you want instead to steal (secure unannounced) a spirit-power. A grizzly would kill you very quickly, or a wolf. All sorts of things

du-mu'i'wa, nau du-me'fu'. di-'bai de-'lau' anu'wa la'gai'fan, (7) ni'fan [le'fan] dani'e' [dani'i'] ni-ta'kfin du-me'fu'. ma'dfan ame'fu' tcu' ganti' a'yu'fma, pa' gumti' tca'mbe-kon't. nau du-mu'i'wa pa'si-yu-wi' gumti' dintca'mbe-kon't.

2. ta'u'na-ami'm' wa'' la'u' gda'la'tswa-t [gidε'...] a'yu'fma. me'ni dam'ye'batni-k antca'mbe-k, tca'u'-wi' dεdi-ni'i'. wa'' te' qo'nfan dani'i'fi't. ye'' wa'' gi-he'lantewadini' antca'mbe-k, qo'nfan gi-hu'li' di-'la'tswa-t a'yu'fma, (2) gdi-i' du-me'fu', pa' damda'ha'yω-q. wa'' ye'' damda'hi' [...hai'], a'yu'fma damda'hi' [...hai']. pa's gini-hu'i' ami'm'. ha's te' me'ni gi-he'lantewadini' [...lentewa...] du-tca'mbek, ma' gi-hu'la-i'tya du-me'fu', (3) gi-he'lantewa antca'mbek, pa' g'wa'u'k gamhe'lantewa. dam'nak, "ta'u'na-ami'm' gumhu'li' di-ta'kfu' du-me'fu', aba' du-mu'i'wa." tca'u'-wi' dεdi-su', wa'' la'u' ni'ke' te' gda'na'i [gidε'...]. tci'p'gam gum'lu'i' ma'dfan ni'ke' du-me'fu'. (4) pa' wa'' la'u' te' gdani'na'i ami'm' u-ta'kfu' du-me'fu' dupge'-yu-wi'. pa'si' ma'dfan ni'ke' gumanlu'i' du-pge''. ha's te' gi-'la'tswa-t a'yu'fma, li'pwan ni'ke' damhu'Guf, aba' dam'ω's du-pge''. (5) pa's-manhu'i' du-pge'' du-me'fu' te' ma' gi-hu'li' di-'la'tswa-t a'yu'fma. li'pfan asa'yim damda'ha'nafup, aba'

(spirit-powers) lived in the mountains. (6) A person could never steal a spirit-power. That is how we people used to be long ago. They never just merely became shamans.

3. Now there are no more spirit-powers. But long ago there were many, when only Indians still lived here. Some when asleep in the night would see a spirit-power in their dream. Those who saw a spirit-power, some of those people saw spirit-powers in the daytime. (2) Those spirit-powers were very (were the most) powerful. That is how we were long ago. Even the Americans when they first got to this country said, The Indians really do know (possess) spirit-powers. They always said the Indians had strong spirit-powers. (3) They never laughed at the Indians. They said, The Indians sure enough do have strong spirit-powers. Some of the Americans went to fetch the Indians' shamans, they wanted the Indians to doctor them, and sure enough they did help the Americans. Which is why they (the Americans) said their (Indian) spirit-powers were strong. (4) They (the Americans) said all sorts of (favorable) things, because they saw some (Indian) persons who had become grizzlies (who had grizzly spirit-power), (others) who had turned into a wolf, (or) who had turned into a rattlesnake, and (or) who had turned into a panther, (or) some who had turned into a black bear. That is what the white people had seen of what the Indians did. Which is why they said, Truly the Indians have strong spirit-powers. (5) But now there is nothing any longer in the water like long ago. And it is gone the very same way in the mountains, everything (all the spirit-powers) that lived in the mountains, (which) the Indians made to be their spirit-powers, they are gone now. They all went back to the ocean.

a'mu''la'nt [...li'nt]. ma'dfan ni'ke· ni·da'tsit du·me'fu'. (6) wa'' la'u ami'm' gda'la'tswat [Gide'...] a'yu'tma. pa's ginDu·hu'i tci'pgam ginime'nmai [ganihime'nma]. wa'' qw'nfan gDanibu'ntce'fi't ampa'lakya.

3. umwa'' [u·wa''] la'u giniyu'tma [gani...]. tci'pgam te' umlu'i', ma'bat ye'la a'me'nmai ginida'tsit. du·niwa'ifit du·hu'yu' wu'nha [wi'nhe] ni·hw'din a'yu'tma du·diniwa'. gu'c-gini·hw'din a'yu'tma, wu'nha ami'm' gumhw'din a'yu'tma du'mi'mfan. (2) G'wi'ni'k mi'fan [me'nfan] ni·da'lq a'yu'tma. pa's ginDu·hu'i tci'pgam. di'bai amba'sdin la'u-wi· gdi·niwa'la ha'si anu'wa gini'na'k'wit, me'nmai wi''nas ni'yu'kin a'yu'tma. din'a'wi gini'na'k'wit a'me'nmai umda'lq diniyu'tma. (3) wa'' la'u gDanigu'pni a'me'nmai. gini'na'k'wit, wi''nas a'me'nmai ni·da'lq diniyu'tma. wu'nha amba'sdin gini'i'dagwadi a'me'nmai dinipa'lakya, ginihu'li a'me'nmai gi·niye'kla-t, wi'nas-wi· giniga'm'ya·di amba'sdin. guc-tca'u-wi· gdi·ni'na'k'wit nida'lq diniyu'tma. (4) ma'dfan ni'ke· gini'na'k'wit, bu'ntmu ginihw'din wu'nha ami'm' gambu'yatca'nt [dembu'yetca'nt] asa'yim, gambu'yatca'nt amu'li'nt, gambu'yatca'nt antke', nau gambu'yatca'nt anhu''tc, wu'nha gambu'yatca'nt a'nu'ita'. pa'' la'u gani·hw'din u·ma'u-ami'm' ni'ke· a'me'nmai gani·ge'sne. tca'u-wi· gdi·ni'na'k'wit, wi''nas a'me'nmai umda'lq diniyu'tma. (5) la'u te' wa'' ni'ke· indate' [inde'ti] du·pge'' te' [ne] tci'pgam-wi· pa's-yu-wi· du·me'fu' gumwa''-yu, ma'dfan-ni'ke· du·me'fu' gani·da'tsit, ame'nmai gani·bu'nhi' diniyu'tma, gumwa'' [u·wa''] lau'. ma'dfan giniyi' du·mu'la·q [...mi'la·q].

4. Even long ago when the Indians went to the ocean, (when) they used to go just in a canoe far out in the ocean, they would not just go. They would first sing for an entire night. Early the next day when they went to the ocean, where they now name it *ni'hu'*, the Americans now name it Alsea, at that place I have seen old people, (2) when they wanted to go out in the ocean, that is the way they would do. They would sing all night, they would beat on the canoe, and indeed in the early morning they would push the canoe into the ocean, and then they would go far out in the ocean for their fishing. After a while when the sun stood down (in the later afternoon), they would get back, they would bring with them all sorts of things (fish), they would bring back all sorts of fish. (3) No one would look at them when they came ashore from the ocean. Only ten men, just that many would go to meet the people who had gone away for fishing in the ocean. Those ten Indians had sweated all day long, their bodies were good (clean), before they could meet the people (the ocean fishermen). That is the way we used to be long ago. (4) That is how we never drowned, their spirit-powers (which we used to have) were strong. A person did not ever just do something. He first knew something about (he possessed) a spirit-power, before he would take a person with him to the ocean. (5) No person ever drowned in the ocean long ago. But now everybody is drowning, since the time that the white people got to this country. They are even drowning in the river. Long ago the Indians never drowned. (6) The reason when they did drown was that they had stolen a spirit-power. That is the reason why people drowned once in a while (but rarely). They did not ever just drown (lacking such a cause).

4. Di'bai tci'pgam ame'nmai di-ni'fit du-mu'la-q, q'wanfan du-hupa'u' [...hupa'u'] gini'e'fi't la'gai' du-mu'la-q, wa'' q'wanfan gdani'e'fi't. me'ni gdaniqa'ut ma'dfan awi'fya. ma'itsu' du-gu'dgumu di-ni'e' du-mu'la-q, la'u' du-nika'uni' [...niq'wa'u...] tcan'ni-'hui', lau' amba'sdin ni-ka'uni' tcan'Alsea(E.), gu'c-anu'wa gumanh'w'din ayu'fatyu' [u-yw'fatyw-] ami'm', (2) gdi-nihu'li-du-mu'la-q di-ni'e', pa's dani-hu'yu'. awi'fya daniqa'u't, dani'u'ina-t amba'u', du-ma'itcu-wi dandini'u'ik amba'u' du-mu'la-q, la'u'nd'e' dandni'e' la'gayw' du-mu'la-q diniga'ufin. di'c gamtya' [gamitye'm] ampye'n, gidaniwa'la, ma'dfan ni'ke' giniwu'gi', u-du'lubdi' antmu'wak gdi-niwu'gi'. (3) wa'' ma'dfan danima'nda-di di-nimaha'mai du-mu'la-q. ye'la' di-nifya asi'mui, pa'' la'u' di-ni'i' di-niqa'na-t gu'c-ginimi'm' [...ganihimi'm'] gani'i'fi't diniga'ufin dumu'la-q. gu'c-di-nifya a'me'nmai ma'dfan ampye'n ginigu'dupwi't [...pf'i't], gumsu' diniqa'pya', tca'u'-wi gdi-niqa'na-t ami'm'. pa's ginu-hu'i tci'pgam. (4) pa'' wa'' la'u' gda-di'w'swit [gid'e-di...], gumda'lq diniyu'ima. wa'' te' q'wanfan ami'm' gda'ge'sne ni'ke'. me'ni um'yu'kin ni'ke' duhuyu'ima, tca'u'-wi gdi-k'we'ne ami'm' du-mu'la-q. (5) wa'' la'u' ami'm' gda'w'sdint du-mu'la-q tci'pgam. la'u' te' ma'dfan ye'' gum'w'sd'nt, gu'ci' anu'wa u-ma'u-ami'm' gdi-niwa'la ha'si' anu'wa. di'bai du-tsa'l' ni'w'swit. tci'pgam wa'' la'u' a'me'nmai gdani'w'swit. (6) tca'u'-wi gdi-ni'w'swit pa'' te' gidi-ni'la'tswa-t ayu'ima. guc-tca'u'-wi gdi-ni'w'swit ami'm' tau'ni'twat [...ne'twat]. wa'' te' q'wanfan dani'w'swit.

8. Bad omens

1. Long ago (it was) a make-trouble (a bad omen or sign), when an owl got to a house, it was not just like that (it was not just a circumstance devoid of meaning). And screech owl too (was a bad sign). Someone would die pretty soon now. When some (people) went hunting, and they had just made camp (their first night out), when owl came and hooted, he made-trouble (he indicated proximate tragedy) by doing that. (2) And screech owl the very same way. And grouse himself also knew his make-trouble (he also knew of coming tragedy and indicated it to the people). When he got to a house, it was not just like that (it was not for nothing that he came). And likewise when a pheasant got to a house, (it was) not merely (for nothing).

2. Still another who knew his make-trouble (who gave a sign of ill omen), (it was) a snake (it was always a bull snake) when he lay across a trail (it was) not for nothing, (it meant) your impending death. Some of you when you met a snake, in the same way too (it was) his make-trouble (his warning of trouble or tragedy). But on the other hand when they (snakes) are just going along, (and) they go away in rapid flight (then nothing ill is indicated). (2) But when they do not go away in flight, then (it is) not merely that way (for nothing) their make-trouble (sign of ill omen). When they direct their head here to the left, (it is) not like that for nothing. They (people) will be killed, or they will be caught (and) made slaves. But on the other hand if they (snakes) turn to the good (the right) hand, that (sign) I have forgotten about. (3) That other (kind of) snake which has two heads, it is not just seen like that for nothing. Some of them are almost dark (brown), some are yellow, with two heads. When they (people) see it (it is) their make-trouble (sign of ill omen).

8.

1. tci'p̄gam ambu''ya-ḡa'naḡ^wa [ambu''ye-...], andu'gulhu' d̄edi-wu''k du-ma', pa'' wa'' ḡw'nfan. nau antbu'bu'. ta'u'na-ye'' gam'a'la' la'ufan. wu'nha [wi'nhe] di-ni'i'fi't diniyu-'wal', la'u'-wi' diniwa'iduba, andu'gulhu' di-wu''k di-yu'i'ni, pa'' dumbu''ya-ḡa'naḡ^wa. (2) antbu'bu' pa'si-yu-wi. nau amu'f ḡ^wa'uk-yu-wi um'yu'kin dumbu''ya-ḡa'naḡ^wa. d̄edi-wu''k du-ma', pa'' wa'' ḡw'nfan. nau antma''t ḡ^wa'uk-yu-wi d̄edi-wu''k du-ma', wa'' ḡw'nfan.

2. wa''na-yu-wi u'yu'kin dumbu''ya-ḡa'naḡ^wa, ant'ca'ut'cḡalaq di'ku'-batcuf wa'' ḡw'nfan, buḡa'ha-ḡ^wa. wu'nha dandupple'kwidai ant'ca'ut'cḡalaq, pa'si-yu-wi dumbu''ya-ḡa'naḡ^wa. ha's t̄e' ḡw'nfan di-ni'i'fi't, li'pfan dani'i' diniha'ihina. (2) ha's t̄e' wa'' di-ni'e' diniha'ihina, pa'' wa'' ḡw'nfan dinibu''ya-ḡa'naḡ^wa. ha'' di-nifi'bi' diniḡ^wa' du'qa'ifu', pa'' wa'' ḡw'nfan. dinida'ha-ḡ^wa, aba daniḡ^wi''yu-q b̄w''ȳw-q a'wa'ḡa'. ha'' t̄e' di-nifi'bu't du-su' antḡ^wi', ḡu'c tcumha'yntcwa. (3) ḡu'c-u-wa''na ant'ca'ut'cḡalaq u-ḡe'm̄e' d̄unḡ^wa', pa'' wa'' ḡw'nfan daḡa-hu'tc̄e [d̄eḡshu'tci]. wu'nha niye'tc̄e mu'tca't, wu'nha niḡ^wu'm-ḡ^wumu [niḡu'mḡumu], ḡe'm̄e' diniḡ^wa'. ḡi-nih̄w' du dinibu''ya-ḡa'naḡ^wa.

3. And further that thing we call the horned toad, it too if it enters a house, (it is) not just for nothing, your make-trouble (it too is a bad sign). And further, birds of all kinds do not merely enter houses. Their make-trouble (their sign of ill omen is) when they enter a house where people are living.

4. And if your relatives are buried there in a graveyard, if (a ball of) fire comes out from your graveyard, (it is) not just like that (for nothing), (it is) your make-trouble (sign of ill omen). Still another of your relatives you will bury in no long time afterwards. (2) If another (ball of) fire rises in front of a house, this (is) not just for nothing. The house too will be spoiled (will be ruined—as follows). A man may perhaps become a widower, or possibly a woman (living there) may become a widow. (3) That is the way it might be. Perhaps if the (ball of) fire came out from above (the top of) the house, (it would) not (be) for nothing like that. If it were a small (ball of) fire, it would be children like that (who would die). Were it a big (ball of) fire, then big people (adults) who were dwelling there would die.

3. nau a'ni'ks' Gu'c tcandu'ka'uni' [...du'q^wa'u...] ant'sa'laft'salaf, Gu'c-yu-wi· di·la·mω du·ma·', pa'' wa'' q̄w'nfan, dumbu''ya-ça·naç^wa. nau, antwi'tsa u·du·lubbdi· wa'' q̄w'nfan GDanila·mufi't du·ma·'. diniBu''ya-ça·naç^wa di·ni·la·mω du·ma·' ami'm' du·nida·'tsi't.

4. nau du·k^wi·t'wa Bumi'm' Gi·bu'bu't Gu'ci, ama' GDami'nu· [Gidε·mi'nω] du·buk^wi·t'wa, pa'' wa'' q̄w'nfan, dumbu''ya-ça·naç^wa. wa''na-yu-wi· Bumi'm' dambu''p wa'' lu'ifu'. (2) wa''na-yu-wi· ama' di·hi·bu· tci'mai [...ma'] du·ma·', pa'' wa'' q̄w'nfan. dam'wa''ga·yu· ama'. an'u'ihī yi·kun damhi'matyu· na'ga-tε' [yi·kun-...] a'wa'qtsa't damhi'matyu·. (3) pa's-manhu'i. na'ga-tε' di·mi'nu· [...nω] ama'i [amaⁱ, ama·'] tca'myank du·ma·', pa'' wa'' q̄w'nfan. u·i·cdufa't amaⁱ, pa'' misu'wai' [misi'waⁱ]. u·Dω'fu' amaⁱ, pa'' u·Dω'fu' ami'm' Dani'a'la' Gu'ci· ni·Da·'tsi't.

LOWER MCKENZIE RIVER MYTHS

Dr. Frachtenberg recorded myths in the Lower McKenzie River dialect (*sgɛˈnan*) of Oregon with Mrs. Grace Wheeler (now deceased) at Chemawa Indian Training School near Salem, in August, 1914. In his manuscript he observes that she said that her dialect was the same as the Mary's River dialect—which was on the opposite bank of the Willamette—but that her people's traditions differed somewhat. Mr. Hudson helped me check through Mrs. Wheeler's materials as he did with the Mary's River texts of Mr. Hartless. Bracketed Santiam alternants supplied by him follow words given by Mrs. Wheeler. Santiam is as close to Mrs. Wheeler's dialect as it is to Mr. Hartless'. Geographically and in its cultural relationships the group is perhaps even closer, since Santiam lay more or less directly north of Lower McKenzie River.

Both phonetically and in Indian style these are unsurpassedly wretched myth text dictations. Dr. Frachtenberg noted that he "corrected" Mrs. Wheeler's dictations with the help of Mr. Hartless. I have not always been able to disentangle the linguistic changes, from a Lower McKenzie River original, for which Mr. Hartless may have been first responsible. As consequence, the Wheeler dictation may be somewhat covered by a Hartless overlay in Mary's River dialect. Add to that the Hudson superimposition in Santiam dialect, for which I am responsible, and the student is confronted with a stratification through which it may be often difficult to determine what is pure Lower McKenzie.

There seem to be perhaps only two or three fair excuses for printing dictations so often miserably given by Mrs. Wheeler. One is linguistic: a few peculiarly McKenzie River dialect alternants or cognates of our better documented Santiam and Mary's River data may appear. A second excuse is that a number of myth motifs are displayed more or less recognizably, motifs that may never appear elsewhere in our Kalapuya archives. The conclusion is that these texts deserve salvaging, albeit the form in which they appear is quite terrible. Our final knowledge of the Kalapuya band dialects and mythologies is at best going to be so sadly fragmentary that every stray evidence of a myth motif or linguistic form, in the words of one or another Willamette valley village survivor, may be worth something to students.

It should not be considered that these texts have more than a shattered resemblance to the original forms or content of Lower McKenzie River mythology as expressed by competent ancient raconteurs. Some of the cause of the inadequacy in the dictations is suggested by Mrs. Wheeler herself in a sentence where she is quoted by Dr. Frachtenberg as saying, "Most of the stories I tell are short, because I used to fall asleep and would lose the trend of the tale."

From another standpoint, however, Mrs. Wheeler's dictated fragments may not be unfairly representative of the sort of utterance to which oldtimers gave vent in the latter days of the native culture, when auditors were less numerous, respectful, attentive, or patient; when raconteurs themselves may have been content with bungled or partial narrations that before the coming of the white man might not have been indulged in, because of fuller knowledge and richer feeling for native style as well as more critical audiences.

1. Panther, grizzly, grizzly's wife, panther's child

Panther stole the wife of grizzly. They fought, panther got killed. That woman (grizzly's wife) became pregnant, the woman gave birth to panther's child. Panther's child killed grizzly. (1) Panther's child took a woman (to wife), panther's child (did). Panther's child hunted, he killed deer. Panther's child (had) lots—*dupdupdupdup* oh *dupdupdupdup* oh we will have camas!¹⁴⁵

1.

sa'yum du-wa-'qi' umla'tswa't anhu''ts. biniye'cnafda, bumba'ha'yuc anhu''tc. unk'wa'ya'yu [uŋk'w...] cuc-awa'i'wa', buwa''yek cus-awa'i'wa' anhu''tc duwa'pya. anhu''ts duwa'pya bumba'hai' as'a'yum [aca'yum]. (1) anhu''ts duwa'pya G'wi'n awa'i'wa', anhu''tc duwa'pya. anhu''ts duwa'pya umyu-'wala'q [umyu-'wala't], umda'hai' amu'ki'. anhu''ts duwa'pya lu'i'—*dupdupdupdup* u'... *dupdupdupdup* u'... anmi'c [ami'c]!

¹⁴⁵Mr. Hartless, Dr. Frachtenberg's Mary's River informant, said that he had never heard this myth. It is a miserably told fragment. Possibly in this, the first of Mrs. Wheeler's dictations, she did not find dictation congenial, or perhaps she did not know the myth well, and so made an abrupt halt. Note the formal myth ending.

2. Panther, weasel, crawfish

1. Panther was living (there), (he was) a shaman. He had a wife, her baby was (about to be) born on her foot (from between the toes). He pushed it (the foot organ where she was to give birth up) to her belly (to the genitals). His brother weasel lived in another house. He (panther) went (far) away, he got to (where the woman) crawfish lived. (2) She (some person there) had a child. Now that shaman (panther) arrived (there). Now he sent (that child) to fetch water. "No no no no! I have (only) one child." "What do you fear?" (3) "It (the water monster) eats my children." "Give her a bucket to fetch water." Crawfish seized the girl, he killed her. Now then that woman wept. The shaman (panther) said, "What are you crying for?" (4) "I am crying for my child." "Quit your crying! I will kill the crawfish." Now then the shaman went to rattlesnake's house. His brother (weasel) came out. "Can you not just be still (and behave properly)?" He (weasel) got hazelnuts. (5) She (rattlesnake or more likely pine squirrel) bit his hand. The shaman went, he killed pine squirrel. Pine squirrel lay his hand (there). Now then panther killed rattlesnake. (6) He felt ill in his heart (felt sorry for his brother). Now they went on, they came to whale's house. They then were killed, both of them (panther and weasel probably) were killed.

2. *Tuptuptuptup* summertime!¹⁴⁶

2.

1. umta'cdu anhu'ts, pa'lakya [gumapa'...]. umta'cdu anwa'i'wa' [awa'i...], du.dufa' duwa'pya buwa'yek. bumtu'ik dudumpa'u'. umta'cdu dinku'ne-
 gu'lada' wa'na-ama'. binti'..., bintwu'k umta'cdu antsi'fak. (2) umta'cdu
 duwa'pya. la'u'npde' bintwu'k guc-ampa'lakya. la'u'npde' bum'u'mha'ni ampge'".
 "wa" wa" wa" wa"! ta'u'na dawa'pya." "ni'ke-intce'nu'ihin?" (3) "buma'm
 dawa'pya [de'wa'...]." "dadi't [de'di't] anti'wat gi'wu'-ampge'". tci'fa'
 bumgw'i'n guc-ambi'ni, bmda'hai. la'u'npde' guc-awa'qtsat bmda'k. ampa'lakya
 bum'na'k, "ni'ke tcum'i'wadi?" (4) "tcum'i'wadi dawa'pya." "dapa'slau'-
 buya't [de-pe'clau'...]. tcumda'hai gus-antci'fa'." la'u'npde' binthe'k ampa'lakya
 antke' du'duma'. gidemi'no' e'dinku'ne. "wa'-lau'-ya kw'nfan gidata'cdu?"
 buwu' ampkwi'". (5) bumyi'gw'i't di'la'gwa. bum'i' guc-ampa'lakya, bmda'hai
 ambu'yak. ambu'yak umpi'dit di'la'gwa. la'u'npde' guc-antke' guc-anhu'ts
 bmda'hai. (6) bumhe'lapgw'i't dinhu'pna. la'u'npde' binihe'k, biniwa'la
 dumu'lugwa duma'. la'u'npde' gu'c-binida'ha'yuq, umda'ha'yuq di-nige'mi-wi'.

2. tu'ptu'ptu'ptu'p me'gwa'!

¹⁴⁶Mr. Hartless told Dr. Frachtenberg that he did not know this myth. Mr. Hudson was also unable to assist me in clarifying the plot.

3. Panther, hoot owl, and coyote

1. Panther was living (there), hoot owl was living (there). They went to sleep. Panther went away to hunt (deer) the next morning. Panther gave food to hoot owl. They went to sleep. The next morning he went away to hunt (again), and panther gave food to hoot owl (again). (2) He gave him the lung. Hoot owl ate the lung. The following morning panther went away to hunt, and now he shared the food with owl, and he gave him the lung. Hoot owl ate only lung like that. Now they went to sleep, and then they arose in the morning. (3) Now panther went off to hunt, and then he fed him lung. It was only that that he ate.

2. Now the whale woman went away, the woman went off, she came to see panther, the whale woman wanted (to marry) that man. That man (panther) was not (at home). The woman reached the house, panther's house. (2) Hoot owl said, "Come in!" The woman said, "No!" Hoot owl said, "Come in!" So now the woman went, the woman went to be with hoot owl. Now then panther arrived, and he said (in a highly pitched interrogation), "Are you going to come get your meat? are you going to come get your meat?" (3) Hoot owl said, ... (yes). The next day panther went to hunt (again). Then hoot owl went away, he got tarweed seeds (for his whale wife). Now hoot owl said (to her), "Dearest, dearest." His wife stayed there. (4) Now when hoot owl got back, then he said, "Dearest, dearest, are you here?" The woman said, "I am here." Now then panther got back. (He said, in a highly pitched interrogation) "Come get your meat! Oh come get your meat!" (5) Panther said (continuing in the same tone), "What is

3.

1. Bm̄ta'cdu· anhu''tc, Bm̄ta'cdu· andu'gulhu'. Biniwa'itca't. ma'itcu' Bm̄i'-di-yu''wal anhu''tc. Bm̄'u'ki' andu'gulhu' anhu''tc. Biniwa'itca't. ma'itcu' Bum'i'-di-yu''wal, lau'ṁḁ Bm̄'u'ki' andu'gulhu' guc-anhu''tc. (2) Bm̄di'-di't dintsau'. andu'gulhu' Bumhu'kni guc-antsau'. Bm̄'ma'itcu' Bm̄'i' anhu''tc di-yu''wal, la'u' Bm̄'u'ki' andu'gulhu', la'u' Bm̄'u'ki' dintsau'. Gu'ci· ya'lfan [ye'lfan] hu'kni guc-dintsau' andu'gulhu'. lau'ṁḁ Biniwa'itsa't, lau'ṁḁ Biniḡw'tḡai du·gu'DGumu. (3) lau'ṁḁ Bm̄'i' di-yu''wal anhu''ts, lau'ṁḁ Bm̄'u'ki' dintsau'. Gu'ci· ya'lfan umhu'kni.

2. lau'ṁḁ a'wa'i'wa' amu'lug^wa Bm̄'i', Bm̄'i' guc-a'wa'i'wa', Bm̄'i'dac^wi't anhu''ts, Bm̄hu'li guc-an'u'ihī guc-amu'lug^wa-wa'i'wa'. Bu-wa'' guc-an'u'ihī. guc-awa'i'wa' bintwu'k du·ma', anhu''ts du·du·ma'. (2) Bm̄'na'k andu'gulhu', "meḡe'k!" wa'i'wa Bum'na'k, "wa''!" andu'gulhu' Bm̄'na'k, "maḡe'k!" la'u' guc-awa'i'wa' bint'i', Bm̄'i'dac^wi't guc-andu'gulhu' guc-a'wa'i'wa'. lau'ṁḁ Bu-wu'k guc-anhu''ts, lau'ṁḁ Bm̄'na'k, "mawu' Bumu'ki'-ya? mawu' Bumu'ki'?" (3) andu'gulhu' ḡm'na'k, ... ma'itcu' Bum'i'-di-yu''wal anhu''tc. lau'ṁḁ andu'gulhu' Bum'i', Bu-wu'' asa'wal. lau'ṁḁ guc-andu'gulhu' Bm̄'na'k, "da'le, da'le." Gumta'cdu· du·wa'qi'ya. (4) lau'ṁḁ Bu-wu'k guc-andu'gulhu', lau'ṁḁ Bm̄'na'k, "da'le-ya, da'le, tcumta'cdu'?" guc-a'wa'i'wa' Bm̄'na'k, "tcumta'cdu'." lau'ṁḁ guc-anhu''tc Bu-wu'k. "mawu' Bumu'ki'! u'... mawu' Bumu'ki'!" (5) Bm̄'na'k anhu''tc, "ḁe''-intcumanti'? ḁe''-intcumanti'?"

the matter with you? what is the matter with you? come get your meat! come get your meat!" Now the woman ground tarweed seeds, and she took a hair (of her head), and she put it in (under) the tarweeds. Then when the tarweeds were fed to panther, panther ate the tarweeds, and then he found the hair. (6) "Oh hoot owl has a woman!" Now panther said, "You watch out!" Then hoot owl went to fetch tarweeds. Now he (panther) said, "Dearest, dearest, dearest." And the woman said, "I am here." So then panther went, he stole the woman. (7) He opened the house (door), a woman was seated there in the house. "What are you doing? Well well! so you want hoot owl?" The woman said, "No. It is you I want." "How did you happen to come to hoot owl's house?" "I missed (came to the wrong person)." (8) Now then the panther took the woman, and he made his house, he made his house of stone. Then hoot owl returned. He had lost his wife. So then hoot owl went, and they fought one another, and hoot owl was killed. (9) Then panther man cast his wife into the water, he fixed up his wife, and now the woman became good (clean, pretty, nice looking). Then panther went away to hunt. He killed deer. Then he came back home, and now the woman had become pregnant (by owl).

3. Now coyote arrived. "Oh my brother! That is fine, that is fine! (So) you have taken a wife! Ah ah." They shared food with coyote, coyote ate (and) ate, he ate quantities. Panther said, "Give my brother food." (2) Coyote stole (copulated with) the woman (in panther's absence). Panther had gone hunting. He had told his wife, "You stay here. (But) coyote is not to (be allowed to) steal

mawu-' Bumu-'ki! mawu-' Bumu-'ki!" lau'ɲɔ Guc-a'wa'i'wa' Bumgu'i' asa'-wal, lau'ɲɔ buwu-' dʊŋɔ'wa', lau'ɲɔ Bumpi-' du-sa'-wal. lau'ɲɔ Bini'u'k-i'ya anhu-'ts asa'-wal, asa'-wal Bɲhu-'kni Guc-anhu-'ts, lau'ɲɔ Bumda'ts Guc-aŋɔ'wa'. (6) "u'... umpi-'ne' a'wa'i'wa' andu'Gulhu-'!" lau'ɲɔ Bɲna'k anhu-'ts, "nam'la-'DG'atca-!" lau'ɲɔ andu'Gulhu' Bɲi' bu-wu-' asa'-wal. lau'ɲɔ Bum'na'k, "da'le, da'le, da'le." lau'ɲɔ Bɲna'k Guc-a'wa'i'wa', "tcum-ta'cdu." lau'ɲɔ Bɲi' Guc-anhu-'tc, Bɲla'tswa't Guc-a'wa'i'wa'. (7) buwi-'t ama', wa'i'wa' Bɲta'cdu. du-ma'. "ni'ke- intcumge-'cni? hse! intcumhu'li andu'Gulhu-'?" Bɲna'k Gu'c-a'wa'i'wa', "wa'-. ma' intcumhu'li [tcɛnhu'li]. anu'fBU di-la'Bɔa'."147 "De'-'ma'-'ci-wu''k duDu'Gulhu' du-ma'?" "Gumt'su'-lw." (8) lau'ɲɔ Gumk'wa' [Guŋk'wa'] Guc-anhu-'ts a'wa'i'wa', lau'ɲɔ Binge'ts [Giŋge'tc] du-ma', Bɲge'tc du-ma' anda'. lau'ɲɔ bu-wu''k Guc-andu'Gulhu'. Bɲt'su'li du-wa-'qi'. lau'ɲɔ Bɲi' Guc-andu'Gulhu', lau'ɲɔ Biniye-'cnaɔda, lau'ɲɔ Bumda'ha'ywɔ andu'Gulhu'. (9) lau'ɲɔ Guc-an'u'ih i anhu-'tc Bɲga'wi du-pge-' du-wa-'qi', umsu'ni du-wa-'qi', lau'ɲɔ Bumsu'yū Guc-a'wa'i'wa'. lau'ɲɔ Guc-anhu-'tc Bɲi' diyu-'wal. Bɲda'hai' amu-'ki'. lau'ɲɔ bu-wu''k du-du-ma', lau'ɲɔ Bumk'wa'ya'yū Guc-a'wa'i'wa'.

3. lau'ɲɔ bu-wu''k asni'. "u'... sku-'ne! umsu', umsu'! umg'wi'n a'wa'i'wa'! a'-' a'-'." Bini'u'ki' acni', Bumk'wa'inapfu' Bumk'wa'inapfu' Guc-acni', lu'i' mahu-'k. Bum'na'k Guc-anhu-'tc, "da'u'ki' sku-'ni." (2) Bɲla'tswat asni' Guc-a'wa'i'wa'. Bɲi' anhu-'tc diyu-'wal. Bɲni'cni du-wa-'qi', "nam'ta'cdu. wa'-' gada'la'ts-

¹⁴⁷The last two words of the quotation are unintelligible. They may have something to do with 'be cloudy.'

(have sexual intercourse with) you." The woman said, "Oh no!" But then coyote went, he took the woman, he wanted to copulate with her. Panther got back. (3) "Coyote wanted to copulate with me," (said) the woman. Coyote (said), "Oh that is just like panther" (to be so suspicious), he said. The next morning he (panther) went away to hunt. "Do not let coyote steal (copulate with) you." "No," said the woman. (4) Now coyote went away, and then he took the woman, he copulated with her. Then panther returned, panther said to his wife, "What is the matter with you? (how are you?)" "Oh there is nothing at all (the matter with me)." "Oh oh now I know (now I have found out)!" (5) Panther said as follows then, "It is good if (it will be better if) you take coyote!" "Oh no," said the woman. Now then coyote went off in flight, and panther's wife gave birth to two children, one coyote's child, and (the other was) panther's child. They killed coyote's child, they threw it into the river.

4. *dupdupdupdup* summertime!

4. Coyote and his wife

1. Spider was living (there), (and) his grandmother was living (there).

2. Coyote went away, he went to get gophers. That was all he ate, coyote ate only gophers. Coyote caught gophers, he ate them. (2) He would not give them to his wife, coyote did not share the food with his wife. He was stingy. Her body was dying (she was starving for food). He ate his feces, and now he was starving. (3) His wife cut her hair. He died. His wife felt sorry. That

watcubu asni'." guc-a'wa'i'wa' bum'na'k, "wa'!" lau'ndε bŋ'i' guc-acni', bumgwi'n guc-a'wa'i'wa', bŋhu'li dumiwa'ini. bu'wu'k anhu''tc. (3) "bŋhu'li dumiwa'inanufa'," guc-a'wa'i'wa'. guc-asni', "ha'c [hε's] pa' ka'uk [c'w'a'u'k] anhu''tc," bum'na'k. bŋ'ma'itcu' bŋ'i'-diyu'wal. "wa'-gada'la'tswatsubu guc-acni'." "wa'," bum'na'k guc-a'wa'i'wa'. (4) lau'ndε bum'i' guc-acni', lau'ndε bumgwi'n guc-a'wa'i'wa', bu'wa'ini. lau'ndε bu'wu'k guc-anhu''tc, bŋ'ni'cni duwa'qi' guc-anhu''tc, "de''-intcumanti'?" "u'.. wa''-tε'." "o' o' la'u' tcum'yu'ku'!" (5) anhu''tc pa'c [pε'c] ma'na'k, "misu' daGwi'n guc-acni'!" "wa'," bŋ'na'k guc-a'wa'i'wa'. lau'ndε guc-acni' bŋ'i'-dinha'ihina, lau'ndε guc-anhu''tc duwa'qi' bu'wa'yek gε'mi'-duwa'pya, ta'u'ne-acni' duwa'pya, ta'u'ne-anhu''tc duwa'pya. binida'hai' guc-acni' duwa'pya, biniGa'wi du'pge'".

4. *dupdupdupdup* mε'Gu'!

4.

1. umta'cdu· andu'' [antw'ha'], umta'cdu· ε'dingε'nt [ε'diŋke'tci].

2. bum'i' asni', bumwu'' afbi''. gu'si· ya'lfan [yε'l...] ŋhu'kni [um...], guc-acni' ŋhu'kni ya'lfan afbi''. acni' buwu'ni' afbi'', bumhu'kni. (2) buwi'na duwa'qi', wa''-pdahu'kin [wa''-pde'u'kin] duwa'qi' acni'. ŋyi'wa' [umyi''wat]. bŋ'a'la'-anka'pyi' [bum'a'la'-aŋk...]. bŋhu'k di'la', la'mdi [la'u'ndε] bŋ'a'la'-anka'pyi'. (3) duwa'qi' bŋku'p [bumku'p] dingwa' [duŋGwa']. bŋ'a'la'.

woman went off, the woman took coon (in marriage). (4) He took his wife back to his own home. Coon went away, he dried salmon. Coon went away, he did not share food with his wife.

3. *dupdupdupdupdupdup* summertime!¹⁴⁹

5. Coyote becomes a disease

1. Coyote (and) coon lived (there). Coon went away, he went to catch salmon. Coon ate up the salmon (he caught). He went away early in the morning, he went to catch salmon. (2) Coyote stayed (at home), he (coon) did not share the food with him. Coyote died in body (he starved), (because) coon ate up the salmon, he ate it raw. Coon went back home, he became ill, he turned into a disease. (3) Then he ate up lots of people. They said, "A disease is on its way coming. Oh we will die." The disease came, oh it decimated the people. "Oh what shall we do? Let us flee. A sickness has come. We will die. (4) Let us go hide. We will get together (and flee)." The people came together, they went up above, they fled (hid). Snipe shot at the sky, the —(a small bird) shot at the sky. (5) Coyote said (in derision), "Oh you (people) could not shoot and hit the sky!" They went on in their flight, eagle carried grizzly on his back. They climbed (flew) up to the sky. All of them went aloft. (6) Now buzzard

duwa-'gi' bunhaya't.¹⁴⁸ ʙm'i' guc-a'wa'i'wa', ʙumGʷi'n a'ye-'Gʷa' guc-a'wa'i'wa'. (4) ʙwi''li' duwa-'gi' du-ɖuma'. ʙum'i' guc-a'yɛ-'Gʷa', umtca'galwana antmu'-wak. ʙum'i' guc-a'yɛ-'Gʷa', wa''pda'u'kin [wa''pɖɛ'u'kin] duwa-'gi'.

3. *dupdupdupdupdupdup* me-'gu'!

5.

1. um'ta'cdu· ansni' [acni'] anyɛ-'Gʷa' [a'yɛ-'Gʷa]. ʙum'i' guc-a'yɛ-'Gʷa', ʙuwu-'ni antmu'-wak. ʙumhu-'kni guc-a'yɛ-'Gʷa antmu'-wak. ʙum'i' duGu·ɖ-gumu, ʙuwu-'ni antmu'-wak. (2) um'ta'cdu· guc-acni', wa''pda'u'kin. ʙum'a'la-anka'pyi' acni', a'yɛ-'Gʷa' ʙumhu-'kni antmu'-wak, ʙumhu-'k u·Gʷa·'fu'. ʙumyi-'guc-a'yɛ-'Gʷa', gumhɛ-'li-p, ʙumɖu'ntci a'wa'yfna'. (3) lau'ɖɖɛ ʙumhu-'k ami'm' lu'i'. um'na·'kʷat, "mayɛ-'ha a'wa'yfna'. u'·· tcindidu·'lu." ʙuwu-'k a'wa'yfna', u'·· gum·a'm ami'm'. "u'·· ɖɛ·' tcindihu''yu? ɖɖɛ·'duha'ihana [tcindi'i'-du·ha'ihina]. gumwu-'k a'wa'yfna'. indidu·'lu. (4) indi'i'-du·ha'ihina. tcindiga'w'naɖdai [tcindigɛ·'wufidai]." niga'w'naɖdai ami'm', ʙini'i' tca'myank, niha'ihina. umpla'tsat amya'nk ant'swa's, ʙumpla'tsat amya'nk antɖɛ·'. (5) acni' ʙum'na'k, "u'·· ma'ti·-wi· tcandi·mtwa''ni [tcɛndi·pt...] amya'nk." ʙini'i'-diniha'ihina, ʙumga'pa'ni ant'si'nu· asa'yum. ʙinida·'ntcwai dumya'nk. ma·'·ɖfan ʙini'i' tca'myank. (6) lau'ɖɖɛ acni' ʙumga'pa'ni anti'fu', lau'ɖɖɛ u'··

¹⁴⁸This word is in doubt.

¹⁴⁹At this point Dr. Frachtenberg writes that *dupdupdup* represents the sound made by Mrs. Wheeler's grandmother slapping her on the back. The slapping of a child's back was always done at the end of a myth narration by an elder in order to prevent the child auditor from becoming humpbacked. Dr. Frachtenberg also notes a remark by Mrs. Wheeler to the effect that she could tell no more of the myth because it was summertime. Possibly some of the sad condition of the Wheeler dictations may be ascribed to a mild taboo on summertime myth recitals.

carried coyote on his back, and he went on and on up above, they (coyote and buzzard) went on in the rear. (Then the people cried out warningly to buzzard:) "Oh coyoteeee is eating on your neck! Oh do you know who is eating on your neck?" (7) "What was said?" (buzzard asked coyote). (Coyote lied to buzzard saying:) "Take care of your father-in-law (i.e. Take care of coyote)!" Oh they had almost arrived in the sky. "He is eating your neck!" Then buzzard somehow understood. Buzzard felt of his neck, the flesh on his neck was gone. (8) So then he threw him (coyote) off. Now coyote went, he fell down, coyote went on (down), he tumbled down to the ground. "I will die now." The disease came along. Coyote was terrified, he was frightened. (9) "I will die. (Then, getting braver:) Oh that disease could not beat me!" So then coyote became a disease (himself). Now coyote tied himself around with a belt (like a shaman). And then coyote ate grasshoppers. (10) Now then coyote went on, and then they met. The disease said to coyote, "Where do you come from?" Coyote said, "I come from the west." Coyote fell to the ground, coyote sang (his disease spirit-power song). The disease sang (too). (11) The disease said (as it sang),

"We must not eat Chinook salmon."

Coyote said (also, as he sang),

"We must not eat Chinook salmon."

The disease said (and sang),

"We must not eat Chinook salmon."

Dumya'nk, hu'bun bini'i'. "u'... acni'... umhu'Gni buBu'k! u'... tcum'yu'kun yi' Guma'muk buBu'k?" (7) "De' um'na'gat?" "Dasu''ni buku'fe'k!" u'... bini'ye'tci wa'la dumya'nk. "ma'muk buBu'k!" ti'fu' de-yu'ku'. anti'fu' bumG'wi'n dumBu'k, bumwa'' dinka'pyi' duDUMBU'k. (8) lau'nde' bINGa'wi. lau'nde' bum'i' guc-acni', mahi'tc, bum'i' guc-acni', bumhi'tc-wa'la du'plu''. "la'u' tcum'a'la'." Guma'i' guc-awa'ifna'. acni' bum'ya'kla', bum'ya'kla'. (9) "tcum'a'la'. u'... wa'' kDetbu'wanafa' guc-awa'ifna'!" lau'nde' umbu'ntci awa'ifna' guc-acni'. lau'nde' umfa'kdubiti' amu't'sal guc-acni'. lau'nde' umhu'k antGu'yak acni'. (10) lau'nde' bum'i' guc-acni' bum'i' lau'nde' biniple'G'ida. guc-awa'ifna' bumna'k acni', "tcu'-tcumantciya'mp?" bum'na'k acni', "ha''-nu'fan hu'idint." umhi'tc du'plu'' acni', bumka'udit acni'. awa'ifna' bumka'udit. (11) bum'na'gat awa'ifna',

"wa''-inDehu'kni antmu'wak."

acni' bum'na'gat,

"wa''-inDehu'kni antmu'wak."

awa'ifna' bum'na'gat,

"wa''-inDehu'kni antmu'wak."

(12) (Then) the disease said (and sang),

“We must not eat steelhead.
We must not eat steelhead.
We must not eat steelhead.”

(Now) the disease (and) coyote went along together, they made camp. Now then the disease killed him, he (coyote) died. (13) And then the disease ate on coyote, he ate his nose. Then the disease said, “Oh how funny your eyes are!” he told coyote. Then he killed him.

2. *Tututututututu* summertime!

6. Coyote makes and names things

1. There were a great many people, they were gathered together. “Well let us go to the mountains. Let us go hunting.” So now the people met together. Then coyote said, “Our bodies are dying (we are starving)!” (2) They went away to hunt. Panther killed a deer, (but) he did not share the food with coyote. Now they passed on, and they made camp. “Oh our bodies are dying (of hunger).” “I will go hunt tomorrow.” (3) (And panther said, later,) “Now we have passed (over) two mountains.” They went by them the next day. “We will go by (there) tomorrow, and we will make camp. Now our bodies are dying (of hunger).” The next day they went on again. (4) Now coyote said, “Our bodies are dying (of hunger).” “Oh (said panther) tomorrow I will hunt.” He

(12) *bum'na'gat anwa'ifna'*,

“*wa''-indehu'kni aya'ai.*
wa''-indehu'kni aya'ai.
wa''-indehu'kni aya'ai.”

anwa'ifna' binihu'idai acni', biniwa'idap. la'u'ṁḁs' bumda'hai guc-awa'ifna', bum'a'la'. (13) *la'u'ṁḁs' bumhu'k acni' guc-awa'ifna', bumhu'gi dinω'na. la'u'ṁḁs' guc-awa'ifna' bum'na'k, “butci'ntca kwi'le:k! bum'ni'cna acni'. la'u'ṁḁs' bumda'hai.*

2. *tututututututu me'Gu'!*

6.

1. *Bumlu'i' ami'm', biniga'wnafda' [binigε'wfiɔa]. “tci'dε-tcindi'i' dume'fu' [du-mε'fu']. tcindi'i' du-yu''wal.” la'u'ṁḁs' biniga'wnafda ami'm'. la'u'ṁḁs' bum'na'k acni', “indidu'lu-anka'pyi' [...aŋka'pyi]!”* (2) *bini'i' diniyu''wal. bumda'hai amu'ki' anhu'ʔts, wa''pɔan'u'ki acni'. la'u'ṁḁs' binihs'k, la'u'ṁḁs' biniwa'idap. u'· tcindidu'lu-anka'pyi'.” “ma'itcu dum'i' dayu''wal [ɔɔyu''wal].”* (3) *“la'u' gε'mi-ams'fu' tcindihs'kɔa.t.” binihs'k-pɔima'itcu'. “ma'itcu indaha'k [dindihs'k], la'u' tcindiwa'idap. la'u' tcindidu'lu-anka'pyi.” ma'itcu binihs'k-yu'.* (4) *la'u'ṁḁs' bum'na'k acni', “indidu'lu-anka'pyi'.” “u'· ma'itcu dumyu''wau [dumyu''wal].” bum'i' diyu''wal, bumda'hai amu'ki'. la'u'ṁḁs'*

went hunting, he killed a deer. Now he did not give food to coyote. So then coyote became angry, his body was dying (of hunger). (5) "We will go on (again) tomorrow. ...make camp." "Oh now I will not go on. My body is dying (of hunger). I will go back (towards home). He is a rotten headman. Why does he not give me food? (6) After a while I (coyote) will show you (panther)! I will show you after a while!" "Let us be going along now!" (said panther). (Said coyote,) "Oh let us rest. We are tired." So then they lay down to sleep.

2. Now then coyote arose. He made grizzly's hands (feet), he made his tail, and he made his ear. He made eagle's wings (and he said), "Oh you will be a bird. Squirrel, your name will be squirrel. (2) You will eat pussy ear roots. When you see a person you will say *tsa'tsatsatsa*. Grouse, you will stay in fir trees. You will say *u'mp-u'mp-u'mp*. And now pheasant, you will say *mi'-c-mi'-c-mi'-c*." (3) Jay bird was there, and he says *ga'tsa-ga'tsa-ga'tsa*, when it rains from above. Grizzly was there. He (coyote) made his hands (paws), he made his tail, he made the ears, he made the eyes. (4) Beaver was there. He made his hands, he made his tail. "Jump into the water!" He made crawfish's hands. "You are to stay in the water. You will be eaten, you will be boiled." (5) There was Chinook salmon. He made his tail. "You will be Chinook salmon. You will be eaten." (Continuing in the same vein:) "Sucker, you go back in the water." He made its tail. "You will be eaten. You are to stay in the water." (6) (Then,) "You will be chipmunk. You will eat hazelnuts. You will say *g'wi'-c-g'wi'-c-g'wi'-c*. Quail, you are to have your (particular kind of) tail. You will say *t'ca'haik* ('quail'). Bull snake, you will blow at people. (7) Snail, you will stay in rotten wood. You

acni' wa''-pɔ̃n'u'kin. la'u'ɪpɔ̃' acni' bunla'lakya, bum'a'la'-anka'pyi'. (5) "ma'itcu inɔ̃sha'k. ...duwa'idap." "u'· tci'-lau' wa''-sɔ̃ahe'k. tcum'a'la'-anka'pyi'. dumyi'·. um'u'i'ut antca'mbɛ:k. ɔ̃ɛ'-manti' wa''-tcan'u'k'an? (6) di'-c-dandiphw'·du'! di'-c-dandipyu'ku'!" "tci'ɔ̃ɛ-tcindihe'·k!" "u'·· tcindiyu'wila. tcindilu'kyu." la'u'ɪpɔ̃' bini'wa'itcat [...wa'itcet].

2. la'u'ɪpɔ̃' asni' bumɔ̃w'·tɕa. aca'yim gumɔ̃ɛ'tsit di'la'ɕ'wa, gumɔ̃ɛ'tsit dintɕu'', la'u'ɪpɔ̃' gumɔ̃ɛ'tsit dinkɔ̃a'. a'calu gɛ'·tsit duwa'nwan, "u'·· namitwi'·tca. mu'wal, gambuk'wa't amu'wal. (2) namhu'·kni antsa'tsa'. namhɔ̃w'·ɔ̃n ami'm' nam'na'gat tsa'tsatsatsa. amu'f, nam'ta'cdu ɔ̃atwa'f [du'twa'f]. namna'gat u'mp-u'mp-u'mp. la'u'ɪpɔ̃' antma'·t, nam'na'gat mi'-c-mi'-c-mi'-c." (3) umta'cdu anɕa'·yaq, la'u' um'na'gat ga'tsa-ga'tsa-ga'tsa, ɔ̃ɛdi'·ɔ̃a'kɔ̃ amya'·ŋk. umta'cdu asa'yim. umɔ̃ɛ'tsit di'la'ɕ'wa, umɔ̃ɛ'tsit dintɕu'', umɔ̃ɛ'tsit ankɔ̃a', umɔ̃ɛ'tsit ank'wi'lɛ'k. (4) umtɛ'sɔ̃u anga'ipya'. umɔ̃ɛ'tsit di'la'ɕ'wa, umɔ̃ɛ'tsit dintɕu''. "nam'i'·ɔ̃ubɔ̃t ɔ̃upɔ̃ɛ'!" antsi'·fa' umɔ̃ɛ'tsit di'la'ɕ'wa. "nam'ta'cdu ɔ̃upɔ̃ɛ'". namhu'·knafa't, namfu'·matwat." (5) umta'cdu antmu'wak. umɔ̃ɛ'tsit dintɕu''. "namitmu'wak. namhu'·knafa't." "ankla'·kɔ̃a, nanyi'· ɔ̃upɔ̃ɛ'." umɔ̃ɛ'tsit dintɕu''. "namhu'·knafa't. nam'ta'cdu ɔ̃upɔ̃ɛ'." (6) "nami'·wi'sak. namhu'·kni amɔ̃ɛ'·wi'·. nam'na'gat g'wi'-c-g'wi'-c-g'wi'-c. ant'sa'haik, gamti'· butɕu''. nam'na'gat t'ca'haik. antcu'm', nampu'·fan ami'm'. (7) antbu'ik, nam'ta'cdu du'qa'sqa-a'wa'ɔ̃ak. nam'na'gat, tcumtbu'ik-wi'·."

will say, I am snail indeed." He said (then), "I am snail." "You will be spider. You will just go about (everywhere). Fly, you will blow (leave maggots) on (injured) people, and the worms (the maggots) will grow."

3. *Tu'ptu'ptu'ptu'p* summertime.¹⁵⁰

4. Coyote said, "You will be bear. You will eat hazelnuts. Panther, you will go about, you will eat deer. Squirrel, you will go about, you will eat pussy ear roots. (2) Quail, you will go around, you will say *t'sa'haik* ('quail')." Coyote said, "I am coyote. I will eat people, dead people. Now then I will bark. I will say *wu'-wu'-wu'-wu'.*" Now coyote changed all those people. (3) He ate corpses. Grizzly went about in the mountain-brush-country. He ate people. "Pheasant, you will be eaten, you will be cleaned, you will be boiled, and your soup will be drunk. (4) Chinook salmon, you will be eaten, you will be boiled, your soup will be drunk. It will be said, Give me some soup! Give soup to the old people! Now chub, he will be eaten."

5. Now it stops. *tu'ptu'ptu'ptu'p* his grandfather is coming!¹⁵¹

7. Coyote, wild cat, and their children

1. Coyote was living (there), wild cat was living there. Coyote had five children (sex not indicated), wild cat had five (female) children. He (coyote) went about catching gophers, wild cat (and) his five children ate them. He (wild

na'gat, "tcumtBu'ik." "DamiDw'". *nam'i't* [*nam'i'dit*] *kw'nfan*. *asi'na'*, *namma'lk'wa-di ami'm'*, *la'u'ndε' gum'u'ihiyu' amplit'ce-k."*

3. *tu'ptu'ptu'ptu'p mε'Gu'.*

4. *acni' bum'na'gat*, "ma'-nami'nu'ita'. *namhu'kni ampkw'i'.* *anhu'ts*, *nam'i'dit*, *namhu'kni amu'ki'.* *amu'wa'*, *nam'i'dit*, *namhu'kni antsa'tsa'.* (2) *ant'sa'haik*, *nam'i'dit*, *nam'na'gat t'sa'haik."* *asni' dum'na'gat*, "tcumsni'. *dumihu'kni ami'm'*, *a'ladint ami'm'.* *la'u'ndε' dumwu'kuku.* *dum'na'gat wu'-wu'-wu'-wu'."* *ma'dfan cuc-ami'm' la'u' bu'ntci acni'.* (3) *hu'kni awe'gya'.* *aca'yim gum'i'dit duyulbuwa'.* *gamhu'kni ami'm'.* "antma't, *damhu'knafat*, *dam'u'fafa't*, *damfu'matwa't*, *nau damkw'idigut bupqa'.* (4) *antmu'wak*, *damhu'knafat*, *gamfu'matwat*, *umkw'idigut dumpqa'.* *um'na'gat*, *dam'u'kh'an ankwi'twin!* *da'u'ki' ayu'hu'yu' ankwi'twin!* *la'u' ankla'kda*, *gamhu'knifat."*

5. *umpa'slau'-la'u'.* *tu'ptu'ptu'ptu'p ma'i' dinkε'fu'!*

7.

1. *umta'cdu acni'*, *umta'cdu a'yi'g'wa' [a'ye'g'wa].* *wa'n' [u-wa'n'] duwa'i'* *acni'*, *yi'g'wa' [ye'g'wa]* *wa'n' duwa'i'.* *cum'i'dit buwu'ni' afbi'*, *bumhu'kni aye'g'wa' wa'n' duwa'i'.* *buwu'ni' antmu'wak*, *acni' buwu'ni' afbi'.* (2) *bum-*

¹⁵⁰Mrs. Wheeler finished, then went on with some more of the narrative and also repeated herself.

¹⁵¹Note the different formal ending. Mr. Hartless said that he did not know—perhaps had never heard—this myth among the Mary's River people.

cat) got Chinook salmon, coyote got gophers. (2) He (coyote) ate, but coyote did not share the food with his children, he was stingy. He did not give food to his children. Wild cat did feed his children. Coyote caught gophers, coyote caught gophers, coyote caught gophers, coyote caught gophers, but he never shared them with his children. (3) He was stingy, red anus! (this epithet implies, "The greedy rascal!") Wild cat caught salmon, he gave them to his children. The next day he went to get salmon, and he dried the salmon. The next day coyote went off, he went to catch gophers. (4) He never fed his children. Wild cat went about (and fished), he dried Chinook salmon, he gave them to his children to eat. The next day coyote went off, he caught gophers, he did not share the food with his children. (5) He was stingy. Now wild cat caught Chinook salmon, he dried it, he fed it to his children. He was not stingy. He took care of his children.

2. Now then coyote said, "Where have you been getting Chinook salmon?" Coyote said, "I will follow you. Be careful, with your eating of Chinook salmon. You never share it with me." Coyote went away, he followed wild cat. (2) Wild cat was drying Chinook salmon, and now coyote arrived. And he said, "Oh so you are drying Chinook salmon. Oh share it with me." Now then he shared it with him. (3) (Coyote now suggested,) "I will hunt for your (head) lice." "Oh no. That is just like you! Now what is it you want? You are looking for trouble." Well then he (coyote) hunted for his (wild cat's) lice, and now he bit his neck, and so he killed him. Wild cat got killed, now that wild cat was dead. (4) Then he (coyote) ate up all the Chinook salmon, and then coyote went back

hu'kni, wa''-pda'u'kin du'wa'i' asni', umyi''wa. wa''-pda'u'kin duwa'i'. a'ye'-G^wa' bum'u'kin duwa'i'. acni' buwu'ni afbi'', acni' buwu'ni afbi'', ..., wa'' pda'u'kin duwa'i'. (3) umyi''wa, bi-'t'slabif! a'ye'-G^wa' buwu'ni antmu'wak, ma'u'kin duwa'i'. ma'itcu' bumwu'ni antmu'wak, lau'ṁḁe bumtca'galwana antmu'wak. ma'itcu' bum'i' acni', buwu'ni afbi''. (4) wa''-pda'u'kin duwa'i'. a'ye'-G^wa' bum'i-'dit, bumtca'galwana antmu'wak, bum'u'kin duwa'i'. ma'itcu' bum'i' acni', buwu'' afbi'', wa''-pda'u'kin duwa'i'. (5) umyi''wa. la'u' a'ye'-G^wa' buwu'' antmu'wak, umtca'galwana, ṁ'u'kin duwa'i'. wa''-indayi''wa. ḁṁ'la-'ḁG^wana duwa'i'.

2. lau'ṁḁe bum'na'k acni', "tcu''-tcumanya'mbi' antmu'wak?" acni' bum'na'k, "tcum'yu''watcuf. nam'la-'ḁG^watca, ma''-tcumhu'kni antmu'wak. ma' wa'' intsda'u'kfan [cḁe'u'kh^wan]." acni' ḁṁ'i', ḁṁ'yu''wat [bum'yu''wat] guc-a'ye'-G^wa'. (2) umtca'galwana antmu'wak guc-a'ye'-G^wa', lau'ṁḁe bu'wu''k guc-acni'. lau'ṁḁe bum'na'k, "u'... intcumtca'galwana antmu'wak. u' da'u'k'fan [ḁe'u'k'fan]." lau'ṁḁe bum'u'kya' [bum'u'kyak]. (3) "tcum'u'dup buḁu'i." "u'... wa''. ha'c-pa''-ma'! ni'ke-ma' tcumandihu'li? ma''-tcum'u'dni-busa'." lau'ṁḁe ḁṁ'u'di't dindu'i, lau'ṁḁe ḁṁ'yi-'gi't dumbu'k, lau'ṁḁe ḁṁḁa'hai'. ḁṁḁa'ha'yḁq a'ye'-G^wa', lau'ṁḁe bumḁa'ha'yḁq guc-a'ye'-G^wa'. (4) lau'ṁḁe bum'a'm [bu-ma'm] ma'dfan guc-antmu'wak, lau'ṁḁe bumyi' guc-acni'

to his house. Now that child of his said, "What are you eating?" "I am eating wild cat, the wealthy head man."

3. Now the next morning, he then told his children, "Wrestle one another." So they went to sleep, and the next day then they wrestled one another. Now coyote (before they wrestled) said (to the wild cat children, asking them about their father whom he had killed), "Oh my children. Now your father is coming, crossed eyes! (the funny, cross eyed fellow!) (2) Do it over again and eat up people!"¹⁵² (The wild cat children asked him,) "What did you say?" "Oh I really did not say anything." "Oh are you getting angry?" Coyote said to his (own) children, "You are to kill those children of wild cat (when you wrestle with them). Pile them up here." (3) (But on the contrary) all of coyote's children were killed, the (five little) wild cats were strong (stronger than his five little coyote children). And then they roasted them all (on stakes), they turned them over, they turned them over, they roasted them, and then they were done (cooked through).

4. Now coyote got back, and then coyote ate up his own children (thinking they were the roasted wild cat children). Wild cat's children went away in their flight (they escaped from there), and now coyote ate his own children. Then blowfly said, "It is your own children (you ate)!" (Coyote laughed in reply,) "Ha ha ha you want me to give the food to you! (2) Yes yes¹⁵³ it is just shiny anus (an insulting retort to blowfly). I would never give any food to you." Now then he ate up all his own children. Wild cat's children went along in their (successful) flight, they went across a sea in their escape. (3) Now coyote pursued

bumyi' dɛduma'. lau'ɲɔɛ Bum'na'k Guc-duwa'i', "ni'kɛ intcanhu'kni [intcɛn...]?"
"tcumhu'kni a'yɛ'Gʷa, antca'mbɛ:k."

3. lau'ɲɔɛ Bm'a'itcu', lau'ɲɔɛ Bɲi'ni'cni duwa'i', "nandupma'ntcwida."
lau'ɲɔɛ Biniwa'itca't, lau'ɲɔɛ Bm'a'itcu' lau'ɲɔɛ Binima'ntcfida'-yu'. lau'ɲɔɛ
Bum'na'k acni', "u'... dawa'i' [dɛwa'i']. la'u' maysɛ'ha di'fa'm' [ɛ'fam'], tci'ntcai
kʷi'lɛ:k! (2) nandupha'ndini' [gamha'n...] umgandu'mi'm'!" "dɛ:" intcum-
'na'gat?" "wa'-tɛ'-tcida'na'gat [wa'-tɛ'-cdɛ'na'gat]." "u'... intcumla'lagya'nt?"
Bɲi'ni'cni acni' du'wa'i', "namdu'li' gu'c-a'yɛ'Gʷa du'wa'i'. ha'c-nandi'pwa'ldi."
(3) ma'dfan Binidu'la'yuq acni' du'wa'i', Bɲɔɔ'lq a'yɛ'Gʷa. lau'ɲɔɛ Biniba'i'p
ma'dfan, Binigu'lpga-di, Binigu'lpga-di, Biniba'i'p, lau'ɲɔɛ Binibɛ'ha'yu'.

4. la'u' bu'wu'k acni', lau'ɲɔɛ Binihu'k acni' duwa'i'. Bini'i' diniha'ihina
a'yɛ'Gʷa duwa'i', lau'ɲɔɛ acni' Bumbu'k duwa'i'. lau'ɲɔɛ Bɲi'na'k asi'na',
"ma'-ɲɔɔ'buwa'i'!" "ha'ha'ha' tcumandihu'la [tcumanthu'li] u'ka [ɔumi'u'ka]!
(2) mɔha'mɔhɛ¹⁵³ mɔya'ina-dinsa". ma'-wa'-tci' Gɔɔd'u'kup." lau'ɲɔɛ Bm'a'm
[Bu'ma'm] ma'dfan duwa'i'. a'yɛ'Gʷa duwa'i' Bini'i'-diniha'ihina, tca'hau
du-mu'la-q [du-mi'la-q] Bini'i'-diniha'ihina. (3) lau'ɲɔɛ Guc-acni' Biniyu'wa.

¹⁵²I think that coyote's somewhat obscure sentences may imply something as follows: "I will do it again—kill all five of you too—and eat up you little people." Dr. Frachtenberg says that these sentences may imply "a reproach made by coyote to his children for not having seen him."

¹⁵³Dr. Frachtenberg says that this is in imitation of coughing.

them.¹⁵⁴ Coyote said, "Pretty soon I will kill you. You watch out!" Now then those (wild cat) girls went on, and coyote said, "I will be eating you soon." But now wild cat's children killed coyote. (They said,) "You will be (just) a coyote indeed."

5. DUDUDUDUDUDU summertime. My grandfather is coming.

The following was given Dr. Frachtenberg in English by his informant William Hartless. It is a fragment of the Mary's River version of the McKenzie River Kalapuya myth (No. 7) immediately preceding.

Wild cat catchessalmon. Coyote wants wild cat to tell him the place where he gets salmon. Wild cat says, "Go there yourself." The next day coyote lies in wait for wild cat. He knocks down the salmon which wild cat carries on his head and as wild cat stoops to pick them up, coyote kills him. Then he tells his five children to build a large fire and to invite wild cat's five orphaned children to a wrestling match. He says to his own children, "Whenever you throw one down, throw it into the fire and cook it, and we will eat it when I get back." But coyote's children instead are thrown into the fire. Unaware that they are his own children, coyote eats them, while wild cat's children escape. He pursues them but they kill him.

8. Coyote, his (entrails) daughter, her panther husband, and grizzly

1. Coyote was living there.¹⁵⁵ He went to get gopher. He went to sleep, the next day in the early morning he went to get gopher, and he took out and threw away its entrails (to eat). Now he went to sleep, and when it was morning, then he went to get gopher. (2) Now he came back, and he took out and threw away the gopher's entrails, and he went to sleep. Now when it was the next morning, then he went to get gopher. Now he brought back gopher, and he took out and

Bum'na'k asni', "di'c dumdu'lanafi'. andipla'ḡwataca [nanduple'd...]"
 la'u'ḡde' bini'i' guc-ambi'natsa't, lau'ḡde' Bum'na'k guc-acni', "di'c-dumhu'ḡ-
 wi'." lau'ḡde' guc-a'yε'ḡwa' duwa'i' binida'hai' acni'. "dami-cni'-wi' [intcumi-
 cni'-wi:]."

5. DUDUDUDUDUDU me'Gu'. ma'i't dinkε'fu'.

8.

1. umta'cdu acni'. buwu'' afbi''. buwa'i, ma'itcu' gu'ḡgumu buwu''
 afbi'', la'u'ḡde' buwa''lt di'ne'ya. la'u'ḡde' buwa'i, la'u'ḡde' bumgu'ḡgumu,
 la'u'ḡde' buwu'' afbi''. (2) la'u'ḡde' bumwu''k, la'u'ḡde' buwa'ldiḡ di'ne'ya
 afbi'', lau' buwa'i. la'u'ḡde' bḡma'itcu', la'u'ḡde' buwu'' afbi''. la'u'ḡde'

¹⁵⁴Dr. Frachtenberg adds in a footnote the following portion of the plot, missing from the text dictation. Since blowfly insisted that coyote was eating his own children, coyote became suspicious. One of his own children had had a crooked paw, and he found a crooked paw among the cooked little animals. He realized then what had happened, and so he set out to catch the fleeing wild cat children.

¹⁵⁵Dr. Frachtenberg's Mary's River informant, Mr. Hartless, said that he remembered having heard this myth told but did not recall it in detail.

threw away its entrails, and he went to sleep. (3) Now when it was the next morning he arose early, he went to get gopher, and he brought it back, and he took out and threw away its entrails. He went to sleep. Now he went to get gopher, and he took and threw away its entrails, and he went to sleep. (4) Next day he went to get gopher, he took out and threw away its entrails, he slept. Next day he went to get gopher, he took out and threw away its entrails, he went to sleep. Early next day he went to get gopher, he took out and threw away its entrails, he went to sleep. (5) Early next day he went away to fetch a gopher, he took out and threw away its entrails, and then he went to sleep. Early the next morning he arose, he went to get a gopher, and he took out and threw away its entrails.

2. Now then its entrails turned into a (female) child. And now when it was the next day coyote went to get a gopher. That (entrails) child played on the ground. Now coyote got back, he said, "Oh a baby is playing (here)."¹⁵⁶ (2) Then coyote went, he went to fight (quarrel), he went to get skunk. (Skunk expostulated,) "Oh we never went to your house (with our new baby). Oh we did not (mean to) spoil (to dirty) your house. That (baby) girl was hiding (there)." The next day he went away again, he got a gopher, and now when coyote got back, there were a lot of foot marks (where) the child had been playing. (3) So there coyote went to fight (to quarrel with skunk again). "What are you doing spoiling (soiling) my house?" "No no!" said skunk. "We would not spoil (soil) your house." "Aha you are drawn-and-squint eyed! Aha your anus is red-and-shiny!" (blood curdling, mortal insults). (4) Now then coyote went, he

Buwu'gi' afbi'', la'u'ndε' Buwa'ldi't di'ne'ya, la'u'ndε' Buwa'i. (3) la'u'ndε' Bṛṃ'ma'itcu' Bṛṃḡω'dGa DuGu'dGumu, Buwu'' afbi'', la'u'ndε' Buwu'gi', la'u'ndε' Buwa'ldi-d di'ne'ya. Buwa'i. la'u'ndε' Buwu'' afbi'', la'u'ndε' Buwa'ldi-d di'ne'ya, lau' Buwa'i. (4) ma'itcu' Buwu'' afbi'', Buwa'ldi-d di'ne'ye, Buwa'i. ma'itcu' Buwu'' afbi'', Buwa'ldi-d di'ne'ya, Buwa'i. ma'itsu' Gu'dGumu Buwu'' afbi'', wa'lt di'ne'ya, Buwa'i. (5) ma'itsu' Gu'dGumu Bṛṃ'i' Buwu'' afbi'', Buwa'lt di'ne'ya, lau' Buwa'i. ma'itsu' DuGu'dGumu Bṛṃḡω'dGa, Buwu'' afbi'', la'u'ndε' Buwa'ldi-d dṛṃ'ne'ya.

2. la'u'ndε' di'ne'ya Bṛṃbu'ntci awa'pya. la'u'ndε' asni' Bṛṃ'ma'itsu' Buwu'' afbi''. Guc-awa'pya umla'G'wID Duplu'. la'u'ndε' Buwu''k acni', Bṛṃ'nak, "u'... umla'G'wIT awa'pya." (2) la'u'ndε' Bṛṃ'i' asni', Bum'i' di-yω'ha'na, Bum'i'daG'wi-t antGu'β. "u'... wa''-sdω'-sdadu-'i'fi't du-Buma'. u'... wa''-sdω'-cdεdu'wa'Ga'na Buma'. Guc-ambi'ni Bṛṃ'i'plidint." Bṛṃ'ma'itsu' Bumanti'i', Buwu'' afbi'', la'u'ndε' Buwω'Ga' asni', Bṛṃlu'i' dufa' umla'k'wIT Guc-awa'pya. (3) la'u'ndε' Guc-asni' Bṛṃ'i' di-yω'ha'na. "ni'ke indipGε'sni [tcindupGε'cni] DuBwa'Ga'na Dε'ma'?" "wa' wa'!" antGu'β Bṛṃ'na'gat. "wa' cdεdu'wa'Ga'na Buma'." "a'... Btci'ntce-Buk'wi'ls:k! a'... Bi't'slil-BuBi'f [Bi't'sla...]!" (4) la'u'ndε' Bṛṃ'i'

¹⁵⁶Mr. Hartless explained that coyote did not realize that he was responsible for this entrail baby girl playing in his own house. Coyote went to the adjacent house, skunk's, and insisted that they keep their child from coming into his house to play and from coming in and making the house so filthy.

hid, he went to find out who was spoiling his house. Now then the child said, "Oh! This is my father's cup!" (And then that child threw the cup into the fire.) So now coyote again went, he hid, and the child played, and so he found (out that it was) the child. (5) Now coyote caught the child. Now it spoke, it wept. Coyote held it. Now it said, "Oh grandmother." The child did not want him. The child wept. (6) Coyote held the child, and coyote said, "My wife! my wife! Ah ah ah my wife! Ah ah my wife! Ah ah my wife!" The baby wept, it wept (and) it wept. (7) Coyote held the baby, and coyote said, "Oh my child! my child!" He had made his own child. The entrails had transformed into a baby. Coyote had made a child of the entrails. Now he fixed a seat (in the house) for the child. (8) Then the next day coyote went to get gophers, and he told his child, "You stay here!" Coyote got back, he told his child, "Boil it!" And then they ate, and they went to sleep. (9) Now the next day coyote went away, he went for gopher, he said to his child, "You stay here! I am going to get gopher." Then coyote got back, and he said to his child, "Boil it." And so they ate.

3. The next day now grizzly came. He wanted the girl, and (but) the girl did not want grizzly. Now said coyote, "I do not want him (to marry my entrails girl)." Then the next day black bear came. (2) The girl said, "I do not want him." Coyote said, "I do not want him either." The next day deer arrived, he wanted the woman. She did not want him, coyote did not want him (either). Then beaver came. (3) The girl did not want him, coyote did not want him.

asni', ʋɪi'plu', ʋɪhu'li-dumida''ts guc-u'wa''ga'na du-ma'. la'u'ɪnde' guc-awa'pya' ʋɪna'gad, "u'...! he'c-dema'ma din'u'ckan!" la'u'ɪnde' ʋmandi'i' asni', ʋɪi'plu', la'u'ɪnde' guc-awa'pya' ʋɪla'gad, la'u'ɪnde' ʋɪda''ts guc-awa'pya. (5) la'u'ɪnde' ʋɪɪ'ni guc-awa'pya guc-asni'. la'u'ɪnde' ʋɪna'gat, ʋɪta'qdi'd. guc-asni' ʋumɪ'ni. la'u'ɪnde' ʋɪnak, "u'... e'dinge'nt [e'diŋ-ge'nt]." guc-awa'pya wa' ʋdshu'li. ʋɪta'qdi'd guc-awa'pya. (6) ʋumɪ'nihi' guc-asni' guc-awa'pya, la'u'ɪnde' ʋɪna'ga't guc-asni', "dewa'qi'! dewa'qi'! a'a'a' dewa'qi'! a'a' dewa'qi'! a'a' dewa'qi'!" ʋɪta'qdi'd guc-awa'pya, ʋɪta'qdi'd ʋɪta'qdi'd. (7) ʋumɪ'nihi' asni' guc-awa'pya, la'u'ɪnde' ʋɪna'gat guc-asni', "u'... dewa'pya! dewa'pya!" ʋɪɪ'ni duwa'pya. guc-a'ne'ya ʋɪɪ'ntci awa'pya. ʋumɪ'ni duwa'pya asni' guc-a'ne'ya. la'u'ɪnde' ʋɪsu'yi't diyu'wa duwa'pya. (8) la'u'ɪnde' ʋuma'itcu' asni' ʋuwu' afbi", la'u'ɪnde' ʋɪni'sni duwa'pya, "namta'cdu!" ʋuwu'k asni', ʋum'ni'sni duwa'pya, "defu'-fu'" la'u'ɪnde' ʋini'wa'inɛbfu', la'u'ɪnde' ʋini'wa'itca't [gini'wa'i'atcst]. (9) lau' ʋuma'itsu' ʋɪi' asni', ʋuwu' afbi", ʋɪni'cni duwa'pya, "namtɛ'cdu! tci' tciwu' afbi'." la'u'ɪnde' ʋuwu'k acni', la'u'ɪnde' ʋɪni'sni duwa'pya, "defu'fu'." la'u'ɪnde' ni'ka'inɛbfu.

3. ma'itsu' la'u'ɪnde' ʋuwu'k aca'yim. ʋɪhu'li guc-ambi'ni, lau' guc-ambi'ni wa'' ʋdshu'li guc-aca'yum. la'u'ɪnde' ʋɪnak guc-asni', "wa'-cdshu'li." lau' ʋɪma'itsu' ʋumwu'k a'nu'ita'. (2) ʋɪnak guc-ambi'ni, "wa'-cdshu'li." ʋɪnak asni', "tci' wa'-cdshu'li-yu'." ma'itsu' ʋuwu'k amu'ki', ʋɪhu'li guc-awa'i'wa'. wa''-ʋdshu'li, asni' wa''-ʋdshu'li. la'u'ɪnde' ʋuwu'k aŋga'ipya'.

Coyote said, "I do not want beaver (to marry my daughter). I do not want beaver to get the child (in marriage)." The girl did not like him, she did not like his hands. (4) Now panther came, he wanted the girl, and the girl liked that man. Now they married. Coyote said, "That is good." Coyote liked it (because) it was good (a good match) for coyote's child.

4. Coyote went to see his child. The next day, now panther went away, he went to hunt, and now he brought back a deer. Then coyote ate, coyote ate five deer. (2) (Said panther,) "That is just like him! His anus is just bulging (it is shiny and red with gluttonousness)! This is just like coyote!" The next day panther went away to hunt, and his wife stayed, coyote's child. Now coyote had become a wealthy head man (due to the large bride price paid for his entrails daughter). Now panther got back, he got back with deer. (3) Then coyote ate, five deer were as nothing to him! Now the girl became pregnant. Then panther went away again indeed to hunt, and now he got back, he brought deer, and he brought ten deer. Now they dried them. (4) Then she said to her father, "Do not be eating so much. I am ashamed of you." Panther went hunting the next day, and he got back when it was becoming dark, he brought deer, he again brought ten. Then they dried them. "Let us fix our packs. We will go back to panther's home. (5) We will go back (to there)." "It is indeed well that you go back," said coyote. "Fix my packs for me." The next day panther went away again to hunt, he brought back deer when it was becoming dark, he dried it.

(3) bi'ni wa''-pɔ̃hu'li, asni' wa''-pɔ̃hu'li. asni' bɔ̃na'k, "wa''-cɔ̃hu'li aŋga'ipya'. wa''-cɔ̃hu'li dumiŋ'i'n awa'pya guc-aŋga'ipya." wa''-pɔ̃hu'li guc-ambi'ni, wa''-pɔ̃hu'li guc-di'la'ɕ'a. (4) la'u'ɔ̃pɔ̃' bɔ̃wu''k anhu''tc, bɔ̃hu'li guc-ambi'ni, la'u'ɔ̃pɔ̃' guc-ambi'ni bɔ̃hu'li guc-an'u'ih. la'u'ɔ̃pɔ̃' biniyu''wanafɔ̃. bɔ̃nak acni', "umsu'." bɔ̃hu'li guc-acni' məsu' [məsu'] dinwa'pya asni'.

4. bɔ̃ya''wat [bumya'nat] acni' duwa'pya. la'u'ɔ̃pɔ̃' bɔ̃ma'itcu', la'u'ɔ̃pɔ̃' bɔ̃i' anhu''ts bɔ̃i'-diyu''wal. la'u'ɔ̃pɔ̃' buwu'gi' amu'ki'. la'u'ɔ̃pɔ̃' bɔ̃k'wa'-inabfu' asni', wa''n amu'ki' bɔ̃hu'k asni'. (2) "ha'c-pa''-ka'u'k [hɛ'c-pɛ'...]! umbi't'sla-bi'f! ha'c-pa''-cni'!" bɔ̃ma'itcu' bɔ̃i' diyu''wal anhu''tc, lau' bɔ̃ta'cɔ̃du' guc-duwa'qi', asni' duwa'pya. lau' umbu'ntci antca'mbɛ'k guc-acni'. lau' buwu'k guc-anhu''ts, buwu'gi' amu'ki'ya. (3) la'u'ɔ̃pɔ̃' bumk'wa'inabfu' acni', wa''n amu'ki' wa''ni'kɛ' tcu-ka'uk [guc-tci-ka'uk]! la'u'ɔ̃pɔ̃' bumk'wa'ya'yu' guc-ambi'ni. la'u'ɔ̃pɔ̃' bumandi'i'-yu-wi' anhu''ts diyu''wal, la'u'ɔ̃pɔ̃' buwu''k, buwu'gi' amu'ki', la'u'ɔ̃pɔ̃' buwu'gi' di'nifya amu'ki'. la'u'ɔ̃pɔ̃' binitsa'gal'wani. (4) la'u'ɔ̃pɔ̃' bɔ̃ni'cni' din'ɛ'fam, "wa''-indahu'kni [wa''-nandɛhu'kni] lu'i'. tcumsi'mim'yu." bɔ̃i'-diyu''wal anhu''ts bɔ̃ma'itsu', la'u'ɔ̃pɔ̃' buwu''k pɔ̃hu'yu', wu'gi' amu'ki', bumandiwu'gi' di'nifya-yu'. la'u'ɔ̃pɔ̃' binitca'gal'wani. "tcindigɛ'tc dumi'n-hafu' [du'k'wa'fa]. indiyi' [tcindi...] guc-anhu''ts ɔ̃ɔ̃duma'." (5) indiyi' [dindi...]. "umsu'-wi' indipyi' [nandup...], bɔ̃nak asni'. "ɔ̃agɛ'tcat [ɔ̃ɛɛ'tcɛt] dami'n-hafu' [ɔ̃ɛŋk'wa'fa]." bɔ̃ma'itcu' bumandi'i' anhu''tc diyu''wal, bumwu'gi'

Now then she said to her father, "Do not eat so very much. Tomorrow we are going to leave you." (6) And now they went to bed. In the morning they awakened, and they ate. Now they fixed themselves up. And panther said to his wife, "Comb my hair. Spread a mat." So the woman spread a mat, and his wife combed his hair. (7) There were lots of money dentalia in it, she combed out the money dentalia, and there were quantities of money dentalia in panther's hair (because being a wealthy man he wore such valuable dentalia in his hair). Now coyote said, "It is good that you bought (in marriage) my child." Now he (panther) took her back home, and panther (and she) went back. (8) Panther's wife was pregnant, coyote's child (was). And so they went on and on, and now they rested. The woman said, "I want water." So the panther pulled out tules, and he gave them to his wife, she drank. Now they went along.

5. Then he said to his wife, "Let us take care. Now grizzly is lying in wait for us on the trail. We will fight shortly. Very soon we will fight. Soon he will kill me." "Soon then you do like that with your legs (spread them wide apart). Then I will go right through." (2) Now they went on, they took a rest. Panther said, "Pretty soon now grizzly will seize me." Now they went on, and then grizzly came along, and they took hold of each other. Grizzly said, "You stole my wife." (3) Panther said, "She is not your wife. I did not steal your wife." Then they fought each other, they fought and fought, they fought a long time. Now then panther did like that to (he spread) his legs, and the woman went right through and by. (4) Now the woman went on. Panther said, "Give the child to

amu'ki' gidshu'yū, umtca'gal'wana. la'u'ṁḁe' bṁ'ni'cni din'e'fam', "wa''-lu'i' indahu'kni [nandshu'...]. ma'itcu' indihē'g'atcu' [dindi...]." (6) lau' biniwa'i-tca't. ma'itcu' biniḡω'dḡa, la'u'ṁḁe' binik'wa'inabfu'. la'u'ṁḁe' binisu'yatca.na. la'u'ṁḁe' bṁ'ni'sni duwa-'qi' guc-anhu-'tc, "dawa'da'd. deBi'tc asa'i." lau' guc-awa'i'wa' umbi'tc aca'i, la'u'ṁḁe' buwa-'di-d duwa-'qi'. (7) aḡca'wadjat umlu'i', buwa-'di-d aḡca'wadjat, la'u'ṁḁe' bṁ'lu'i' aḡca'wadjat du-dumḡa' [du-duḡa''] anhu-'tc. la'u'ṁḁe' bṁ'nak acni', "umcu' gi'ya'nda da'wa'pya." la'u' bumwi''li', la'u'ṁḁe' biniyi' anhu-'tc. (8) bṁk'a'ya'yu duwa-'qi' anhu-'tc, asni' duwa'pya. la'u'ṁḁe' bini'...', la'u'ṁḁe' biniyu'wila. bṁ'nak guc-awa'i'wa', "tcumhu'li amḡe'." la'u'ṁḁe' guc-anhu-'tc bṁḡa''t anmi'cai [amu'cai], lau' bumdi-'t duwa-'qi', bumk''i't. la'u'ṁḁe' binihē'k.

5. la'u'ṁḁe' bṁ'ni'sni duwa-'qi', "indila-'dḡ'atca [tcindile-'dḡ'atcē]. lau' aca'yim bumyu'watewu duḡa'uni. di'c indiyē'cna'fda [dindiyē'cna'fida]. indiyē'cna'fda di'c. di'c gamda'hanafa'." "di'c pa' inda'na' [nandē'na'] butci-'da. lau' gu'c-indanga'n [gu'c-dēndēḡa'n]." (2) lau' bindiniyi'fid, biniyu'wila. bṁ'nak guc-anhu-'tc, "di'c aca'yim gami-g'w'i'nfa'." la'u'ṁḁe' binihē'k, la'u'ṁḁe' asa'yim buma'i', la'u'ṁḁe' binig'w'infida. bum'nak aca'yim, "tcum'la'tswat da'wa-'qi'." (3) gum'nak amhu-'tc, "wa' ma' buwa-'qi'. wa' tci' sda'la'tswat [gidē'la'...] buwa-'qi'." la'u'ṁḁe' biniyē'cna'fida, yē'cna'fida..., lu'ifu' niyē'cna'fde [biniyē'cna'fida]. la'u'ṁḁe' anhu-'tc pa''-puma'na' dintci-'da, la'u'ṁḁe' gu'c-bindanga'n [gu'c-bindēḡa'n] guc-awa'i'wa'. (4) la'u'ṁḁe' binti'i'

spider, his aunt. She will lick your blood (when you give birth)." The woman gave birth (to panther's child). Now panther was killed. He never got back.

6. Grizzly arrived, he was pursuing the woman. He said, "Where is the—where is that woman? Throw outside the one I am pursuing so that I can get her." "Get her! Get her! (yourself)" said spider. (2) She was panther's aunt, this was panther's home. Now grizzly took her along, grizzly took her back to his home. "What cried?" Spider said, "Nothing." "Oh no," said grizzly. (3) It (panther's newborn baby) cried out. Grey squirrel said, "It was I (who cried out)." "Oh no," said grizzly. "It was panther's child crying." Said grey squirrel, "dɛ'tci dɛ'tci." Said grizzly, "No. It was a child." (4) A dog said, "(It was) I." "No," said grizzly. "It was a child." Crow said, "Maybe it was I." "That however (is possible)," said grizzly. Now then crow said, "wa' wa'." It became (like) a child.¹⁵⁷ (5) Now then grizzly said, "Oh I guess it must have been you instead." So then he took coals, he greased them over his (crow's) face (saying), "You are to be crow."

7. DUBDUDUBDUDU. My grandfather is coming, he is coming along with an American.

9. Coyote, his (entrails) daughter, and her suitors

1. Coyote's child (his daughter) was living (in this country), (with) coyote (and) beaver. Beaver purchased (actually, he only wanted to purchase) that

guc-awa'i'wa'. bum'nak guc-anhu'tc, "damdi'di-t [nam...] guc-awa'pya andω", ε'dingε'nt. gamma'ltma-t [gama'lqma-t] bu'yω'." buwa'yεk guc-awa'i'wa'. la'u'npdε' guc-anhu'tc bumda'ha'yuq. wa'-pdadwu'k dadu-ma'.

6. buwu'k aca'yim, umyu'wa' [gumyu'wa'] guc-awa'i'wa'. bɪn'nak, "mætcu'—mætcu' guc-a'wa'i'wa'? damaga'wi he'lum tɛsyu'wan gi-wu'." "dawu'" [dewu'!] dawu'!" andω' bɪn'nak. (2) ka'uk din'ε'dingε'nt anhu'tc, anhu'tc binduma'. lau' bumk'wa' guc-asa'yim, buwu'gi' duduma' asa'yim. "ni'kε gumta'q?" bɪn'nak andω', "wa'-ni'kε." "wa'," bɪn'nak asa'yim. (3) gamg'wa'wa'. bum'nak amu'waɪ, "tcumi'tci'." "wa'," bɪn'nak asa'yim. "gamuwa'pya [g'wamihiwa'pya] g'wi-ta'qdiɪd anhu'tc duwa'pya." bɪn'nak amu'waɪ, "dɛ'tciti dɛ'tciti." bɪn'nak asa'yim, "wa". gamuwa'pya [g'wamihiwa'pya]. (4) bɪn'nak anta'l' [antɛ'l'], "tci'." "wa'," bum'nak asa'yim. "gamiwa'pya." bɪn'nak amu'la, "yi'kun tcumi'tci'." "dɛ'-tɛ'," bɪn'nak asa'yim. la'u'npdε' gum'nak guc-amu'la, "wa' wa'." bu'ntci awa'pya. (5) la'u'npdε' bɪn'nak asa'yim, "u'· tcumima'-tɛ'-yε'k." la'u'npdε' buwu' anda'p, bumyi'lini dumk'wi'le-k, "namimu'la."

7. DUBDUDUBDUDU. ma'i'd dankε'fu [Dɛŋkε'fu], ginimahu'ida amba'cdin.

9.

1. umta'cdu acni' duwa'pya, acni' anka'ipyu' [aŋga'ipyu']. anka'ipyu' bum'ya'nda guc-a'wa'i'wa'. an-u'ita' [a'nu'ita'] buwu'k, bumya'nda gu'c-u-su'-

¹⁵⁷Mr. Hudson remarked that the cries of a crow sound—to a Santiam—like *q'wa'ha' q'wa'ha'*.

woman (coyote's daughter). Black bear arrived, he purchased (he offered to purchase) that fine (of upper class, being coyote's daughter) woman. (2) That fine (upper class) woman did not want that black bear. Grizzly arrived, he wanted that fine woman. That fine woman did not want grizzly. Deer arrived, deer wanted that fine woman. (3) Big owl arrived, he wanted that fine woman. Eagle arrived, he wanted that fine woman. That fine woman did not want eagle. Black eagle came, he wanted that fine woman, that woman did not want him. (4) Skunk came, he wanted the woman. Wild cat came, he wanted the woman. Panther came, he took the woman (in marriage). Coyote remained at his home, coyote became a wealthy head man (because of the large marriage payment panther had been able to give him). (5) Panther took coyote's child. That fine woman became pregnant. He (panther) hunted all the time, he hunted, he dried deer meat. Coyote's child gave birth.

2. *dupdupdupdup tcangama'*.¹⁵⁸

a'wa'i'wa'. (2) gu's-u·su'-wa'i'wa' wa''-pdahu'li gus-a'nu'ita'. bu·wu''k aca'yum, umhu'li gus-u·su'-wa'i'wa'. gu's-u·su'-wa'i'wa' wa''-pdahu'li gus-aca'yum. bu·wu''k amu·'ki', umhu'li gus-u·su'-wa'i'wa' gu's-amu·'ki'. (3) bu·wu''k andu'gulhu', umhu'li gus-u'-wa'i'wa'. bu·wu''k an'a'salu, umhu'li gus-u'-wa'i'wa'. an'a'salu wa''-pdahu'li gus-asu'-wa'i'wa'. bu·wu''k ant'ci·'nu-, umhu'li gus-asu'-wa'i'wa', gus-a'wa'i'wa' wa''-pdahu'li. (4) bu·wu''k antgu·'p, umhu'li gu's-awa'i'wa'. bu·wu''k anye·'G^wa' [a'yε·'G^wa], umhu'li gu's-a'wa'i'wa'. bu·wu''k anhu·'ts, bumG^wi'n gus-a'wa'i'wa'. acni' umfa'cdu du·du·ma-', acni' umbu'ntcε-antca'mBε·k. (5) acni' gumG^wi'n [GuηG^wi'n] du·wa'pya anhu·'tc. gumk^wa''ya'yū· [Guηk^w...] guc-u·su'-wa'i'wa'. gumyu''wala't din'a·'wi, bumyu''wala't, bumtca-galwa·na amu·'ki'. gus-asni' du·wa'pya bu'wa''yεk.

2. *dupdupdupdup tcangama'*.

¹⁵⁸*tcangama'* was untranslatable. *tca-* may be the prefix for place names; *gama'* may be some unidentified place.

CHINOOK JARGON WORDS

(used in the texts)

It is useful and interesting to segregate those words, italicized in the Indian text and lacking *E.*, that were borrowed by the natives from the Chinook Jargon which all of them knew. Such Jargon words were employed because appropriate native words had been forgotten or more often because matter under discussion was of recent development and only recently introduced words were available for its expression. A very small portion of the total vocabulary of the Chinook Jargon appeared in the Kalapuya text monographs. The phonetic variants witnessed in some of the words are many, exhibiting the wide range of permissive pronunciation in Jargon, even in the speech of only one individual. Each phoneme may appear in still more variants, but only those occurring in the Kalapuya texts have been listed here.

ba'sdin, *ba'cdin*, 'American, United States citizen, Boston person'
bi'ba, *bi'ba'*, 'paper, book'
ca'ndi, 'Sunday, week'
ca't, 'shirt'
cu'ga, 'sugar'
cw'l, 'shawl'
da'la, 'dollar, money'
di'ndin, 'bell, gong, o'clock'
ga'bu, *ca'bu*, 'overcoat'
gw'fi, 'coffee'
gw'cu, 'hog'
hε'ktcum, *hε'ktcim*, 'handkerchief'
ki'utan, *ki'udan*, *ki'tan*, *ki'dan*, *ku'dan*, 'horse'
la'bi'b, 'pipe'
la'kli, 'key'
la'm, 'rum, whiskey, liquor'
la'mεc, *la'mεna*, 'mass, church'
la'mεsi'n, 'medicine'
la'wi'n, *la'wεn*, 'oats'
li'bu'm, 'apple, apple tree'
li'prεt, 'priest, Catholic father'
li'γωB, 'the Devil'
lumalu'un, *lu'm'alun*, *lu'm'alu'n*, 'breeches, trousers'
mu'cmuc, *mu'cmu's*, *mu'cmu'c*, *mu'smus*, *mu'smu's*, 'cattle, ox, cow'
ptsi'za, *ptciza'*, *ptsiza'*, 'Petit Jean'
sa'bli, *sa'blε*, *sa'bla'*, *sa'pla*, *sa'blil*, *sε'blil*, *sa'blεl*, *sa'blε'l*, 'flour, wheat'
si'l, 'sail, flag, cloth'
tci'ctcik, *tci'ktcik*, *t'si'kt'si'k*, *tsiyi'ktsiyik*, 'wagon, car'
yu'c, 'yoke'



ABSTRACTS

The number in the left hand column refers to the page where the original Kalapuya story appears. In the right hand column are a few catch word titles for plots and motifs. As in the Coos volume in this series (V. 8, pp. 243-258) I have fashioned some catch word titles not used by other folklorists.

1. Stories about Coyote

- Santiam 89
(see McKenzie
356-8)
90 To escape a coming Disease birds carry away the people. Turkey Buzzard carries Coyote who smells and eats Buzzard's neck. Fly tells Buzzard, who hurls Coyote below. Coyote transforms into a feather to break his fall. He attires himself as a shaman, meets the Disease, it thinks Coyote is a real Disease too. Coyote sends Mice to steal the Disease but acquires only some of the disease-power. Trickster carried by birds and dropped
Transformation to feather to escape death
- McKenzie 356
(see Santiam
89-90) Coon eats salmon, does not share it with Coyote, who starves. Coon turns into a Disease, eats people, the people flee. In vain the birds attempt to shoot an arrow chain ladder to the sky. Eagle carries Grizzly aloft, Buzzard carries Coyote. Coyote eats flesh off the neck of Buzzard who hurtles Coyote below. Coyote pretends he is a Disease, accoutres himself as a shaman, meets the Coon cannibal disease, it kills and eats Coyote. Arrow chain
Trickster carried by birds and dropped
- Santiam 91 Coyote travels downstream, camps overnight in a sweathouse he transforms into rock. He licks his penis. When he continues his journey people answer his query about news by saying that the news is that Coyote licked his penis. Coyote returns, finds the rock of the sweathouse had a crack from whence issued the story.
- Santiam 92 The One Legged Man spears salmon with his leg, clubs them, shares them with Coyote and Coyote's wife. Coyote judges his own share insufficient, transforms into an especially large salmon coming upstream, is recognized as Coyote by the One Legged Man who spears him. Coyote tries to pull the man into the water but only bites off the man's spearhead, comes back home in pain. The man brings dried salmon to Coyote's house; Coyote's wife returns the man the tip of his spear. One legged ogre
- Santiam 103
(see Mary's R.
215-21,
McKenzie
353-5) Whale's daughter comes to marry Panther who lives with Coyote; Coyote gathers firewood. Panther leaves with his wife to visit her parents, tells his packs to roll along behind. His wife tells him to halloo across stream by merely opening his mouth without making an actual sound. Mudfish paddles a canoe across to get them, the packs jump in and then ashore, just as Panther and his wife do. At Whale's house Panther's spitting into the fire smells good to Whale. Panther hunts and kills deer which is too heavy for Mudfish to carry inside. Panther and his wife leave Whale, return to Coyote. She visits her Whale father again, accompanied by Coyote. He sees her privates, covets her, pretends illness and that he is returning in order to get Panther to accompany her. He dives into a pond five times, each time asking five feces if he is becoming more panther-like. But she recognizes that he is Coyote not Panther. He copulates with her. The packs do not follow because Coyote has looked at them. Self-rolling packs
Lecherous brother-in-law
Glimpses genitals
Transformation to seduce woman
Talking excrements

- 109 He calls aloud to Mudfish to paddle across but it is his stolen woman's voiceless call that Mudfish hears. At Whale's house Coyote's spitting into the fire does not smell. Coyote hunts, kills only a bull frog, molds it so that it resembles a deer. Panther dreams that Coyote has seduced the woman, summons the people, goes towards Whale's place. He calls not for Mudfish but for his own wife to ferry him across. Whale has Coyote ascend to fix the ridge smoke hole; Mudfish pierces and kills
- 111 Coyote with a fire-hardened pointed pole. Panther splits open his wife's abdomen, large Chicken Hawk is ordered to fly aloft with the Panther baby, small Chicken Hawk with the woman's braids, and the Coyote baby is thrown into the stream. The land is covered by a flood, everybody climbs to the exposed mountain top. Copperhead Snake carries the fire, which burns his mouth. The water recedes when Panther tells small Chicken Hawk to throw Whale's daughter's braids into the water. Panther pays Snake a deer hide for the fire. Coyote and the poorer people fail to keep as warm at the fire as do the upperclass
- 113 people, so the poorer people use split pitchwood as dance feathers, catch them on fire, then put stumps on fire; now the poor have fire too.
- Mary's R. 215 Coyote does woman's work, Panther hunts. Whale's daughter arrives, Panther's bow breaks—an ill omen, he comes home, makes her bathe in order to become panther-like, marries her.
- (see Santiam 103-13, McKenzie 353-5) 217 When she goes back to visit her Whale people her packs roll along behind. A later time she again visits her people, with Panther; again the packs follow. When Panther expectorates in the fire it blazes up. When they are back home with Coyote, Coyote makes sparks pop from the fire in order to see her privates. Coyote swims, queries of his feces, after his fifth dive they tell him he looks like his brother Panther. He returns then, copulates with his sister-in-law, they go visit her people. When he expectorates in Whale's fire it foams but does not blaze up. When he hunts he catches only a frog, tries to make it look like a deer, makes a tail of a fir cone. Panther's bowstring breaks, he returns, investigates, follows his stolen wife. When she responds to his call across the stream, he rips open her abdomen, takes out a Panther baby, leaves five Coyote babies in her. To get his own babies drifting downstream, Coyote dams the river, the waters rise, all the people die in the flood. Humming Bird is sent in vain to get fire. Copperhead Snake goes to the sunrise, steals the fire, brings it back.
- 219
- 221
- McKenzie 353 (see Santiam 103-13, Mary's R. 215-21, 251-2) 355 Panther hunts, gives lung to Hoot Owl. Whale girl comes to marry Panther, is taken by Hoot Owl; he now gets tarweeds for her. She hides a head hair in Panther's dish of tarweeds, Panther finds it, takes the woman. Hoot Owl fights for his wife and is killed. Panther changes his wife in water into a fine appearing woman. She has become pregnant by Owl. Coyote visits, has intercourse with her, he flees. She gives birth to a Coyote baby which is killed, and to a Panther baby.
- McKenzie 351 (see Yamhill 199-200, McKenzie 363-8, 368-9) Panther steals Grizzly's wife, is killed by Grizzly, but his Panther child is born and kills Grizzly.
- Caesarean birth
- Flood
- Life token
- Self-rolling packs
- Lecherous brother-in-law
Glimpses genitals
Talking excrements
Transformation to seduce woman
- Life token
- Caesarean birth
- Flood
- Theft of fire

- McKenzie 363
(see Yamhill
199-200,
McKenzie
351, 368-9)
- 366
- 368
- McKenzie
368-9
(see Yamhill
199-200,
McKenzie
351, 363-8)
- Mary's R. 205
- 207
- 209
- 211
- 213
- 215
- Mary's R. 222
- 223
- 224
- 226
- Coyote hunts a gopher each day, throws away the entrails. Entrails transform into Coyote's daughter. Coyote accuses Skunk of having dirtied the house with a baby, at first does not realize it is his own entrails baby, later accepts it as his own child. Grizzly, Black Bear, Deer, Beaver come to marry the girl, each are rejected. Panther is accepted, marries her, hunts, Coyote gluttonously eats deer meat obtained by Panther, becomes wealthy because of the huge bride price paid by Panther. Panther and his now pregnant wife leave to visit Panther's home. En route they encounter Grizzly who claims the girl as his wife, fights Panther, she escapes through Panther's spread legs, he is killed, she gives birth to Panther's child at Panther's aunt Spider's place. Grizzly pursues and takes Panther's wife there, hears a baby, Grey Squirrel insists it is he who cried, not a Panther baby. Then Crow says it is he, so Grizzly blackens Crow's face with coals and grease.
- Beaver, Black Bear, Grizzly, Deer, Big Owl, Eagle, Black Eagle, Skunk, Wild Cat offer to buy in marriage Coyote's daughter, are rejected. Panther is accepted, Coyote becomes wealthier, Panther hunts deer, his wife gives birth.
- Coyote leaves his wife to go visiting. He enters several houses, people are not about. At one house an old woman tells him the other people have left for the coast to gamble. He strengthens his gambling spirit-power during five days, returns home, sweats five days, proceeds to the gambling place. On the way he reaches a woman at her house, she pleads that he stay and be her husband, but he goes on. He reaches another house where there are two women, who plead that he remain as their husband; when he goes on they accompany him. Along the way they explain that the game is played with dead people's bones, by Beaver, Otter, Deer, Elk, and Seal, and Whale is the headman. When Coyote reaches the gambling place the animals call to him, he calmly smokes apart. He prefers his own hand game sticks, the animals insist on their own. They bet five slaves. Beaver plays first, Coyote wins the five slaves. Otter plays next, Coyote wins ten slaves. Deer plays next, Coyote wins twenty slaves. Elk plays next, the bet is doubled, Coyote wins again. Seal now plays, the bet is doubled, Coyote wins again. Sea Lion persuades Coyote to quit playing.
- Coyote leaves his wife to travel around. He marries, stays a year where there are shinny and hand game playing. He leaves, reaches a stream, people across have no canoe, he makes one. Across, he finds they never use water for fear of water monsters. He shows them it is only crawfish, boils it; they eat it, henceforth drink water too. He reaches another stream, again no canoe, he makes one. Across, he finds people who have never washed, never fetch water for fear of a water monster. Coyote shows it is only salmon, makes fish spears, catches and boils salmon, they eat it. He reaches another place where people lack mouth openings and speech. He cuts open their mouths, then they speak too.
- Miraculous birth:
from entrails
- Various animals
tried as husbands
- Various animals
tried as husbands
- Divinity teaches
crafts
- Fish thought ogres
- Cut mouths

- Santiam 137 Wild Cat's (or Wolf's) child dies. Wild Cat asks his brother,
(see Mary's R. 226-7) Coyote, that the dead revive five days after. Coyote insists that there should be death. When Coyote's own child dies, he too
138 wants revivification, but his brother will not allow that. So now there is death. Originator of death first sufferer
- Yamhill 199-200 Coyote hunts gopher, wishes the entrails would become his
(for versions of 199-200 see McKenzie 351, 363-8, 368-9) daughter; they do. Later, Coon and Skunk in succession take her in marriage but she runs back home. Cougar marries her, gives her marrow bones as a delicacy, she throws them away. He finds a rejected marrow bone in the water, turns it into a wildcherry tree, has her climb it, the astringent berries choke her, she dies, goes to the land of the dead. Coyote weeps, follows her. Arrived at the land of the dead she has him make a fire; it is of dry wood and goes out; she makes it of green wet wood and it burns. He calls loudly across for a canoe but is not heard. She only sighs, then the dead people across hear and come in a canoe invisible to Coyote. The dead people there are asleep and invisible. When it becomes dark they rise and dance—on their heads. Coyote hunts elk with his daughter's husband, kills five, they appear to be only snails. After skinning them the people throw away the meat and pack home the bones. Miraculous birth: from entrails Various animals tried as husbands Visit to land of dead Styx Invisible canoe
- Santiam 96 Coyote journeys east from the coast, carries a plugged hornet
(see Mary's R. 231-6) nest as if it were his food container, encounters five Frog women digging roots. They ask to share his food, he pulls the plug, runs away, hornets sting the women. When the women revive, they make their southeast guardian spirit-power produce snow.
98 Cold, Coyote enters a hole in a fir, orders it to shut tight, inside sleeps long. When he awakens he is hungry, feels around for food, eats what he thinks is camas bulbs but is actually his feces. Unable to open the tree, he calls for big black Woodpecker. Yellowhammer and Sapsucker come but he rejects them. Big Woodpecker comes, makes a hole, Coyote inside sees him, decides to kill him to get the feathers, seizes him, Woodpecker wriggles loose, departs. Coyote breaks off body parts, throws them outside. Warned to watch the other parts, his piles inform him one of his eyes is stolen. Coyote reassembles himself outside, uses a rose hip for an eye. He reaches where people were using his eye for a shinny ball. He seizes his eye. The people nearly catch up to him, he turns into a root digger, the people do not find him. He runs on as Coyote, again the people pursue, approach, he transforms into dirt. The people put their fingers in a hole in the dirt; the hole is Coyote's anus, but they do not find him. Coyote flees as Coyote, they pursue again, he magically makes a house and its appurtenances. The people come and ask if he has seen anyone pass, he says it was maybe Coyote who passed. They do not find him. Magic storm, Local winter Rip van Winkle Dismemberment Object talks Substituted eye Eye as shinny ball Transformed fugitive
- Mary's R. 226 Panther's daughter dies, Panther urges Coyote that she come
(for version of 226-7 see Santiam 137-8) 227 back to life after five days. Coyote argues that if there is no death the world will become too crowded. When Coyote's daughter dies a year later he too urges to Panther that there be no death. Then Panther insists that there be death as Coyote earlier had said. Coyote tells his daughter he will follow her to the land of the dead; he does so, tied to a guide rope; when tired he is to Originator of death first sufferer

- 228 call out not loudly but only by a kind of gasp. They jump into the canoe of the stream of the land of the dead; she dances five nights to make her body right. He is taken hunting, snails are their deer and elk. They discard the meat, the bones transform into meat. He kills much game. He gambles at the hand game, plays both women's and men's shinny, plays at wrestling. Lonesome because no one is about in daytime, only at night-time, Coyote wants to go back, is taken across the stream. He encounters five Frog girls digging camas. He puts a hornet nest in his pack, the girls ask for food. When they unpack the sack they are stung to unconsciousness. Come to, the youngest calls on her blizzard spirit-power, it snows. Coyote takes refuge from the snow and the pursuing Frogs in a hole in an ash tree, which magically closes around him. He sleeps inside a year.
- 230 Awakened he eats what he supposes cooked camas—actually his excrements. He calls to Woodpeckers to chop a hole for him to come out through. The last he tries to catch in order to copulate with her. Since the hole is still too small for egress, Coyote throws out his legs, anus, one arm, and head. Bluejay steals an eye. Coyote throws the rest of himself out, reassembles his parts, leaves his anus, cold comes in so he puts in the anus; he makes an eye of a rose hip. He finds where people are gambling yonder with his eye, makes imitation dentalia from camas sprouts, and imitation beads—to appear as if wealthy. He gambles with the fake dentalia as stakes, catches his eye, flees, people pursue, Panther nearly overtakes him. He magically sets up a house, metamorphoses into a blind old woman. He is not found out.
- 231 (for version of 231-6 see Santiam 96-102)
- 233 (for version of 236 see Santiam 113)
- 235 (for version of 236 see Santiam 135-6)
- 236 (for version of 237 see Santiam 135-6)
- 238 (for versions of 238 see 100, 234, 239)
- 239 (for version of 239-40 see Santiam 113-15)
- 240
- Visit to land of dead
Styx
Ghost's dance house
- Magic storm,
Local winter
Rip van Winkle
- Dismemberment
Substituted eye
Eye as shinny ball
- Transformed
fugitive
Magic aging
- Substituted noisy
anus
- Impounded water
Release of water
- Impounded water
Release of water
- Substituted eyes
Substituted noisy
anus
Penis eats shavings

- enormous penis. He trades penises, makes wood chips, extends
the penis across in the water to one of five girls swimming on the
241 other side. When the girl, the headman's daughter, screams for
help he calls over to use a sharp grass to cut off the tip; the girls
do this. Coyote exchanges the long penis for his own. He crosses
the stream, turns into an old man, stays at an old woman's
house, pretends to know about the headman's daughter's kind
of illness. The old lady tells the headman about Old Man Coyote,
243 he is sent for, pretends reluctance, comes garbed as a shaman,
examines the sick girl's abdomen, returns the next day to re-
244 move her disease, has birds help in the spirit-power singing.
He removes the cut off tip, the helpers sing louder, he copulates
with the girl. They send Louse, Flea, Black Spider in succession
to spy on Coyote. Spider reports, Coyote flees, the people kill
the birds whose singing had helped Coyote.
- McKenzie 355 Coyote does not share with his wife the gophers he hunts;
she starves. But then he starves, eats his own feces, dies. She
356 marries Coon. He also does not share food with her.
- McKenzie 358 The people are hungry, go to hunt. Panther kills deer but
does not share them with Coyote. So Coyote makes grizzly,
a bird, names squirrel, grouse, pheasant; he makes and assigns
the habitats of beaver, crawfish, Chinook salmon, sucker, chip-
munk, quail, bull snake, snail, spider, fly, bear, panther,
360 squirrel, and himself.
- McKenzie 360 Coyote and Wild Cat each have five children. Coyote does
(see Santiam not share his gopher food with his Wild Cat children. Coyote
115-9) demands a share of the salmon from Wild Cat, hunts Wild Cat's
head lice, bites his neck and kills him, eats up the salmon but
362 tells his Coyote children it is Wild Cat he is eating. He tells his
Coyote children to wrestle with and kill the Wild Cat children,
but instead the Coyotes are killed by the Wild Cats, are roasted.
Coyote returns and eats his own children supposing the little
roasts are of Wild Cats. Blowfly informs Coyote of what
363 Coyote has actually done. He pursues the Wild Cat children
but they kill him.
2. Stories about Grizzly
- Santiam 115 Grizzly and Brown Bear each have five daughters. Grizzly
(see McKenzie plans to kill Brown Bear and to have her daughters kill Bear's
360-3) daughters in wrestling. Bear looks for Grizzly's head lice, finds
117 only bark. Grizzly looks for Bear's lice, bites Bear's neck, kills
and eats Bear. Bear's five daughters wrestle, kill, and roast
Grizzly's daughters, cast five sticks of rotten wood into a pond
to simulate five swimming Grizzly girls. Grizzly mother returns,
eats four roasted girls, supposes they are Bear girls. Started
upon the fifth, Blowfly says it is Grizzly's own child; now she
recognizes its paw. She calls to the swimming sticks, finds they
are not Bear girls, pursues the fleeing Bear girls. They cross a
stream on Crane's extended leg. When Grizzly woman crosses
119 she steps on Crane's knee, it hurts him and she is tumbled into
the stream.
- Long distance
sexual intercourse
- Magic aging
- Fake lecherous
doctor
- Insect spies
- Lousing
- Relatives' flesh
unwittingly eaten
- Lousing
- Magic objects delay
pursuer, Objects
substituted for
fugitives
Relatives' flesh un-
wittingly eaten
- Crane bridge

- Santiam 119 Five large Woodpeckers and Sapsucker live in one house⁹ five Grizzlies in another house. All except Sapsucker go hunting. Next day one Grizzly does not hunt, attacks and kills a Woodpecker who is hunting, that evening dances wearing the murdered Woodpecker's feathers. Each successive day another Grizzly
- 121 does the same to another Woodpecker. The fifth and last Woodpecker is told in a dream to go see Rattlesnake. He goes to the Rattlesnakes' village, speaks to the oldest Rattler, a woman. She gives him five rattlesnake spirit-power arrows, tells him how to kill the Grizzlies. He puts his scalp feathers on a stump, the noisy, talkative, bragging Sapsucker shoots the fifth Grizzly with an unpoisoned arrow which is ineffective. Woodpecker then shoots and kills this Grizzly with a rattlesnake poison-power
- 123 arrow. Each successive day Sapsucker shoots at and the fifth Woodpecker kills another Grizzly in the same manner. Each
- 125 time, Sapsucker braggart asserts he has killed the Grizzly. When the five Grizzlies are dead, Woodpecker returns the five poison-power arrows to the old Rattlesnake woman. She tells him to get his four dead Woodpecker brothers' feathers, throw them into water, then his four brothers will come to life. So it happens.
- Animal village
Helpful animal
gives magic power
to hero
- Water of life
- Santiam 125 Grizzly kills a man, takes his wife who does not reveal that the blood on her is due to a birth rather than to menstruation. The baby boy is brought up by its dead father's mother who later tells him that Grizzly murdered his father and stole his mother. Informed in a spirit-power dream the orphaned boy
- 127 acquires snow and flint power towards the sunrise. Now as Flint Boy, loaded with flints, he approaches Grizzly, shoots him with arrows. When Grizzly butts against Flint Boy he is mortally cut and dies. Then Flint Boy lives with his mother and her Grizzly children.
- Flint Boy
3. Stories about Panther
- Mary's R. 244 Panther hunts, his brother Weasel does the housework. Panther decides to travel, reluctantly allows Weasel to come along. Weasel gets hungry and exhausted. Weasel helps in the hunting by driving not real game but five elks of the Darkness
- 246 People. Panther is angry, but he shoots the fifth Darkness People's elk. He tells Weasel to butcher it and get firewood. Panther boils and roasts it. He tells Weasel to hold on to a rock when the Darkness People come. They come, silently drink soup, Weasel is more and more frightened, releases his hold, is stuck on a Darkness Elk's whiskers, is carried off by them. Panther weeps, gets to Bull Frog, offers to pay for help. Frog arrives at the Darkness People, whips Weasel who hangs there, returns to Panther, tells him how to get there. Panther goes in
- 248 bull frog garments. The Darkness People sleep with open eyes, and are awake with shut eyes. Panther whips Weasel. Bluejay and Coyote are on guard, are put to sleep by Panther who carries Weasel away after tying up Bluejay and Coyote, fills the Darkness People's house with pitch, fires it. Panther returns with the
- 249 rescued Weasel, pays Bull Frog. Five bad sisters go to see the burning house; the eldest, who has a big dog, encounters Panther, who has transformed Weasel into a tiny dog and his tail into a knife. The woman's dog swallows Panther's—Weasel cuts the

- big dog's insides, the big dog dies, out comes the little dog. Then Panther kills the woman. So Panther and Weasel do to the other four women and their dogs, burn them all. Panther ordains that
- 251 Bull Frog become an ordinary bull frog, that Weasel live in the mountains sharing Panther's food. Monster killed from within
- Mary's R. 251 Panther, who hunts, lives with Flint, who does woman's Flint ogre
(see McKenzie work. Whale girl arrives in Panther's absence, Flint copulates with her. He indicates that Panther is only his slave, that she must not look at Panther when he eats lest he choke. Panther's bowstring snaps, he returns, eats, she looks at him, he chokes, blames Flint for looking at him. Flint eats greedily bones and all. When Whale girl grinds tarweeds into meal she puts a head hair into Panther's serving. Panther returns, eats, finds a long
- 253 hair, notes that Flint's five hairs are short. Whale girl looks, Panther chokes. The fourth day this happens Panther goes as if to hunt, circles the house, re-enters, finds Whale girl, they copulate. Next day he again departs as if to hunt, instead hides, re-enters, flees with Whale girl. Flint pursues, leaps clear through firs on which Panther seeks safety, decapitates Panther. Flint
- 255 and Whale girl bury Panther with only a covering of leaves, put the head back on the body, place his quiver, sinew, and fire drill with the body, go on to Whale Man's house. Flint fetches and splits firewood for Whale, they sweat together, Whale finds that Flint's sweating power is weak. Whale tips a canoe, making
- 257 Flint fall into the stream. Flint returns in anger, crashes through Whale's house, is told his plunge into water was merely accidental. Whale now spills Flint into the sea. Flint returns, again crashes through the house, is assured his immersion was accidental. Whale girl gives birth to Panther and Flint babies.
- 259 Whale now makes a rock sweathouse and five lakes, they plan to sweat with Otter, Beaver and Muskrat. All except Flint get out of the sweathouse and into the lake. Flint sweats with his Flint child in the rock-sealed sweathouse. At length Flint cannot stand the increasing heat, gets angry, strikes at the walls to get out, his child's five hearts and his own explode, they both
- 261 die. In future, says Whale, Flint is to be merely for arrowpoints, spearheads, and cutting of skin for curing purposes. Whale girl searches for buried Panther, finds him well again. Now whales live in mountains too. Resuscitation by assembling members
- Mary's R. 261 Panther hunts, his brother Old Man Mink hunts and also does woman's work. They fill five houses with foods for winter consumption. A fat woman comes, Grizzly's granddaughter. Panther's bowstring snaps, he returns. He makes her bathe five times so as to transform her into the appearance of a panther, then she is his wife. Mink protests but she leaves to visit her
- 263 Grizzly sister. Another Grizzly sister arrives, Mink cooks for her. She eats bones and all. She breaks a tooth on a knee cap of deer food, goes out to meet the returning Panther. He fights and kills her. His own wife does not know. Next day the third Grizzly sister comes, is fed by Mink, breaks a tooth on a knee cap bone, goes out angrily to lie in wait for Panther, he meets and kills her. His own wife does not know. But after a dream she finds her sisters' bodies, gets angry, puts on her own grizzly Multiple hearts
- Life token

- garments, lies in wait for her Panther husband. His bowstring
 265 snaps, he returns, she meets and kills him, cuts off his penis, Life token
 takes it along, throws her dead sisters' bones into water, they
 come to. After five days Mink mourns for his Panther brother.
 His Grizzly woman gives birth to a male Panther and female
 Grizzly. These children notice their Grizzly mother weeps when
 digging camas, find her weeping with her dead Panther husband's
 penis in her mouth. The children go in a direction forbidden by
 267 their mother. Panther Boy shoots arrows in that direction, next
 day they go there, find their uncle Old Man Mink. The children
 go to the mountains to strengthen their spirit-powers. Their
 Mink uncle tells them that Grizzly killed their Panther father.
 269 The children collect pitch, set fire to Grizzly's house, flee. Grizzly
 pursues. They magically make a berry patch, Grizzly is hungry,
 eats berries, is thus delayed in her pursuit. She continues pursuit
 her husband's penis in her mouth. Panther Boy magically makes
 a pond, Turtle is in it, Turtle mocks Grizzly who leaps into the
 pond at him, Turtle transforms into leaves. Panther Boy makes
 a swing, the children play on it; when Grizzly arrives she does
 271 not recognize them but asks to swing also. They swing her, cut
 the swing, Grizzly is cast far to the north. All now transform
 272 into animals. Transformation to
 escape death

- McKenzie 352 Panther shaman's wife is about to give birth to a baby
 between her toes. Panther pushes it up to her abdomen. Panther Misplaced genitalia
 goes to Crawfish Woman, sends a child to fetch water, a crawfish
 monster kills the child. Pine Squirrel bites the hand of Weasel
 when the latter gets hazelnuts. Panther kills Pine Squirrel and
 Rattlesnake. He and Weasel go on to Whale's house and are
 killed.

4. The Tualatin myth ages

- Tualatin 173 In the first myth age there is neither sickness nor death.
 Five men go to hunt. Their dog returns, tells a girl back home
 that the hunters have killed five deer. The earth turns over, the People become stars
 the people of the first myth age become stars. The dog becomes the Dog husband
 girl's husband—they are the only people. She bears one dog and
 one human at each successive birth—and so the population grows
 again. These second myth age people turn into pebbles. There is People become
 no water, moisture is sucked from trees. The third myth age stones
 people arrive and multiply. Two women steal a baby girl. Flint
 Boy finds and returns the girl to her own mother; angry, the Flint Boy
 the other two women dance to make rain, it rains twenty days, there
 is a flood. All third myth age people die except the two women, Deluge
 175 Flint Boy, and the girl. When the water recedes he kills the two
 women, burns them, blows their ashes upwards to become fog
 and clouds. Third myth age people also become sea mammals, Fog and clouds
 beaver, and various fishes. Flint Boy and the girl give rise to from ashes
 the people of the fourth myth age. Crow enters the house of a poor
 couple who have a girl. Crow tells the man to make bow and
 arrow, hunt game animals, eat them, and make things from the
 hides or fur. Crow tells the woman to make a root digger, dig
 roots. He flies aloft with the child. A year later he throws a
 pebble in the fire, an exploded fragment hits the one year old

- girl's abdomen, she becomes pregnant, gives birth to a boy in
 177 only two months, he is adult in little over a month. He asks for
 water but it is had only if sucked from peeled bark. He goes to
 178 the house of Moon who gives him a nice smelling herb and tells
 him what to do at Sun's place. Sun's daughter takes him to the
 adjacent house. A lake is there. They go into a canoe, paddle in
 the lake, he tells its waters to flow everywhere. Now there are
 the ocean and waters everywhere.

Impregnation from
 pebble
 Short pregnancy

Impounded water

5. Miscellaneous stories

- Santiam 139 Skunk and Grey Fox go to a place where people are meeting,
 sit on opposite sides. Later at home Skunk claims he sat on the
 side of upperclass people, Fox says Skunk sat among those who
 stank. Angry and about to discharge at the sleeping Fox, Skunk
 141 is seen and is then knocked senseless by Fox. Fox leaves, Skunk
 pursues, Fox flees up a tree. Skunk discharges up at him, all the
 tree limbs break and fall on one side of the tree. So Fox descends,
 is skinned by Skunk who plans to make a valuable garment of
 142 the fox fur. The man who finds the skinned Fox pursues and
 kills Skunk, brings back the hide. It is put back on by Fox,
 who becomes well.
- Mary's R. 272 An old woman throws one of her mischievous and disobedient
 grandsons out of the house in wintertime. He cries all night out
 in the snow. In the morning and the following days his grand-
 mother and the people cannot find him. He is heard at night
 274 and seen in the moon. Another child hears grouse on an oak,
 acquires grouse spirit-power. Many people now die from sick-
 ness, so the shamans bury alive the child who has grouse power.
- Santiam 128 Young Wolf kills an elk monster in a lake for his Wolf father
 and the latter's Wren brother. Old Wolf and Wren enter the
 elk monster, make a fire inside in order to cook food. Rising
 water outside quenches the fire. Wren and Old Wolf leave the
 130 monster; Wolf howls, cries. His Wolf son feeds him, jestingly
 twits him about having no elk to eat. So Old Wolf howls no more.
- Santiam 130 Thirsty, Pheasant sends her grandson Coon for water. He
 procrastinates, eats periwinkle and crawfish. Upon his return she
 whips him with a stick, throws him out. Later he returns, says
 he ate crabapples. She goes with him to the crabapple tree, he
 132 climbs up and throws crabapples with thorns he has thrust into
 them down into her open mouth. She chokes on a thorn and dies.
 He eats her.
- Santiam 132 Mosquito deceives Thunder, says that he gets blood from
 white firs instead of from human beings. So thunder now always
 strikes white firs.
- Santiam 132 Pine Squirrel accuses Deer of cowardice, of merely running
 133 away instead of climbing above to see what is scaring him.
- Santiam 133 Penis races Clitoris, is out ahead winning, looks back, laughs
 so hard at the appearance of Clitoris that he gets soft and loses
 the race.
- Santiam 136 Rabbit tells Deadfall Trap that it can never catch him.
 137 Rabbit tears at the blackberry rope holding up Trap, it falls
 and kills him.

- Santiam 138 Moon and Sun argue. Moon says he helps people get spirit-
 139 powers in nighttime. Sun says he helps people hunt, dig camas
 and collect berries. Sun says Moon is only good for youths at
 night who seek illicit sexual relations.
- Tualatin 156-60 A four-legged, horned, spotted lake monster has some spotted
 dogs. It carries three children down into the water; then away,
 impaled on its horn, to the mountain. The oldest child escapes
 home but with his body spotted, and he later dies. Meanwhile
 the children's father goes to the mountain, calls to his children,
 sees them on each of five days. They cry back that they are
 different now and cannot return as persons. Spotted and hairless
 their bodies have become one but with still separate heads.
6. Stories of French Canadian provenience told by a Mary's River Kalapuya
- 275 Petit Jean leaves his grandmother to go see the king, works
 for the king, does the work of five. The king fears him, has him
 dig a well, Petit Jean completes it in a day. Next day he is made
 to dig a bigger well, completes it in a day. Next day he is made
 to dig one still deeper, again finishes in a day. The king has large
 rocks hurled in on Petit Jean who throws them up and out.
- 277 Bigger rocks are rolled in onto him, he throws them out too.
 A large church bell is hurled down on him; it too fails to kill
 him. In payment for the well digging Petit Jean requests a cane.
 After several trials of inferior steel canes he has the king order a
 steel cane that is satisfactory. He leaves, encounters and names
 Good Your Ears who can tell by listening if his wheat is growing.
 Petit Jean makes the wheat grow at once, with his magic cane.
- 279 Good Your Ears then accompanies Petit Jean. He encounters
 and names Knows How To Run who is pursuing a thieving
 chipmunk. Petit Jean kills the chipmunk with the cane. Knows
 How To Run then accompanies him. He encounters and names
 He Knows Shooting who is awaiting a returning arrow shot five
 days before. With the magic cane Petit Jean makes the arrow
 return and the man then accompanies him. He encounters and
 names He Knows Hill Pushing who accompanies Petit Jean;
 with the cane Petit Jean removes a hill. They stop at a house.
 Good His Ears cooks while the others hunt. A bewhiskered dwarf,
 281 Many Whiskers, enters; there is a quarrel, the dwarf strikes and
 renders Good His Ears unconscious, eats, Good His Ears later
 explains to the others his tardiness at cooking by saying that
 things got spilled accidentally. Next day He Knows Running
 stays to cook, again the dwarf comes, they fight; when He
 Knows Running comes to, the dwarf has eaten and left. He
 Knows Running claims his tardiness at cooking was also due to a
 chance spilling of the food. Next day Knows Shooting stays and
 cooks, the same events transpire. The following day Knows
 Mountain Pushing stays and cooks, again the same things
 283 happen. Next day Petit Jean stays to cook. When Many Whiskers
 comes and they quarrel Petit Jean calls upon his cane and Many
 Whiskers is killed—rendered unconscious—and thrown outside.
 Next day they all follow his trail of blood, across five prairies
 and down into a well. They let down Good His Ears in a basket
 hung from a rope, but he is frightened, shakes the rope, is pulled
 above. He Knows Running is let down further, becomes scared,
- King of the golden
river

- 285 is hauled up. Knows Shooting descends still further, is also hauled back. Knows Mountain Pushing goes beyond the others, is pulled back too. Petit Jean descends, advises that he will return in a year. He reaches an old woman in a house below. He stays overnight, she warns him of five giants who guard the king's daughter. He reaches the first giant, they quarrel, with his cane he kills the giant, cuts off its tongue. A girl comes from a house, kisses him and gives him her handkerchief and ring, wraps the tongue up with the ring in the handkerchief. He goes
- 287 on, reaches the second giant, they fight, he kills it and cuts off the tongue, a second girl comes from a house, kisses him, he wraps up the tongue and her ring in her handkerchief. He proceeds, kills a third and stronger giant, the same things occur again. The same with a fourth and still stronger giant and a fourth girl who tells him he will arrive at a road fork and a raven, then at a crow, and beyond at the king's house. Raven
- 289 and then Crow direct him. He meets Many Whiskers, they live together. He rejects Many Whiskers' offers of a field of wheat, a field full of cattle; he accepts Whiskers' offer of the four girls and of a magic ring which summons Many Whiskers. Now he is named Petit Jean. They come back to the well and the four men above quarrel about who will take which girl as she is pulled up.
- 291 They plan to kill Petit Jean but he puts a rock not himself into the basket, which they drop. With a rub of the ring he summons Many Whiskers, who then carries Petit Jean above. Whiskers breaks off Petit Jean's ear. So Petit Jean returns below and Whiskers returns the ear, saying he was only testing Petit Jean. Distrusting Whiskers, Petit Jean asks for a bird to bring him up the well this time, and is told to kill a beef. Eagle is fed a quarter of beef each time he gets tired during the ascent, eats
- 293 the four quarters before arriving above. Petit Jean misses a steamboat ferry, weeps, rubs the ring, Whiskers comes, tells Petit Jean to keep eyes shut, carries him away, they reach the ferry, Petit Jean gets on it in time, across he goes to live with an old woman. His four companions tell the king that they had killed the giants; they make rings and handkerchiefs. The king wants information about the severed giant heads. At last Petit Jean is summoned, but he is filthy and does not want to come.
- 295 Made to come he tells the king the heads lack tongues, produces tongues and rings in the girls' handkerchiefs, transforms into a
- 296 handsome person, marries the youngest girl. Dirty boy
- 296 A couple live alone. The wife gives birth to a child. The husband goes away to find someone who will come to baptize the infant. He encounters a man—God—driving a wagon drawn by two black horses. God comes, acts as godfather, baptizes the child, names it Petit Jean, asks that Petit Jean come to him when twenty years of age. Accordingly twenty years later Petit
- 298 Jean is sent to visit his godfather, God. Where the trail forks Petit Jean correctly follows the poor trail; and again at another fork. He reaches God, remains three years, God then tells him to return to help his parents, and to take no flowers save those given him by God. But on his way home he does break off a flower, God appears at once, scolds him, gives him a black horse
- 300 which he is to obey. The horse orders Petit Jean to go work for The enchanted horse

the king but to speak only with hand motions. He arrives there, asks by hand motions for work, is assigned gardening, he and his horse live in the stable. The horse tells Petit Jean about two white-shirted men who will mock him. He obtains seeds from the mouth of the horse. So he works, ignores the mocking, plants seeds. Next day the horse advises Petit Jean to bathe at a spring, then find a trail nearby, find a sledgehammer, strike at a rock there till three gold platters appear, fill the platters with flowers, take them to the king's three daughters only the youngest of whom will accept the gift with grace. He does so. For the next day the horse tells Petit Jean that when the two older girls are again given the flowers on gold platters he will be kicked by them. Thus it is; only the third and youngest thanks him. For the next day he is told that it will be still worse. Now the third girl tries to drag him inside but he has been advised to flee and does. Now the horse tells Petit Jean that the king and the people must go to war. Petit Jean volunteers, is given an old gun and sword. His horse becomes white and old. The people mock Petit Jean, his horse gets mired, the people pass him by. Then his horse gets out of the mud, Petit Jean rides on and decapitates two entire rows of the enemy. He and his horse return invisibly and then appear to be mired again while the king's forces return. Next day the same things happen again, except that Petit Jean decapitates three rows of the enemy; he is jeered at when apparently stuck again in the mud. The third day the same events occur again, but Petit Jean now decapitates four rows of the enemy. When the king returns from the battle he strikes at Petit Jean who is only a shadow, but the point of the sword breaks off. Now in order to find out who has helped so well but so mysteriously, the king tries to find his broken sword point. Petit Jean becomes filthy in appearance. The king's blade point cannot be found. Petit Jean, who limps and is filthy, is summoned. The king's sword is restored when it touches Petit Jean's leg, which proves before hundreds of people that Petit Jean is the hero. When Petit Jean emerges from a room he is handsome. Now the two older girls who had disdained him want him, but he marries the third and youngest who had never indicated displeasure with him. He refuses to become king. His horse orders that he shoot him. With utmost reluctance and horror he does so. It transforms into a foreign prince.

Dirty boy

An orphan boy shoots larger and larger birds for his poor grandmother. The stick with which he beats his hair tells him to accept it as his spirit-power. It names him Petit Jean. At length he is hunting deer with a large bow. He leaves his grandmother, his hair stick directs him to the king's castle where, filthy and dusty, he gets work with the horses and livestock. The people are in black mourning now when the king is about to deliver another of his daughters to the seven headed snake. Petit Jean's stick becomes a horse, he rides it and has a knife; they are like shadows. The girl is made to jump onto his horse, they fight the snake, sever two of its heads before it retreats into its lake, Petit Jean cuts off the snake tongue, putting it in a handkerchief he receives with a ring from the princess; she returns to her father and is unable to say how she was saved.

Dirty boy

The seven-headed dragon

Next day the same events transpire: Petit Jean severs two more heads and the princess is returned to the king. Next day again the same things happen; but Petit Jean severs only one head. And so on five successive days. The seventh head is cut on the
 318 fifth day and the snake dies. Petit Jean tells the princess to have it burned. She can never ascertain who has saved her. The king has the snake burned, and five men bring the seven snake heads; these men claim they killed the snake but cannot show ring or handkerchief in proof. Finally Petit Jean is summoned but does
 320 not wish to come. His hair stick advises him, he goes, shows
 321 ring, handkerchief, and tongues, is embraced by the princess, transforms from a dusty and filthy person into a handsome man, is given the princess in marriage.

321 A boy who lives with his grandmother drinks whisky and loses at cards, calls to the devil to help him. The devil comes in black garments and stovepipe hat, lends him five thousand
 323 dollars to be repaid in twenty-five years. But he drinks and gambles and, penniless, meets the devil twenty-five years later. Now he is lent two thousand dollars to be repaid in five years. He continues to drink and gamble, after five years meets the devil again, and now is taken along. He must work for the devil, chopping wood. Then he must dig a number of firs in a day.
 325 The devil's daughter finds him weeping, helps him, makes the devil's farm tools do the work themselves, so the firs are dug out and cut. Next day the devil demands that the boy make five thousand fence rails in a day. The girl finds the boy weeping, gets her father's carpentry tools to do the work themselves. Next day the devil demands that the boy haul and set up the rails. Again the girl helps him do it in a day. Next day the devil
 327 demands that he cut, shock, and bind a field of wheat. After the girl finds him weeping she shows him how to make the farm tools do the work themselves. The girl promises to help him further if he will agree to marry her. He agrees, they copulate. Next day the devil orders him to feed the horses and livestock, shows him silver dust and gold and warns him against stealing it. Then the
 329 devil demands that he drive the cattle across the sea. The boy touches the silver dust, cannot wipe it from his finger. The girl comes to help him, places thimbles to make a trail across the sea, they return, she advises him to say he only burned his
 331 finger. This he says when queried by the devil who plans to have the boy drive the cattle across the sea. The boy and girl copulate, she obtains a comb, curry-comb, needle, and looking glass, they flee on the older but stronger horse. Midday the devil returns,
 333 cannot find them, pursues, When close the boy throws a comb which becomes a mountain, delaying the devil. When he crosses and nears them again, the boy throws the curry-comb which transforms into an obstacle that delays the devil. Approaching them again, the boy throws a brush which becomes another obstacle. Next he throws a needle which becomes a hill covered with needles. Finally he throws the mirror. Now they make a lake and turn into two black divers. The devil and his horse cannot swim well enough to catch them, so he gives up and goes
 335 back. The boy and girl live together. They take the ferry across the sea. She has a child.

Help from ogre's child

Obstacle flight

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including all references of ethnographic import

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THE SNOQUALMIE-DUWAMISH DIALECTS OF
PUGET SOUND COAST SALISH

AN OUTLINE OF PHONEMICS AND MORPHOLOGY

by

COLIN ELLIDGE TWEDDELL



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FOREWORD

Before the war Mr. Tweddell was a teaching assistant in the Far Eastern Department of the University of Washington, instructing in the Chinese language. When he returned from duties in the armed services, he prepared this monograph in partial fulfillment of the requirements for the Master of Arts degree in anthropology. A decision to print the thesis was made following the author's departure for missionary work in western China.

Extensive field researches and analyses of some of the Coast Salish languages of Washington were undertaken in earlier years by Drs. Franz Boas, Thelma Adamson, and Ethel Aginsky. Much shorter studies of languages of this group have also been made by other anthropologists. Such findings remain almost wholly unpublished. However, the availability of the Tweddell monograph; the fact that the University of Washington Press is now able to print it; and the usefulness of the sketch for purposes of assistance of future researches in the large field of Salishan languages, appeared to warrant a recommendation that the dissertation be printed at this time.

Mr. Tweddell's absence in China obliged me to edit his typescript and to do all the proofreading with the help of Dr. William W. Elmendorf. In order to employ the one departmental typewriter fitted with linguistic characters, Mr. Tweddell had typed his thesis in pre-1935 phonetic symbols. These were modernized for the present publication and many phrasings of his typescript have also been changed. Mr. Tweddell's researches with native speakers of Snoqualmie-Duwamish were much too brief for full length analysis and rechecking. Phonetic, semantic and grammatical omissions as well as errors are therefore plentiful. Linguistic workers in Salish should bear these facts in mind when they employ this material.

MELVILLE JACOBS
April, 1950

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INTRODUCTION

The purpose of this paper is to present a phonemic and morphologic outline of the Snoqualmie-Duwamish dialects of the Coast Salish language of the Puget Sound region of the State of Washington. These dialects are spoken in the neighborhood of the city of Seattle. It is primarily a data-paper. While various previous publications on Salishan languages have been perused, the material herein presented is entirely from my own field notes. It is hoped to clarify and elaborate different aspects of these dialects in later papers. Additional field work has been impossible due to shortness of time and funds.

Dr. Erna Gunther, chairman of the Department of Anthropology at the University of Washington, provided department funds for informant work. Dr. Melville Jacobs, of the same department, gave technical advice and assistance on the linguistic side. Aid was also given by other members of the staff, by the staff of the Summer Institute of Linguistics, University of Oklahoma, and by Indian friends.

Intermittent work was done between October and December, 1946, with a Snoqualmie informant, Mrs. Susie Williams of Seattle, until her continued ill health prevented further work. Mrs. Williams was about 60, and had spoken mostly English for the past 20 years. Because of inaccuracies in recording, this material is used mainly for reference. No other informant was available until mid-April, 1947, when Mr. William Guss, then about 68, and of mixed linguistic background in a variety of coast and interior Salishan dialects, gave me Snoqualmie forms, tinged with the Duwamish dialect. The latter is spoken, among other dialects, on the Muckleshoot Reservation near Seattle, where Mr. Guss had lived for many years. After about three weeks his adopted daughter, Mrs. Emma Aken, about 35 years of age, acted as informant with occasional help from her parents. Mrs. Aken spoke Duwamish, but endeavoured to give me the Snoqualmie words as she knew them. From her comes the bulk of the material collected up to June 9, 1947, supplemented by a few interviews with her and Mr. Guss in the fall. It has not been possible to separate the dialectic origins of all material. This mixture of dialects from several informants accounts for part of the difficulty in determining the phonemic vowels. Another factor of phonetic importance is that Mrs. Aken's Duwamish speech is typical of that of young people in this area: there appear to be a weakening of glottalized and labialized sounds, and a tendency to slur other vowels to the neutral vowel ə.

Some phonetic impressions may turn out to be non-phonemic. For instance, the tendency to heavy aspiration and partial voicing of consonant release, and pre-consonantal voicing, may have resulted in the inclusion of non-phonemic vocalics.

In the course of this paper the source of certain examples or remarks will be indicated by the informant's initials in parentheses.

Theoretically the analysis of a language may be completed by noting only the formal relationships between its various components, both in the phonemics and the morphology. The notation of such relationships would systematize the objective and observable features of the language, and would reduce subjective

judgments or interpretations to a minimum. Most of the analysis presented herein is formal.

Since, however, in practice at least, semantics is one of the factors considered, and also, since a purely or largely formal analysis has to be rearranged in order to obtain a readily intelligible conception of the language, a number of statements based upon semantic distinctions have been included.

This involves, of course, a duplication in presentation of some of the data. Yet to know, for instance, the devices utilized to indicate aspect, body parts, concurrent action, interrogation, mode, and negation, without some non-formal restatement, would entail search through the analysis for each point of inquiry.

All the common grammatical processes are employed, affixation being the most highly developed. Infixation is rare. Reduplication is frequent in all forms: initial, medial, final, complete, and even double reduplication. Vowel and consonant changes in the stem express number and transitiveness. Stress, vowel lengthening and syntactic position are also utilized to express changes in meaning.

Orthography

The symbols herein are those currently employed in scientific publications on American Indian languages.

Abbreviations, Etc.

Lists of words will usually be given according to the word-initial phoneme in sequence of phonetic description: labial, alveolar, palatal, velar and faucal consonants; then the vowels: front, low, and back.

The following signs and abbreviations have been used:

(...)	ordinary parenthetical statements	-	indicates bound forms; or links
[...]	phonetic data		two forms, one of which usually
+	plus		is a proclitic
~	alternate	.	indicates phonetic length, usually
>	progress of the preceding form to that of the following form	.	to two moras
<	origin of the preceding form from the following form	.	syllable division when so speci- fied; otherwise indicates separa- tion of single phonemes, for example, t.s as contrasted with the affricate c
abbrev.	abbreviation		
cf.	compare	p., pers.	person
ct.	contrast	pl.	plural
Duw.	Duwamish	pronom.	pronominal
fem.	feminine	redup.	reduplication
lit.	literal	sec.	section
masc.	masculine	s., sg., sing.	singular
nom.	nominal, nominalizing	Snoh.	Snohomish
obj.	object	Snoq.	Snoqualmie
para.	paragraph	subj.	subject

The inclusion of a phoneme in parentheses within an utterance means that there are instances both where that segment has been recorded and where it has been elided, e.g.

λuta'gʷšici(d)čəd, 'I will buy it for you (sing.)'

PHONEMICS AND PHONETICS

As indicated in the Introduction, a working phonemic alphabet has been arrived at, consisting at present of 36 consonants, 7 vowels, and a symbol for stress. The list follows, in phonetic order:

Consonants: b, p, ṗ, w, (m), d, t, ṫ, s, z, c, ě, tʷ, l, l̇, λ, λ̇, š, ž, č, č̇, y, g, k, k̇, x, gʷ, kʷ, k̇ʷ, xʷ, q, q̇, ẋ, qʷ, q̇ʷ, ?.

Vowels: i, e, ə, a, ɔ, o, u.

Stress: '.

These phonemes are discussed and illustrated in the sections immediately following:

THE CONSONANTS

Consonant Phonemes

	STOPS			FRICATIVES		AFFRICATES			semi-vowels	nasal
	sonant	surd	glot-talized	sonant	surd	sonant	surd	glot-talized		
bilabial	b	p	ṗ						w	m
alveolar	d	t	ṫ		s	z	c	ě		
alveolar-labialized		tʷ								
lateral				l	l̇			λ		
alveo-palatal					š	ž	č	č̇	y	
palatal	g	k	k̇		x					
palatal-labialized	gʷ	kʷ	k̇ʷ		xʷ					
velar		q	q̇		ẋ					
velar-labialized		qʷ	q̇ʷ							
faucal			?							

NOTE: m has been found only in the common particle mimo'ʔad, 'small'; η was used once when the English word 'plank' [plā'ηk] was quoted, and has therefore not been included.

Examples of the consonants:

b bə'ksəd, 'nose'; tə'ktəb, 'to wrongfully hold something'

p pišpiš, 'cat'; sta'p, 'thing, article'

ṗ spə'kʷ, 'a boil'; ča'čas̆p, 'softest'

w wa'hillo'λ, 'older still'; ča'way, 'shell'

d da'yəxʷ, 'very'; plə'd, 'comb it!' (e.g. wool)

t tə'pil, 'to fish'; sla'dayt, 'woman'

ṫ tō'kʷ, 'home'; əstə'q̇, 'something patched'

s	sda'ʔ, 'name'; sxa'λs, 'he wants it'
ʒ	skə'zo, 'hair'; ʒicsgʷa'ʔ, 'insect'
c	cxə'λ, 'I want it'; sčə'c, 'it is hidden'
č	čə'čəliʔ, 'a small heart'; čə'ličh, 'back' (of something)
tʷ	tʷca'gosəbəxʷ, 'and she washed her face'; əsʔa'ydtʷčəd, 'I am finding it'
l	la'ʔb, 'whiskey'; slukʷa'ʔb, 'moon'
ʔ	uʔə'ʔəd, 'he is eating'; sʔsʔa'dəyt, 'woman'
λ	λukʷa'bəcəd, 'he will peel the bark off'; qxaxa'ʔλus, 'do it many times'
λ̣	λ̣əkʷ, 'he chopped'; xə'λ̣, 'hard'
š	šə'gkʷʔ, 'door'; ya'ʔšəd, 'mocassin'
ʒ̣	ʒ̣ʒu'yil, 'he is happy'; ti'ʒ̣š, 'sinews'
č̣	ču'sad, 'star'; utʔ'č̣əč̣, 'it was shot in the head'
č̣̣	sč̣ə'ʔa, 'toy'; ugʷa'č̣əb, 'he is looking, searching'
y	ya'x̣did, 'poison it'; č̣ə'way, 'shell'
g	li'gub, 'young man'; cə'diʔ tugula'ld, 'he hit him'
k	kə'qəb, 'sunshine'; stə'k, 'something baked'
ḳ	ḳlulə'x, 'lights habitually on'; putkʷə'kos, 'the face is white'
x	xə'ʔ, 'good'; ta'xʔ, 'fish spear'
gʷ	gʷə'č̣əd, 'look for it!'; ticgʷa'ʔ, 'I want it'
kʷ	kʷa'tač̣, 'to climb'; uba'kʷʔ, 'he got hurt'
kʷ̣	kʷ̣ə'gʷəd, 'less'; stə'kʷ̣, 'something broken' (as string)
xʷ	sxʷa'ʔab, 'ashes'; da'yəxʷ, 'very'
q	qə'ʔob, 'eyes'; stə'q, 'something closed'
č̣̣̣	əbsq̣ə'q̣ə, 'he has a crow'; qə'q̣šiḍtubuʔ, 'open it for us'
x̣	sx̣ə'ʔ, 'sickness'; ʔi'ʔč̣əx̣, 'half, half hour'
qʷ	qʷe'st, 'cow'; pələ'qʷ, 'a spring' (water)
qʷ̣	sqʷa'səb, 'skin'; cə'qʷ̣ sgʷa'ʔ, 'it definitely is mine'
ʔ̣	ʔ̣ə'ʔašəd, 'friend'; xʷe'ʔ̣, 'no, not'

Phonetically Complex Phonemes

Because of the large number of glottalized, labialized and affricated sounds, the following comments are considered advisable to corroborate their identification as separate phonemes. Only a few cases will be demonstrated. Similar evidence can be given for all the phonemes of this type listed.

Clusters of consonant phonemes appear. All affricates postulated are composed of segments uttered at about the same point of articulation. All consonants are of one mora length. Voiceless stops and affricates are aspirated; for example, the acoustic effect on k is [kʰ] and on č̣ is [č̣ʰ]. Open transition is the general rule.

- c When this is a sequence of two phonemes it is [tʰs], and will be written as ts; but the postulated affricate is [c]; therefore it is an affricate. E.g. i'tuts, 'he sleeps'; but uxə'dəbəc, 'he became warm'.
- ʒ There are voiced stops. There is s, but no phoneme z, not even as a sub-member of s. (Though one case of the voicing of a morpheme-final s was observed.) There are ds and ts clusters, in which the s does not slur into z. There is a ʒ

phoneme which contrasts with ds and ts clusters. Hence ʒ is an affricate. E.g. xʷɔ'dsks, 'a sharp point', but še'zəl, 'to go out'.

- é There is no glottalized s [s̚], hence no occurrence of t̚s̚. é is permissible but not t̚s̚. Therefore é must be a single phoneme.
- λ Between the t and l of the postulated affricate there is no open transition, which would be [tʰl̩]. However as the postulated affricate is without such open transition, and is of approximately the same length as all the other consonants, it is thereby proved to be a single phoneme, an affricate. Similarly there is λ̩ but no t̩, hence no t̩l̩.
- kʷ Compare ordinary k in əstə'k [əstə'kʰ], 'something baked', with əsto'kʷ [əstʰo'kʷ], 'something stuck' (e. g. in mud).
- qʷ Compare ordinary q̩ in q̩akʷəlɬʷ, 'a bark fishing line', with qʷa'ked, 'always'.
- xʷ Compare ordinary x in xe'kʷegʷil, 'to grow' (of fauna), with xʷe'ʔ, 'no, not'.

From the above examples it can be seen that the affricates and the labialized and glottalized consonants pattern like the stops, and that labialization is not conditioned by a following vowel.

The tʷ Phoneme

Since tʷ is unusual amongst Northwest Coast languages to be postulated as a phoneme, the following premises and documentation are presented.

Phonetically u and w are the same sound [u]. Thus, when tw or tu is a sequence of two phonemes, it is [tʰu]. But the postulated phoneme for Snoqualmie-Duwamish is [tʷ].

All vowels are voiced, but the [u] of the postulated tʷ is voiceless.

A sequence of tw or tu would be normally of 2-mora length, one mora for each segment. But tʷ is always a one-mora segment.

On these three grounds tʷ is considered a single phoneme. Furthermore, the examples will show that tʷ is found in environments similar to other single phonemes, whether labialized or not, i.e. in sequences of segmental phonemes (and, also, in morphological position).

In sequence of segmental phonemes:

tʷ	Labialized and other single phonemes
xa'λtʷ, 'he wants him'	sxa'λs, 'he wants (likes) it'
əsdə'kʷtʷ, 'he has it in something'	. . . təsəsədə'kʷs, 'it is in. . . (the basket)'
kləpa'bactʷ, 'he has it underneath'	əsdə'kʷtob, 'the thing inside (a bag)'
əsbə'čtʷ, 'it's lying down on something'	gʷəʔe'tutxʷčəd, 'I am able to put (her) to sleep'
uxa'btʷ, 'she made him weep'	
ugula'ld gʷəlxa'btʷ, 'he beat her and so made her weep'	əsbə'čtob, 'it's lying down on something'
əsdə'kʷtʷ, 'he is angry with someone'	ukʷɔ'dxʷ, 'he caught it'
əska'ltʷ, 'it's out there soaking'	sto'bš, 'man'
uxə'ciltʷ ci'it, 'he is making her angry'	ta'gʷt, 'noon'
əsdə'kʷtʷčəd, 'I have it in something'	šə'gkʷl, 'door'
	sya'lt, 'cedar-root basket'

<i>tʷ</i>	Labialized and other single phonemes
aska'ltʷčəd, 'I am soaking it'	sukʷabʷa'lt, 'cedar-bark hut'
asʷa'ydtʷčəd, 'I am finding it'	slukʷa'lb, 'moon'
xa'łtʷčixʷ, 'you (sing.) like him'	kʷə'do'łč, 'bucket'
asʷa'ydtʷčəd asxə'd. . . , 'I know how. . . (big)'	ta'gʷš, 'buy it!'
utʷčə'gʷoscičəd, 'I am washing your face'	q̄a'kʷəlxʷ, 'bark fishing line'
as̄kʷə'kʷtʷəxʷ, 'he has it cracked'	upə'kədxʷčəd, 'I accidentally broke it'
tuxa'łtʷəxʷ gʷəsxe'gʷils, 'he wanted to grow big'	əslo'dxʷčəd, 'I have heard'
tə'kʷtʷxʷəxʷ, 'she took it home'	utə'sədxʷčəd, 'I accidentally hit it'
təsʷa'ydtʷs, 'he found her'	xʷčə'gʷosəb, 'wash your face!'
tuqʷə'ltʷad, 'he cooked it'	łəłči'ldxʷəxʷ, 'when he arrived with it'
	la'bədxʷəxʷ, 'happened to see it'
	əsʷe'tuts, 'he is asleep'
	tučə'žšid, 'he hid something'

In corresponding environments to other labialized phonemes:

kʷə'čəbəxʷ gʷəlʷo'xʷtʷbəčəb gʷə'til . . . , 'she slipped and then fell in because. . .'
. . . gʷəlʷəʷa'ydtʷ ti tuəsłə'fil, '. . . then found them who used to live here'
xʷe'ʷ kʷisxa'łtʷs gʷəsəsəxʷ'ls, 'he did not desire to be sick'

In contrast with tu-, aspect, completive, which retains normal 2-mora length:
(The vowel u in aspect prefixes has potential stress, may weaken occasionally to tə-, but does not become a mere labialization to the t.)

tuəsło'bil, 'he was well'

klətuukla'xʷad, 'grass used to be grown (here)'

tuəsłə'fil, '(they) used to live (here)'

The Prefix *tʷəl-*

Since this prefix meaning 'to, towards' is probably composed of tu-, directional, 'towards', +əl-, locative, 'at, in, on,' etc., it would appear to be an important series of phonemes, and it has been so treated in the analysis. Phonetically, *tʷ* herein occupies environments similar to *gʷ* in

gʷəl-, connective, 'and, so, then,' etc.

ʷo'xʷəxʷ tʷəltəsto'lakʷ gʷələtʷčə'gosəbəxʷ, 'she went to the river and then washed her face'

tʷəlxʷə'dsksis gʷəlłuxu'yətəb słəqa'wd, '. . . until it was sharp, until it was (lit. will be) made an awl'

łulči'ldxʷəxʷčil tʷəlʷa'lal, 'we arrived with it at home'

tʷəl-, then, shows a *tʷ* segment which is phonetically similar to that of the *tʷ* phoneme, and positionally similar to other labialized stops. If it can be demonstrated that this is a labialization of the *t* which has come from a *tu-* original, there is the possibility that the *tʷ* phoneme has also come about by the same process.

However, it is equally probable that the assumed original *u-* segment of this prefix, not possessing the potential stress of the *-u-* of the aspect prefixes, has

been abbreviated by sandhi in rapid speech to the labialized form of the -w- of the phoneme t^w. The result then is a special abbreviation t^wəl-, not tuəl- or twəl-. I believe this to be the more probable explanation.

Length and Transition

The long consonants, which have been recorded in a small number of cases at intra-word morpheme junctures, are a question of open or close transition at points of release of stops, affricates, and fricatives, either identical or of different quality, the point of release being at approximately the same point of articulation.

Rechecking of data shows considerable variation in type of release in the same word or at similar types of junctures in other words. In some cases lists were checked and these differences were repeated; or, the opposite type of release was exchanged for that previously given by the same informant, and/or by the same group of informants consulting together. In one instance of two identical stops checked by group consultation, the utterance was given as a single one-mora consonant, as a 2-mora long consonant, and as two separately released consonants. Each pronunciation was accepted without adverse comment by all three informants present. This is the word with the three variant pronunciations: sta'təb ~ sta'təb ~ sta'ttəb, 'clothes in a pile'.

The general tendency is to elide one of two identical consonants, or the first of two consonants of different quality uttered at about the same point of articulation. Note dt > t:

g^wətə'pod + -təb > g^wətə'potəb, 'he might be pounded'

əls † sa'li + -ils > əlsa'liils, 'second'

If this is not done, one of two identical consonants may be compensatorily lengthened. I find no compensation for elision of one consonant of a cluster of differing qualities.

sta't + -təb > sta'təb, 'clothes in a pile'

There appears to be no definable environment wherein one or the other of the three alternatives is used by the same informant in consecutive utterances or at different times, or by different informants at the same time. This unpredictable fluctuation is a phenomenon recognized by workers in this area, from Boas on. Present data preclude a settlement of the question in this paper.

Where phonetically long consonants occur they have been written as two consonants, and a phonetic note inserted in square brackets. For example, a phonetically long s· is found consistently in the pronominal paradigm for tə'səd, 'to punch', where the s of the stem precedes stops and affricates. It is also found when -s is added to a word-final s.

uya'yus, 'he is working' > x^we'? k^wiχusya'yuss [s·], 'he won't work'

The Glottal Stop

The ordinary phonemic status of the glottal stop has already been illustrated.

Probably a glottal stop is present, actually or potentially, before a word-initial vowel or after a word-final vowel. The data show the glottal sometimes present and sometimes absent (or unperceived) in repetitions of the same word in a similar environment.

The same phenomenon is observable at inter- and intra-word junctures where two vowels come together, neither of which is *i* or *u*.

t^wiedo'adəb~t^wiedo'[?]adəb, the Snoqualmie name for the district now called North Bend

This broke down into [t^hwi'aido[?]] 'to swing' plus -adəb, unidentified (perhaps -ad, transitive + -əb, passive). Hence t^wi'aydo[?] + -ad-b > t^wi'edo'[?]adəb > t^wiedo'adəb.

VOCOID CLUSTERS AND SEMI-VOWELS¹

Clusters of two or more vocoids only occur with [i] or [u] as a component; other vocoids do not occur together. Single consonants or consonant clusters may be present on either or both margins of a syllabic. Therefore the vocoid clusters in which [i] or [u] occur may be construed as being composed of one or more vowels and consonants as the case may be.

The Syllabics

Vocoids as defined hereunder are syllabic:

- a. All stressed vocoids.
- b. All vocoids other than [i] and [u].
- c. [i] and [u] when occurring in positions of actual stress, as in a. above, and of potential stress, especially when members of verb aspect prefixes or of the verb prefix bu-.

The Non-syllabics

Because of the complexity of the two to six vocoid clusters so far recorded, it has been found impractical to define more precisely the conditions governing the syllabicity of [i] and [u], but the conditions governing their non-syllabicity are closely contained in the following rules. [i] and [u] are non-syllabic when

- a. adjoining a stressed vocoid
xuxuwa'w, 'chub'; sbya'w[?], 'coyote'; əsʒu'yil, 'he is happy'; ča'wayo'wlč, 'dish'
- b. occurring in an unstressed 2-vocoid cluster, the other member of which is not [i] or [u]
da'yay, 'only'
- c. occurring as the first member of an unstressed 2-vocoid cluster initial in word or morpheme
yisa'wi, 'alder'
- d. central in or on both margins of an unstressed 3-vocoid cluster
če'sayi[?], 'shaft of fish spear'; uxu'[?]uyod, 'working a little'

Hence, (1) all syllabic vocoids are vowels; and all vowels are syllabic; (2) all non-syllabic vocoids are consonants; i.e. [i] and [u] are then symbolized as *y* and *w* respectively.

¹A vocoid is a phonetic term meaning a central resonant oral sound, *i.e.* having no mouth friction. The later phonemic interpretation of a vocoid as a consonant or a vowel does not affect it as a phonetic entity.

It will be shown that the two vocoids, *i* and *e*, are separate phonemes, and not allophones of one phoneme. There is free variation between these vocoids in most environments, but for a number of words one or the other vocoid was unacceptable to WG and EA. The words so far found with only one permitted vocoid are:

<i>i</i> , but not <i>e</i>	<i>e</i> , but not <i>i</i>
siplə'1, 'loaf bread' (from Chinook jar- gon)	ʔelks, 'end, top'
	xə'qalcəd, 'boat pole'
	ləle'ʔ, 'different'
	xə'bʔəb, 'chicken hawk'
	tələ'd, 'hunting knife'

Again, these vocoids cannot be united on distributional data, for they occur frequently in contrasting positions, though *i* tended to occur more with alveolar consonants, and *e* more with palatal and velar consonants. Therefore, on the grounds of non-permitted fluctuation in certain words, and of frequent occurrence in contrasting positions, these vocoids cannot be united into one phoneme, but at present must remain separate phonemes.

There is free fluctuation between *a*, *ɔ*, and *ə* in a few words.

kʷɔ'd-~kʷa'd-~kʷə'd-, 'to grab, hold'

gʷɔ'ti-~gʷa'ti-~gʷə'ti-, 'because'

The phonemes *o* and *u* vary freely in all cases and environments so far checked, and the field data show constant variation in many other cases not specially checked. Both are of approximately equal frequency of occurrence. However, pending a full check and a frequency count of further data they are in this paper treated as separate phonemes and written accordingly, though I believe that, finally, they should be united into a single phoneme, perhaps *o*.

There is a general tendency for the phonetic norms of the vowels to be replaced by the central vowel *ə*. This is very marked in rapid speech, and occasionally occurs even in stressed syllables, and is especially noticeable in younger speakers. The back and low vowels are most frequently weakened, the front vowels less often. This phenomenon is present throughout the data.

gʷɔ'ti-, 'because' > gʷət'i'čəd, '... because I...'

Length and Glides

Phonetic length of vowels, and vowel glides, are present, but are probably non-phonemic. Stressed or emphasized syllabics are usually lengthened to 1½ or up to 5 or 6 moras, especially following stops and affricates. Occasional non-significant varying length is found in unstressed syllables; e.g. šqa'č'i-d~šqa'č'id, 'sledge-hammer'.

A long *e*, or an *e*¹ or *e*^ə glide, is found in certain words; though, with the one exception of the word for 'mattress', a one-mora *e* was intelligible and acceptable. For 'mattress', a normal *e* was not acceptable. For the other words it was intelligible, though in practice the vowel was usually lengthened. The present evidence

is quite inadequate to postulate phonemic length of vowels, and length is not indicated herein. Here are the words: *ste*·'k^wel~*ste*^ə'k^wel (or *ste*^ə'k^wel), 'smoke'. *ube*·'sidčit~*ube*^ə'sidčit, 'we chose it'. *te*'yb~*te*·'b~*te*'b, '(a) hard (blow)'. *t*i'tas~*te*·'tas~*te*^ə'tas, 'slow, slowly'. *pi*·'t~*pe*·'t~*pe*^ə't, 'mattress, bed'. There is a further possibility that these words represent an abbreviated form wherein there should be two syllabics or a syllabic plus a non-syllabic vocoid (y or w). A breakdown of the general type illustrated in the discussion of the glottal stop might be a check upon this possibility.

THE STRESS PHONEME

Stress is phonemic. Stressed syllabics tend to take slightly higher pitch; e.g. *ča*'gosəd, 'wash its face', and *čago*'səd, 'soap'.

Stress usually occurs on the first syllable of the stem; e.g. *klo*'b, 'good'; *klo*'bta, 'good! fine!'; *tuesklo*'bil, 'he was well'.

When body-part suffixes are attached directly to the stem, and one or more additional morphemes are suffixed thereto, the stress is transferred to the syllabic of the body-part suffix; e.g. *əstə*'k^wos, 'he is blind', where the stress remains on the stem (-os, 'face'); *əstak*^w'osəd, 'he is blinding it'. Phonetically, the ə phoneme is seldom lengthened, even when stressed; and here the o when stressed is lengthened.

Because of the difficulty in readily identifying the stem, stress will be indicated throughout this paper, and probably should be in all recording of this language, even though phonemic contrasts depending upon stress are rare.

PHONETIC PROCESSES

Various phonetic processes have been suggested already. And as has been mentioned, none of these processes are consistent; indeed no obvious and consistent phonetic changes have been found so far.

There are at least three additional phonetic processes which should be mentioned.

A word-final or word-initial voiceless stop or affricate may become voiced when word- or utterance-medial; e.g. *g^wə*?ə'ləd + *cix^w* > *g^wə*?ə'ləzix^w, 'would eat that first' (note also the fusing of the d and t segments). *əsxe*'d *g^wə* + *s* + *xə*'k^w + *s* > *əsxe*'d *g^wə*sxe'*g^ws*, 'how big it is'.

A word-final voiced stop may become voiceless when utterance-medial; e.g. *xo*'lab + *čit* > *xo*'lapčit, 'we are like (him)'.

A word-medial (in this instance, morpheme or stem final) voiced stop may become voiceless in rapid speech; e.g. *tula*'bədəbčix^w > *tula*'pdəbčix^w, 'you were seen' (note also the elision of a syllabic ə as well).

The question of identical or similar consonants has been referred to. The paradigm of *ka*'kaled, 'to fool (someone)' illustrates the inconsistent usage referred to.

. DISTRIBUTION OF PHONEMES

There are two classes of morphemes. The list of patterns given below is probably incomplete.

Stems:

(1) Free forms:

V	e'	'yes'
CVC	la'x̄	'night'
CCVC	klo'b	'good'
CCCCV	tklu's	'owl'
CVCC	q ^w ə'st	'cow'
CVCCC	ša'gk ^w ɬ	'door'
CVCV	ča'ʔa	'to play'
CVCVC	k ^w a'tač	'to climb'
CVCCVC	ca'swap	'to jump'

(2) Bound forms:

CVC	tə's-	'to hit'
CCVC	kla'l-	'to put on, to wear'

Affixes: most patterns can be found in both prefixial and suffixial morphemes. One example only is given below.

C	-s	3rd pers. s. or pl.
CC	-ks	'nose'
V	u-	verb aspect, declarative
CV	tu-	verb aspect, completive
CVCV	ʔə'co-	verb aspect, immediate present
CCV	klu-	verb aspect, habitative
CVCCV	-ʔalg ^w a	3rd pers. pl. subj. and obj.
VC	-əd	verb mode, transitive
CVC	-diɬ	verb mode, evidential
CVCVC	-dibuɬ	1st pers. pl. obj.
CVCVCVC	-tubuled	2nd pers. pl. obj.

The number of morphemes which a word may contain is not limited, but rarely exceeds seven.

Vowels occur only as syllabics. Never more than two vowels occur together within the morpheme or word. ɔ has been found only word-medial; in all other cases vowels may occur in any position of syllabicity, i.e. initial, medial or final in the morpheme or word.

Consonants:

Single consonants:

- (1) The following consonants may occur in any non-syllabic position in morpheme or word: b, p, p̄, w, d, t, s, c, é, t^w, l, l̄, λ̄, š, č, č̄, y, k, k̄, x, k^w, k^w, x^w, q, x̄, q^w, ʔ
- (2) ʒ, ž, g^w, q̄^w, occur in all positions except word-final
- (3) q̄ occurs in all positions except medial in morpheme
- (4) g occurs in all positions except word-final and medial in morpheme
- (5) t̄ and λ̄ occur in all positions except word-final and medial and final in morpheme
- (6) [m] occurs only in mimo'ʔad, 'little'

Consonant clusters: from the distribution of the single consonants as given above, together with the fact that many morphemes are composed of single or clustered consonants, which apparently are unrestricted in number or phonetic sequence, it will be understood that clusters are many and varied in form. The following are given as examples, pending further analysis of data.

word-initial:	sx ^w é-	sx ^w ée'cəb, 'the sweat house'
	təl-	təla'k, 'a (small woven) mat'
word-medial:	-ydt ^w é-	əs'a'ydt ^w éəd, 'I am finding it'
	-kkst ^w č-	tuəsie'kkst ^w čəd, 'I had it hanging up'
	-flbsq-	siłłbsqə'yis, 'half-brothers' (mother's side)
word-final:	-kksc	u'ə'kksc, 'something is stuck on my nose'
	-wlč	čawayə'wlč, 'a dish'

THE SYLLABLE

The varied clusters of stops and affricates present in Snoqualmie-Duwamish have made impracticable the analysis of the syllable structure on the basis of the phonetic syllable (or chest pulse) or the phonemic syllable (unit of phonemic significance), or on any obvious morphemic grouping. The following procedure was adopted. Basically, there is perhaps only one practical standard for syllabic division, and that is the native speaker's reaction to sound grouping within the word. Though this reaction may not be final, it still is basic. This reaction can be ascertained through the emphases present in slow dictation. It can also be gained by having the informant 'hum' the word through closed lips. A list of some 45 or 50 words containing a wide variety of consonant and vowel clusters was checked by humming and pronunciation with EA, with the following results. A period indicates syllable division in this section.

do'q ^w ɪ, 'bridle'	ʔə'.co.kə'lš.čəd, 'I am soaking it'
x ^w ə'dsks, 'a sharp point'	u.(k)ɛ'kks.təb, 'something was hung up'
co'bks, 'a spear point'	klpu'y.či.dəd, 'outside strips' (of cedar bark)
qxa'xk ^w ɪ, 'I (hear) there are many'	əs.k ^w ə'k ^w .t ^w əx ^w , 'he has it cracked'
ɛ.k ^w a'ɪ.šəd, 'shoulder strap'	u.ʔə'k ^w t ^w .x ^w əx ^w , 'she took it home (now)'
ɛ.k ^w a'p.šəd, 'leather shoe'	tu.əs.(k)ɪə'kkst ^w .čəd, 'I had it hanging up'
tu.čə'yis, 'he hid something'	λšl.či'ld.x ^w .čil, 'when we arrived with it'
ə.λe'ldx ^w , '(those that) believe him'	k ^w ic.ɪə.čə.lik ^w , 'what I will cut. . .'
klɛ'kk.səd, 'hang it up'	u.pə'.cə.lik ^w c, 'someone is sewing my (clothes)'
ta'lx.təbs, 'it isn't used'	əs.ɪə'.ɪə.kəč, 'she felt very sad'
sčbi'.dac, 'tree'	čə'.way.o'wlč, 'a dish'
ʔa'yd.t ^w ci?', 'she found it'	
čə'.way.o'wlč, 'a dish'	

This is quite inadequate to form the basis for rules governing the distribution of phonemes. However, in spite of inevitable inaccuracies in marking the syllable divisions, it may point the way to an unusual phonetic grouping of segments within the word, and, perhaps, shed light upon the phonetic and morphemic composition of the words.

THE VERB

For present practical purposes words are analyzed under four classes, which are simply called verbs, nouns, particles, and proclitics. The presentation of the data will differ somewhat under each class.

The verb will be analyzed formally under the headings of pre-inflection or derivation, and inflection, followed by a series of summarized statements on aspect, mode, voice, etc.

A large proportion of the nouns come from the verb stems by nominalizing affixes. These nouns may be verbalized again by adding aspect or other affixes, or by syntactic position. Place and personal names, where analyzed, contain an action morpheme as the root. The nouns will have introductory remarks, a list of loan words, a statement regarding possession, and the formal analysis.

Many of the particles are verbs, and many or all of them can readily be verbalized. Some take both nominal and verbal affixes, and more data would probably show a greater proportion of them doing so. Hence the formal analysis of the particles is highly tentative, and the main description has been made under a semantic classification.

Considerably more connected text would need to be analyzed to define the above, as well as the small group of proclitics. These latter are simply described and illustrated in one list.

The outline of the formal analyses and the subjects treated in the various statements are indicated in the Contents.

Pre-inflection or Derivation

Simple free stems:

cəsx^wa'p, 'to jump'
təla'wil, 'to run'
xale'ʔ, 'to be alive'
ča'ʔa, 'to play'
qa'lb, 'to rain'

k^wa'tač, 'to climb'
cə'kel, 'to crawl'
bə'dčəb, 'to tell a lie'
ʔa'ydx^w, 'to find'

Simple bound stems:

tə's-, 'hit'
la'b-, 'see'
be'ł-, 'smash'
to'q-, 'cough'
sa'x-, 'scrape'
ʔa'ł-, 'come'

qa'lq-, 'to wind'
x^wə'lk^w, 'to drink'
ta'lx-, 'to use'
ba'k^wł-, 'to be hurt'
xa'ʔal-, 'to do to' (e.g. to clean it)

Complex stems are free stems.

Simple noun stem + aspect prefix:

xo'd, 'fire' > uxo'd, 'it got burned'
kə'qəb, 'sunshine' > əskə'qəb, 'the sun is shining'
lə'x, 'light' > λulə'x, 'the lights will come on'
ču'sad, 'star' > əšču'sadəb, 'the stars are shining'

Complex noun stem + aspect prefix:

ya'lšəd, 'mocassin' (ya'l-, 'to wear' (?)) + -šəd, 'foot' > əsya'lšəd, 'he wears a mocassin'

ʒa'lacut, 'picture', etc. (ʒa'l-, 'to mark'+-a, transitive,+-cut, reflexive)>
 əsʒa'lacut, 'he took a picture (photo)'
 sluk^wa'lb, 'moon' (sluk^wa't, 'sun'+-b ?) > əssluk^wa'lb (s-), 'the moon is shining'
 tuduwa'bš, 'Duwamish people' (tuduw ?+-abš, 'people') > utuduwa'bšucidub,
 'that is Duwamish language'

Reduplicated Stems

These stems, through reduplication, indicate increase or diminution in the volume, intensity, or duration of the action of the unreduplicated stem, or plurality applied to the concept expressed by that stem. The present data are insufficient to demonstrate what probably is the case, that is, that different types of reduplication show differing semantic connotations. The principal connotations are shown for each type. The criteria used to differentiate the types below are (1) the segmental phonemes affected, (2) the position of the stress phoneme. Reduplicated stems are inflected similarly to other stems.

Partial Reduplication

Initial: (a) Diminution of volume or intensity of action

əsla'ʔləbəd, '(you) are half looking at it' (ləb-, 'to see')
 uxo'uyod, '(you) are half working at it' (xu'y-, 'to work')
 lət'ʔi'təlib, 'he kept on humming' (tə'l-, 'to sing')
 ləx^wəx^we'x^wəd, 'he whistled softly' (x^wə'x^w-, 'to whistle')
 tʰi'təkəd, 'pat it gently!' (tə'k-, 'to pat, slap')
 tu'tətəkə'sc, 'he slapped me on the face'
 əslə'ləx, 'a little light is shining' (lə'x, 'light')
 uʒa'ʒal, 'he is writing little notes' (ʒa'l-, 'to mark')
 əsʒa'ʒalosčix^w, 'you have a little mark on your face' (ʒa'l-, 'to mark')
 uʒa'ʒab, 'she is weeping all the time' (ʒa'b-, 'to weep')
 ʔə'coti(t)təsədə? 'is he hitting it lightly now?' (tə's-, 'to punch')
 ləti'csəd (s-), 'he hit him lightly and continuously'

Initial: (b) Intensity of action, etc.

ubə'dbədčəb, 'he lied greatly' (bə'dčəb, 'to lie')
 əslə'tələčč, 'he is unhappy' (lə't-, 'to be sad')
 əsyə'lyalšəd, 'he is wearing mocassins' (ya'lšəd, 'mocassin')

Medial: Intensity of action

ceyuqxaxa'lil ta'la, 'he became very rich' (qa't-~qxa't-, 'to accumulate')

Final: Plurality of subject (?)

əs'ʔi'tut, 'he is sleeping'; əs'ʔititut, 'they are sleeping'
 əsla'bədčəd, 'I saw it'; əsla'bəbədčəd ša'lbix^w, 'I saw it outside'

Complete Reduplication: repetition of action

uxo'dxod, 'he is chattering' (xo'd-, 'to talk')
 ləčə'x^wčəx^wəd, 'he beat and beat him (with a stick)' (čə'x^w-, 'to beat with a stick')

uto'qtoqob, 'he coughed and coughed' (to'q-, 'to cough, have a cold')
 tək'təkabəctəb, 'she was patted and patted' (tək-, 'to pat')
 ləba'kʷbakʷl, 'he was getting hurt—all the way there' (ba'kʷl-, 'to be hurt')
 uce'x̄ceḡ ?a'ys, 'rays of light blinding to the eyes' (ceḡ-, 'to shine?')
 əstə'q̄təq̄, 'patched with mass of patches' (tə'q̄-, 'to patch')
 ti'ih səxʷgʷa'di, səgʷa'dgʷadilup, 'these chairs, (you all) sit down on them'
 (gʷad-, 'to sit, to get up')
 lətə'ssəcəd (s), 'he punched and punched' (tə's-, 'to hit, punch')
 ?ə'cotə'sstəsədo (s), 'is he hitting it hard now?'

Double Reduplication: diminution and/or continuity of action

Initial:

əsxʷi'xʷixʷλ, 'it is broken into little bits' (xʷə'λ-, 'to snap, break')
 ləxo'xədxod, 'he is talking softer yet' (xo'd-, 'to talk')

Medial:

xo'dədxod, 'to talk softly'
 xo'dədxodicut, 'he is talking (in sleep) to himself'

By (double initial) reduplication of the stem, a simulfactive action is made distributive.

utə'cədi?a'lgʷa, 'they were shooting—a volley all together' (tə'c-, 'to shoot')
 utə'tt'cədi?a'lgʷa, 'they were shooting a lot of shots' (one here, one there)

Compound Stems

Noun—verb (?)

qo'qʷa?, 'I'm drinking'
 uqo'ʔqʷaʔbəcəd əkəqo'ʔ, 'I want to drink water' (qo'ʔ, 'water'+qʷaʔ, 'to drink'?)

Inflection

Inflection of verbs utilizes two processes: (a) stem change of vowel or of consonant; (b) affixation.

Stem Change

Qualitative changes in the component segments of certain CVC verb stems indicate changes in the number of the subject, or in the transitive and intransitive forms of the verb.

The quality of the vowel may change to indicate agreement with the number of the subject pronominal affix:

əsəgʷə'di, 'one person sitting'		əstə'zil, 'one person resting'
əsəgʷa'di, 'several persons sitting'		əsta'zil, 'several persons resting'

The quality of the final consonant may change to indicate a difference in voice, distinguishing between the transitive and intransitive forms of the verb.

əsčə'ci, 'he is hiding (himself)'		tutə'čičəd, 'I rolled down myself'
əsčə'ž, 'he is hiding (it)'		tutə'žədčəd, 'I rolled it (log) down'
əsčə'žs, 'he is hiding something'		

Affixation

In common with other Pacific Northwest Indian languages, Snoqualmie-Duwamish has highly developed affixial processes. Both prefixes and suffixes are present, especially the latter. Infixation, however, is rare or absent altogether. The prefixes are principally concerned with aspect, negation, and the subjunctive. The suffixes deal principally with the pronominal forms for subject and object, transitive or object modifications, voice, mode, interrogation, etc.

Several of the affixes have irregular or distinctive features:

a. One desiderative affix occurs in a pair, a prefix and a suffix, both occurring together. The suffix may be reduplicated for emphasis.

əx^w - stem - əb, 'want, desire, wish'

b. The modal affix of evidentiality, -dəł, though predominantly suffixial, may vary its position in the order of suffixes, and may also be a prefix.

c. The bound pers. pronoun. (subj.) series, except ?a'lg^wa, 'they, them' (which occurs only suffixially), and the transitive affix -t^w, may also be either prefixial or suffixial.

The general locative prefixes are also found with verbs: əl-, 'at, in, on'; t^wəl-, 'to, towards'; tuləl-, 'from'.

The order of affixes under each heading will be the usual phonetic order.

Prefixation: 1st Order

bə-

bəqa'xslə'x^w ta'la, 'the person has much money'

xɔ'ʔələ tubəčə'g^wi, 'perhaps he lay down'

li'x^wal təsbəčə'g^wis, 'three times he lay down'

bu-. Mode, restrictive.

tubuka'da'ʔəx^wsix^w, 'he stole again'—after warning?

tubu'ə'xəx^wdil, 'you must have been there already'—after being told not to go

tubula'bədəx^wdil, 'he should not have gone to see it'—which he evidently did

tubu'abšidəx^wdil, 'he evidently gave it to him again'—after reproof

tubuxu'yodəx^wdil, 'she must have resumed working on it'—by looks of it

til- ?

tutiłtə'sstəbčəd ətədə'g^wi (s.), 'I was hit by you'

t^w-. Voice, transitive: a (personal?) defined object; occurs usually as a suffix.

ut^wca'g^wosəičəd, 'I am washing your face (for you)'

?ə'co-. Aspect, the immediate present: 'now, right now, in process of'.

?ə'coqə'lqədčəd, 'I am in process of winding it'

?ə'cotə'ziččəd, 'I am being rolled on right now'

?ə'cotə'sədo, 'is he hitting it now?'

?ə'coxo'd, 'it is burning now'

?ə'cočə'ʔa, 'he is playing now'

?ə'cog^wə'čətəb, 'it is being searched for right now'

?ə'couxo'dxod uɣə'b ca'yəsłəɣə'č, 'she is talking and weeping now because she felt very sad'

(n.b. This is the only instance where another aspect prefix was found following ?ə'co-, and may have been an accident in slow dictation. If upheld in normal speech, ?ə'co- would then be a 3rd Order prefix.)

- ʔəx^w-. Mode, desiderative. Occurs concurrently with the 8th order suffix -əb, 'to want, desire, wish'.
 uʔəx^wʔə'ħədəbəx^wčəd, 'I want to eat now'
 λuʔəx^wg^wč'diləbčəix^w, 'you will want to get up'
 xe'wil xe'cil ək^wa'cx^wxe'ciləb, 'go ahead and get angry if you want to get angry!'
 uʔəx^wg^wč'diləb, 'he wants to sit down'
 λuʔəx^wto'qəb, 'he will want to cough'
 tuʔəx^wla'bədub, 'he wanted to see it'
 tuʔəx^wla'bədubəb, 'he wanted very much to see it (him)' (note reduplication of the suffix -əb for emphasis)

Prefixation: 2nd Order

- əs- (~sə~əsə-). Aspect: a general present. Action begins in the present and the state assumed to be continuing; translated by the English present or present continuous. Either this same prefix, or a homonym, prefixed to the stem, acts as a nominalizer, 'the person who. . .'

əskə'qəb, 'the sun is shining'
 əsʔe'buš, 'he is out walking'
 əstə'k^w, 'he is gone home'
 əsxə'cil, 'he is angry'
 əsčə'g^wilčəd, 'I am disturbed'

əsλxe'lič, 'he is standing'
 əstəsəd, 'he is ready to hit' (note the added semantic value in this example by WG. EA had said əs- could not be used with təs-, 'to punch, hit')

əsxa'ləix^w, 'you (sing.) have a mark on you'
 əssluk^wa'lb (s-), 'the moon is shining'
 ti'tas səča'lacids, 'he slowly followed you'
 ux^we'č əti'iit səbə'čs, 'he scraped (himself) when he fell'
 ti'iit səx^wg^wa'di səg^wa'dg^wadilup, 'these chairs, (you all) sit down on them'
 əsəg^wa'di, 'several people sitting down'

- u-. Aspect: a general declarative. Action begins in the recent past, and state of activity continues in both past and present; hence translations into English show both past and present forms. This aspect is often given as the equivalent of the English infinitive.

uxu'yəx^wčəd, 'I quit (finished) doing something'
 utə'žədčəd, 'I rolled it'
 ubə'dčəbid, 'he lied'
 ux^wč'λədčəd, 'I snapped it (stick)'
 utə'k^wodčəd, 'I broke it (string)'
 utə'qt'əqəd, 'he put a mass of patches on it'
 utə'qətəb, '(they) closed the door'
 uta'lxəd, 'he is using it'
 utə'k^w, 'wading in water, sinking (in mud)'
 utək^wo'stəb, 'he is being blinded'
 usa'xədčəix^w, 'you are scraping it, you scraped it'
 uxə'cil, 'to be angry'
 uxč'ʔil, 'to become'

Prefixation: 3rd Order

lǝ-. Aspect: continuant or repetitive. Unless otherwise modified the action is assumed to begin in the present or immediate past, and to be continued or successively repeated in the present. Translated by the English present continuous or by an expression of repetition.

lǝsa'q̄w̄, '(the bird) is continually flying'

lǝtǝ'sǝd, 'he is in the act of hitting'

lǝtǝ'k̄w̄os, 'he is gradually going blind'

lǝtǝ'q̄atǝb, 'they go along opening and closing the door'

kǝ~ka- ? Perhaps a dialectal alternant of tǝ-. See 6th order, or k̄w̄i-, 7th order.
x̄w̄e' kǝkǝtǝ'kǝd, 'he won't slap it' (SW)

ǝx̄w̄- ? Occurs in conjunction with particles ǝsx̄e'd, 'how', and x̄e'dǝx̄w̄, 'why'. The aspect prefix ǝs- is inserted preceding a plural subject.

ǝsx̄e'd k̄w̄itucǝx̄w̄x̄ǝ'í, 'how did I become sick?'

ǝsx̄e'd k̄w̄itú'sǝx̄w̄ǝsx̄ǝ'íǝil, 'how did we become sick?'

ǝsx̄e'd k̄w̄ita'cǝx̄w̄ba'k̄w̄i, 'how did you (s.) get hurt?'

ǝsx̄e'd k̄w̄itusǝx̄w̄ǝsba'k̄w̄lǝp, 'how did you (pl.) get hurt?'

ux̄e'd tí'íil sǝx̄w̄tǝ'ǝjils, 'why is he lying down?'

(ǝs)x̄e'dǝx̄w̄ tí'íil 'ǝ'cǝx̄w̄xu'yǝd tí'íil ǝs'í'stǝ, 'what was the reason for your action?'

ǝsx̄e'dǝx̄w̄ tí'íil sǝx̄w̄'tǝ'k̄šǝd, 'what was the reason he waited?'

Prefixation: 4th Order

s-. Person: pers. pronoun. (subj.) prefix. Occurs with verbs meaning to possess, 'have', 'want', etc. Alone, it occurs with 3rd person singular, and the plural forms. In combination it occurs with tit-, tat-, tǝ- series of the 5th Order; in both the above cases a post-stem -s is also present with the 3rd person singular and plural.

sḡw̄a's, 'it is his'

sxa'ǝs, 'he wants (likes) it'

sḡw̄a's'a'lḡw̄a, 'it is theirs'

ǝusḡw̄a'ǝil, 'it will be our's'

x̄w̄e'?'k̄w̄ǝcǝsǝd'w̄e'b, 'you(s.) won't be ready'

kǝkǝba'tǝd k̄w̄ǝslǝx̄o'b, 'a little axe to go hunting with'

x̄w̄e' k̄w̄isxa'ǝt̄w̄s ḡw̄ǝsǝsx̄ǝ'íšǝds, 'he did not want to be lame'

Prefixation: 5th Order

t~tit~tǝt-	1st pers. sing., 'I'	} Person: pers. pronom. (subj.) series
'ǝt~tat-	2nd pers. sing., 'you'	
tǝ-	3rd pers. sing., 'he, she,	
1st, 2nd, 3rd, pers. pl.	'it, etc.'	

This series in general is complementary to and in agreement with the aspect declarative prefix ǝs-, and, for the 1st and 2nd person singular at least, is emphatic. These occur only prefixially, and principally with verbs, meaning to

'possess, have, want', 'go', 'give'. The paradigm is illustrated in the summarized statement under Person.

cg^wa'/?~ticg^wa'/? 'it is mine?'

?əcg^wa'/?~tacg^wa'/? 'it is yours'

təsxə'λs, 'he likes him, he wants it'

x^we'/?əx^w k^witəc'ə'x^w, 'I am not going now'

x^we'/? k^wack^wə'dšid, 'don't you (s.) carry it for him'

x^we'/? k^witac'ə'bšidtubuls, 'you are not giving it to us'

(Note: the verbs 'to go' and 'to give' ordinarily take the bound personal pronom. suffixes. The present examples appear to be emphatic, and all are in a negative construction.)

cəla'ēi ži'šəd təsxə'c, 'it is 6 feet long'

təssx^wə'lk^w (s.), 'he is drunk'

mimo'/?ad təsəslə'ləx, 'a little light is burning'

təssg^wa'ēil (s.), 'it is ours'

x^we'/? k^wəcəs'ə'yd kəstə'bəs, 'I don't know what this is' (WG)

x^we'/? k^wisušixədš, 'he is not tearing it down' (SW)

tu-. Aspect: a completive. Action and state are both past and complete, translated by the English past and perfect.

tuxu'γəd, 'he made it'

tuλə'k^wod, 'he chopped it'

tutə'žədčəd təstə'k^wab, 'I rolled the log'

tutə'čičəd, 'I rolled down (myself)' (SW)

tutə'xod, 'he pulled it (he's not there now)' (SW)

tutək^wə'sədčəlap təpi'špiš, 'you (pl.) blinded the cat'

λu-. Aspect: future. Action and state are both future.

λuxə'cil, 'he will be angry'

λusa'xədəix^w, 'you (s.) will scrape it'

λu'ə'x^w λutə'žəd, 'he will go and roll it down'

bə'k^w λustə'žis λus'ʔi'tuc, 'every time he lies down he goes to sleep'

Prefixation: 6th Order

tə- ? This may be an abbreviated form of the demonstrative particle tił, 'this, that', which occurs in similar constructions, i.e. where the predicate of the personal pronom. particles is thereby introduced.

?ə'cə tətusa'xəd, 'I scraped it' (SW)

?ə'cə tił tusa'xəd, 'I scraped it' (WG)

də'g^wi tətusa'xəbəcūt, 'you (sing.) scraped yourself' (SW)

gula'pə tətuka'kaləc, 'you (pl.) fooled me' (WG)

?əcə tił ulka'kaləcid, 'I am fooling you (sing.)'

?ə'cə tətutə'žəd, 'I rolled it myself'

tətusa'xəbəcid, 'he scraped you (sing.)' (EA)

čəd-, 1st pers. sing. subj., 'I'.

čix^w-, 2nd pers. sing. subj., 'you'.

čit-, 1st pers. pl. subj., 'we'.

čila'p-, 2nd pers. pl. subj., 'you'.

The personal pronominal (subj.) series occurs usually suffixially (the 3rd pers. affixes of this series occur only suffixially). The principal distinction in this series is that no pronominal object affix has been found with a pronominal subject prefix; this prefixial series occurs mainly in narrative text.

čilə'ə'ləx, 'we will gather (roots)'

čilət'wə'bid, 'we drag it behind us'

čiləyue'kebəx^w, 'we will make a basket'

čədətə'xodəx^w, '(and) I pulled it up'

čiləto'k'wəbəcidəx^w, 'we took the bark off'

čix^w'ə'əox^w, 'you (sing.) go'

čix^w'k'la'čup, 'you (sing.) gather (firewood)'

xəl-~xl- ? Aspect: inceptive, 'just going to' (?) No other examples are available.

tu'x^w'čəd xəl(t)utə'pod, 'I was just going to pound him'

da'x^w'čəd xləyua'yus, 'I was just going to work, I just got ready to work'

da'x^w'čəd xl(t)uxə'dčub, 'I was just going to start the fire up'

klu-. Aspect: habitutive. Other needed aspectual or temporal conditions are indicated by additional affixes or particles.

k'lutə'səd, 'he usually hits (punches) it'

k'lutəkostəb, 'he is in the habit of getting slapped on the face'

k'lusa'xado, 'does he usually scrape it?'

q'wə'ked k'lutə'təb, 'he is always bathing'

k'lət'uuk'la'x^w'ad təssq'w'e'q'wə'ali'əlti' (s.), 'grass used to be grown here by him'

k'lusxa'łs'a'lg'wə, 'he usually liked them'

g^wə-. Mode: subjunctive. A connective between a desiderative verb or particle and the action purposed or desired. A subjunctive concept of potentiality is often conveyed. Phonetically it tends to be grouped with any preceding particle during dictation, but often begins an utterance and morphologically is prefixed to the following verb. It is, therefore, considered to be a prefix, and is written as one.

xa'łt^w g^wəsla'bəds, 'he wishes to see it'

ux^w'cu'təbčil g^wəłuta'g^w'ščil, 'we thought we would buy it'

g^wətuč'a'x^w'ad, 'he would have hit him' (but didn't)

x^w'e' g^wətusč'a'x^w'ads, 'he would not have hit him' (if. . .)

xa'łt^wəx^w g^wəlg^wəsxə'l, 'he wished to be good'

til g^wəqələ'bil g^wəsa'xətəbəs, 'it might get ruined if it was scraped'

tilčix^w q'wə'ked g^wəsxə'łšəd, 'you (sing.) might always have been lame'

Prefixation: 7th Order

dil-. Mode: evidential. Indicates an obvious condition upon which is based the affirmative or challenging sentence containing this affix. This affix occurs most frequently as a suffix, fluctuating in position before or after the subject pronominal suffix, when present.

q'wə'ked dil'lutə'təbtub, 'someone would always be giving him a bath'—
obviously

gula'po dil'tuka'kaləd, 'you (pl.) evidently fooled him'

$k^{w}i- \sim k^{w}\partial- \sim k^{w}-$. Mode: a declarative-connective. This prefix appears to link two action verbs, or a negative or a modifying particle and a verb: 'something done with something'. $k^{w}i-$ often precedes $g^{w}\partial-$, the latter being subjunctive. $b\check{a}'\check{a}'p\check{a}d\check{a}x^{w}\check{e}i'l k^{w}i\check{c}x\check{a}'l\check{s}$, 'we inserted the design the way I mark it'
 $xu'y\check{a}x^{w}k^{w}\check{a}l\check{e}'d\check{i}d\check{a}x^{w} t\check{i}'i'l t\check{k}^{w}a'l\check{s}\check{a}d$, 'finally were tied on the shoulder strap
 (ends)'

$x^{w}e'k^{w}i\lambda usya'yuss (s-)$, 'he won't work'

$x^{w}e'k^{w}i\check{s}xa'\lambda t^{w}s g^{w}\check{a}s\check{a}x\check{s}\check{a}'i\check{s}$, 'he did not desire to be sick'

$x^{w}e'k^{w}i\lambda us\check{s}\check{a}'\lambda s \check{a}'k^{w}i\check{q}xa'?$, 'he doesn't perspire very much'

$al\check{s}ta'b k^{w}i\check{s}'\check{a}'s$, 'what is it in?'

$t\check{a}'l t\check{i}'i'l k^{w}tut\check{a}'\check{z}\check{a}d$, 'surely he rolled it'

$\check{e}a'dig^{w}\check{a}s k^{w}i\check{c}sg^{w}a'?$ $g^{w}\check{a}l-\check{e}a'dig^{w}\check{a}s k^{w}acsg^{w}a'?$, 'which is mine and which is yours?'

Prefixation: 8th Order

$?\check{a}'- \sim \check{a}-$. Subordination. Indicates a secondary or sequential relationship in the second of two action verbs or the word or part thereof to which it is prefixed.

$?\check{o}'x^{w} tu\check{s}a'lbix^{w}\check{e}ix^{w} \check{a}'\check{e}a'?\check{a}$, 'go outside and play'

$tu\check{a}skl\check{o}'bil cix^{w}b\check{i}'d \check{a}'t\check{a}st\check{a}'\check{z}i\check{s}$, 'he was well before he lay down'

$x^{w}e'l\check{a}l\check{e}'l ?\check{a}'k^{w}i\check{s}b\check{a}'\check{e}$, 'he almost fell over'

$x^{w}e'l\check{a}l\check{e}'l \check{a}k^{w}\check{s}\check{e}a'x^{w}\check{o}cid (\check{a}k^{w}s- \sim k^{w}\check{a}l, a \text{ sequentative})$, 'he almost hit you (sing.)'

$x\check{e}'wil x\check{e}'cil \check{a}k^{w}ac\check{a}x^{w}x\check{e}'cil\check{a}b$, 'go ahead and get angry if you want to get angry'

$\check{a}k^{w}e'l\check{a}xa'l (\check{a}k^{w}i- ? x^{w}e'?)$, 'not so good'

$uxu'y\check{a}x^{w}\check{e}d \check{a}t\check{e}'cut\check{a}'s\check{a}d$, 'I quit hitting it'

$uxu'y\check{a}x^{w}\check{e}d \check{a}t\check{a}cuta'l\check{x}\check{a}d$, 'I have quit using it'

$xu'y\check{a}x^{w}\check{e}d \check{a}t\check{a}cuxu'y\check{o}d$, 'I've finished making it'

$x\check{e}'\check{s}ba? \check{a}'t\check{a}cuk^{w}a'x^{w}\check{a}c$, 'thank you, sir, for helping me'

$?\check{a}'l- \sim \check{a}'l-$. Location: a definitive. This probably is cognate or identical with the general prefix $\check{a}l-$ of relationship, 'at, in, on, by', etc. With the verb it usually has a preceding glottal stop and accent.

$?\check{a}'lk^{w}i x^{w}\check{a}'l\check{a}ladx^{w}$, 'in nine years, nine years hence'

$?\check{a}'lk^{w}i (\sim ?\check{a}'lk^{w}i) \check{e}\check{o}'k^{w}s sluk^{w}a'lb$, 'in seven months' time'

$?\check{a}'lk^{w}i da'datu$, 'tomorrow'

$?\check{a}'lk^{w}i \lambda i'x^{w} \check{x}a'xa$, 'in three weeks' time'

Prefixation: 9th Order

$t^{w}-$. Movement: 'to, towards'. $tu-$, which, in conjunction with general locative prefix $\check{a}l-$, actualizes as $t^{w}\check{a}l-$. See $?\check{a}'l-$ above.

$\check{s}i'cit\check{a}b t^{w}\check{a}l\check{s}\check{s}a'bs$, '(it was) rubbed until it was dry'

$uta'l\check{x}\check{a}d t\check{i}'i'l s\check{d}\check{o}'k^{w} t^{w}\check{a}l\check{s}t\check{a}k^{w}\check{o}'s\check{a}ds t\check{i}'i'l \check{e}a'\check{e}as$, 'he used a knife to blind the child'

$tul-$. Movement: 'from'. Comparison: 'than'.

$l\check{e}'l k^{w}e'g^{w}\check{a}d tu'l\check{a}lticg^{w}a'?$, 'he has far less than I have'

Suffixation: 1st Order

$-wi\check{e}$. Body part: the back.

$\check{a}x\check{s}\check{a}'\check{h}wi\check{e}$, 'someone has a sore back, it (the saddle) hurts his back'

- tub (∼-tob ?). Voice: indirective. Personal indefinite object. May occur alone or in conjunction with other more definite transitive or pronominal suffixes.
 xa'łtub, 'he (they) wants him' (indirect address)
 xa'łtubicid, 'he (they) wants you (sing.) (direct address)
 əsxa'ləcuttəb (t-), 'he is in the picture, his picture is in (the paper)'
 əsdə'kʷtob, 'the thing inside (a bag)'
 xʷe' gʷəsxododxoto'bšs, 'he won't talk (converse) with me'
 gʷəʔ'ti-xʷe'? kʷisxa'łtubicids, 'because he doesn't like you (s.)'
- layad. Body part: the ear, a handle, etc.
 xʷəʔ'łlayadid, 'someone broke the ears (handle, spout, branch) off it'
- ks. Body part: nose, front, point.
 əsclə'lks, 'the nose is bleeding'
 əsxa'fksəəd, 'I have a sore nose'
 utə'kksc, 'something is stuck on my nose'
- i. Mode: subjunctive, a potential state. Usually occurs with gʷə- or a particle.
 əščə'ci, 'he is hiding'
 gʷətugʷə'di, 'he would have sat down'
 laʔəb əsxe'ci, 'he's real angry'
 da'yay ti'il tutəzi, 'only he lay down'
 abil gʷətə'zi, 'if he lay down'
 xu'yəxʷ gʷəl-təča'gʷi, 'then he lay down'
- iə. Voice: passive. This form occurs so far only with tə'ž-, 'to roll, to roll down'.
 tilči'xʷ gʷətə'žič, 'you (s.) might get rolled on'
 tutəži'čcčixʷ, 'you (s.) rolled (the logs) on me'
- əp. Body part: the rump, hip, bottom of something.
 utó'əp, 'it was shot in the rump; a hip injection'
 ugʷə'zəpəxʷčil, 'we started making the bottom (of the basket)'
- əb∼-b. Voice: indirective, action to or for someone.
 uya'yusəbid, 'he is working on it' (them, berries)
 uya'yusbicidčəd, 'I am working for (on) you, I am busying myself with you'
- əč∼-əč∼-č. Body part: the head, hair, brow.
 utəka'čədəxʷ, 'he hit someone on the head now'
 əstəkəč, 'it is stuck in the hair'
 uxlə'kʷəč, 'he hooked (caught) it in his hair'
 šə'łəč, 'perspiration of head, brow; the brow is perspiring'
 utəka'čtəb, 'he was slapped on the head'
 upo'səč, 'hit on the head by something'
 utə'səčtəb, 'he was punched on the head'
- əš. Voice: active, transitive; a personal (?) definite object. Note that the ə may be open transitional voicing. If so, this suffix would be identical with -š, 6th order.
 λuta'gʷəšici(d)čəd, 'I'll buy it for you (s.)'
 bə'čəš, 'lay it down!'
- os. Body part: the face, neck.
 cagʷo'sədbəxʷ, 'wash your face (with soap)'
 utəso'stəb, 'he was hit on the face'

utək'o'sc, 'he (she) slapped me on the face'
 λux'le'q'osəb, 'he will paint his face'
 utək'w'o'stəbčəd, 'I was bashed on the face' (tək'w, 'to break')
 uxə'xalosčix'w, 'you (s.) have a little mark on your face'

Also note

-ucidub, 'language, speech'
 uswa'dəbšucidub, 'that is Ellensburg language'
 udəx'o'bšucidub, 'that is Snohomish language'

Suffixation: 2nd Order

- ps. Body part: the neck.
 uxle'čəpsəb, 'he cut his (own) neck'
- dobot. Mode: intentive; indicates lack of purpose.
 u'e'tutdobot, 'someone overslept unintentionally: slept on and on'
 'e'tutdobotčəd, 'I unintentionally went to sleep'
 uk'wə'dildobot, 'I (was sitting down and) got up suddenly' (e.g. scared) (g'wə'd-,
 'to sit, get up?')
- šəd. Body part: the leg, foot.
 ube'łšədidiłap, 'you (pl.) smashed the foot of something'
 ube'łilšəd, 'he smashed his (own) leg'
 uxə'łšəd, 'he became lame'
 əsx'wə'łšəd, '(someone has) a broken leg'
 uto'k'wšəd, 'his foot is stuck (in the mud); water going into one's shoes'
- l. Voice: active, intransitive or stative; a continuing or inherent state or condition.
 xə'cil, 'to be angry'
 uxə'ʔil, 'to become'
 əsklo'bil, 'he is well'
 xələ'ʔiləx'w, 'he is recovered'
 tutə'žil, 'he hid himself' (still hidden)
 əsx'a'k'wil, 'he is tired'
 g'wə'diləx'w, 'get up!'
 əsləli'ʔil, 'to feel queer, lost, out of place'
 qələ'bilčəd, 'I got into trouble'
 əšžu'y'ʔilčila'p, 'you (pl.) are pleased, joyful'
 ca'y-o-qxa'xətil ta'la, 'he became very rich'

Suffixation: 3rd Order

-ə~a~ə~ə~ə~i. Voice: active, transitive. These vowels apparently are the syllabics for the transitive suffixes for the verb, which usually take -b or -d as the final members.

tusa'xəd, 'he scraped it'
 tusa'xəbəcədx'w, 'he scraped the skin off accidentally'
 tətusa'xəbəcəd, 'he scraped you (sing.)'
 tuk'wə'latəbdił, 'someone obviously painted it'
 xa'łtubicidčəd, 'I like you'
 ube'łilšəditəb, 'his foot was smashed'

?ə'cobe'x̣ilšədīdčəd, 'I am smashing the foot of something'
 ta'gʷšic, 'buy it for me'
 uya'yusəbid, 'he is working on it'
 uya'yusbicīdčəd, 'I am working for (on) you, I am busying myself with you'
 xʷe'kʷackʷə'dšīd, 'don't you carry it for him'
 ukʷə'dšīcid, 'he carried it for you'
 qə'q̄šīdtubuł, 'open it for us'
 kʷəqə'q̄šītubułčixʷo, 'will you open it for us?'
 tuča'žšīd, 'someone hid something from (me), the thing that was hidden'
 tuča'žšītəb, '(the toy) was hidden'

The following should be noticed as the final voiced vowel follows a voiceless consonantal phoneme: -tə'kʷə, 'go home!'

kluxu'yətəb əsxʷə'lkʷə, 'he is regularly being made drunk'

Suffixation: 4th Order

-bəc. Body part: the skin, bark, whole body.

uxə'qəbəc, '(I) got scratched' (on the bushes)
 že'ykʷeləbəc, 'they became dirty'
 šə'ləbəc, 'perspiring all over the body'
 usa'xəbəcədxʷ, 'he scraped the skin (bark) off accidentally'
 utə'pəbəcədčəd, 'I pounded the body of it'
 uša'bəctəb *Matilda*, '(mother) was drying Matilda all over'
 uxə'dəbəcčīl, 'we became warm'
 tə'qəbəcəd, 'to slap (pat) a person all over the body'
 λə'kʷabəcəd, 'to peel the bark off'
 tə'qətəqəbəcətəb ci'il, '(mother) was patting her all over'
 uxle'kʷəbəc, 'he hooked it' (clothes, on something)

-pəd. Body part: the rump, buttocks, tail, hind end.

uxʷə'cgʷapəd, 'he cut its tail'
 utəsa'pəd, 'he punched it on the rump'
 uča'xʷəpəd, 'he hit it on the rump with a stick'

-čī. Body part: the hand, wrist.

akələ'bəcīčəd, 'I have a sprained wrist'

-likʷ. Voice: active, transitive; a specified or generally understood object.

uxa'lalikʷčəd, 'I wrote a letter'
 kʷičle'čalikʷ, 'what I will cut'
 upa'cəlikʷc, 'somebody is making my things' (sewing my clothes)
 upa'cəlikʷəd, 'someone is sewing (clothes) for someone'
 ukʷa'lalikʷčəd, 'I am painting (a picture)'

-qəd. Body part: the head.

uxle'čīqəd, 'he cut his (own) head'
 uxəlqə'dčəd, 'I have a headache'

Suffixation: 5th Order

-dub. Mode: intentive; accidental, casual. This suffix is the semantic opposite of -təb (below), and alternates with it in the same position.

utəqɑædub, 'he slapped someone on the head unintentionally'
 uĉa'xʷədubĉəd, 'I was hit with a stick by someone unintentionally'
 λuxə'cildub, 'he will be made angry'
 tula'bədub, 'he was seen accidentally'
 uxə'ldub, 'someone hurt you accidentally'
 uqʷa'f(l)dub, 'someone spilled it unintentionally'
 uxə'qɑdobs, 'it scratched me'

-təb. Mode: intentive; with purpose, intention (see -dub, above).

uqʷa'ftəb, 'someone spilled it on purpose'
 uša'batəb, 'he dried it deliberately'
 uĉa'xʷətəbĉəd, 'I was hit with a stick by someone intentionally'

-tob. Voice: active, transitive; a defined object; alternates with -tʷ (5th order).

əsbə'ĉtʷ~əsbə'ĉtob, 'it is laying down on something'
 əsdə'kʷtob, 'the thing inside (a bag), she has it in (a bag, pocket)'
 kləpa'bactob, 'he has it underneath something'

-tʷ. Voice: active, transitive; a defined and/or personal object. When personal, the person is sometimes subject, sometimes object. See discussion and illustrations under 'Phonemics'.

xa'λtʷ?a'lgʷa, 'he likes them'
 uta'lxʷtʷ, 'he used something' (specific)
 tuəsle'kkstʷĉəd, 'I had it (specific) hanging up'
 kləpa'bactʷ, '(a definite person) has it underneath something'
 əsədə'kʷtʷ, 'she has it in (her pocket)'
 ukula'ld gʷəl-xa'btʷ, 'he beat her, and so made her weep'
 əskʷə'kʷtʷəxʷ, 'he has it cracked already'

-c. Person: personal pronom. (obj.) series; 1st person singular, 'me'.

(?)o'šəbic ta'gʷšic, 'please buy it for me'
 utə'sscĉixʷ (s-), 'you (sing.) hit me'
 uba'kʷlic, 'he hurt me'
 uxə'qec, 'she scratched me'
 utə'pocĉixʷ, 'you (sing.) pounded me'
 uĉa'xʷəcdeleĉilap, 'you (pl.) must have beaten me with a stick'
 ubə'dĉəbic?a'lgʷa, 'they lied to me'
 uka'kaləcĉixʷ, 'you (sing.) fooled me'

-əb. Voice: reflexive; said to alternate with -cut (7th order).

λuxʷle'qʷosəb, 'he will paint his face'
 uxə'qəbəcəb, '(the dog) scratched itself all over'

-əb~ib~eb. Voice: active, transitive; an indefinite object; sometimes merely indicates general occupational activity.

klə'lšədəb, 'he will put them on' (sox, shoes)
 til gʷəta'gʷib, 'somebody might buy it' before me
 λuyə'kebcĉəd, 'I will make-a-basket'
 ugʷə'ĉəb, 'he is looking around for something'
 uĉa'žib, 'he hid it'
 uta'kšədəb, 'to stamp with the foot, to take a step'

Suffixation: 6th Order

-š. Voice: active, transitive; a general and personal object, e.g. the 1st person singular.

ta'gʷš, 'buy it!'	uʔa'bšcid, 'he gave it to you (s.)'
ta'gʷšic, 'buy it for me'	uxe'q̄adobš, 'it scratched me' (ambiguous)
kʷic̄xa'lš, 'the way I mark it'	λuq̄o'lq̄adšid, 'someone will wind it for her'
q̄o'q̄šidtubū, 'open it for us'	λuəkʷo'dšicid, 'he will carry it for you (s.)'
ukʷo'dšičəd, 'I am taking it for him'	
xa'λtubš, 'he likes me'	
tuča'žšid, 'someone hid it (from me)'	

-ad~ad~od~od~id~id~d. Voice: active, transitive; a general, definite, or defined object. Definition is not as specialized as with -likʷ or -tʷ.

tukla'xʷad, 'he grew (vegetables); he raised (the child)'
uya'yusəbid, 'he is working on (the berries)'
λuye'kedčəd, 'I will make-the-basket' (a particular one)
gʷə'čəd, 'search for it!' (specified article)
ube'λilšadidčəd, 'I smashed the foot of it'
xʷo'λlayadid, 'someone broke the ears (handle) off it'
ukʷo'dədčəd, 'I caught it' (cf. ukʷo'dčəd, 'I got caught, I caught myself')
əslə'xšəd, 'someone has a big light on'
xʷe' kʷackʷo'dšid, 'don't carry it for him!'
up'a'cəlikʷəd, 'someone is sewing (clothes) for someone'
q̄ʷo'ltʷad čiskʷo'ls, 'he cooked it until it was fully cooked' (SW)
λuša'badčəd, 'I will dry it (specific)'
učə'kʷilduxʷčəd, 'I made it dirty'

-ilə. Mode: preparatory; readiness, about to.

λutə'təbiləčixʷo, 'are you going bathing?'

Suffixation: 7th Order

-bəxʷ ? (This may be -(ə)b, voice, indirective + -əxʷ, mode, declarative.)

čə'gʷosədbəxʷ, 'wash your (its) face (with soap)'

-di ?

gʷəq̄əq̄o'cidditubu'tčixʷo, 'will you open the door for us?'

-cut~tut~cud. Voice: reflexive (see also -əb, 7th order, below).

ukʷa'xʷocutčəd, 'I am helping myself'
ləxo'dədxədə'cut, 'he is talking to himself' (e.g. in his sleep)
xə'bicut, 'she is crying all over—sorry for herself'
uba'silcut, 'it got damp'—from air, not from water (e.g. salt)
λuša'bəcudčəd, 'I will dry myself'
əsqʷe'bicut, 'to be engaged (betrotthed); to be prepared, ready'
uxe'q̄ecut, 'it scratched itself'
učə'xʷocutčəd, 'I am hitting myself'
uxa'ʔalidcut, 'to do it to oneself'—brush hair, wash, etc.
ʔə'cətətusa'xəbəcut, 'I scraped myself'

-x^w. Mode: intentive; accidental or casual.

ube'xilx^wčəd, 'I accidentally smashed it'

ubə'λəldx^wčəd, 'I accidentally dropped it'

utəqə'čədx^w, 'he accidentally hit someone on the head'

abi'lčei ula'bədx^w, 'we may see him—accidentally'

utə'sədx^wčəd, 'I hit it accidentally'

uše'cədx^w, 'it accidentally got bumped (rubbed)'

-əb~-ub~-təb~-tub~-tob. Voice: passive. English equivalents are often given in the active voice.

tutitə'sstəbčəd ətədə'g^wi, 'I was hit by you (sing.)'

ləčə'q^wətəb, 'it is being washed' e. g. while walking along

utəso'stəb, 'he got hit on the face'

ti'lčix^w g^wə'disəb, 'you (sing.) might get sat on'

tuxə'dədəbčəd, 'I am being pushed'

utəqə'čtəb, 'he was slapped on the head'

ube'xilšədītəb, 'his foot was smashed by something'

tu?i'tutub, 'he was put to sleep'

əsxə'ltub, 'somebody marked it; it was marked'

tuqə'k^wətob, 'he was given a drink'

klukə'xətəb, '(the dog) is in the habit of barking at him' (lit. he is customarily barked at)

uxə'ltub, 'your ailment is bothering you' (lit. you are being pained-by-sickness)

utə'stəb?a'lg^wa, 'they were punched'

u?ə'x^wtob, 'it is taken (gone)'

lətə'qətəb, 'they go along opening and closing the door' (passive?)

uši'dsəbčii, 'we are being attacked'

uya'χditəb, uco'lətəb, upu'yisədītəb, 'it was poisoned'

xə'ltubčix^w, 'you (sing.) are liked by her'

tu?a'ydub, 'it was found'

tula'bədəbčix^w, 'you (sing.) were seen'

tučə'žtəb, 'it was hidden'

Suffixation: 8th Order

-cid. 2nd pers. sing. obj., 'you'.

-ZERO. 3rd pers. sing. obj., 'him, her', it,' etc.

-tubu. 1st pers. pl. obj., 'us'.

-tubu'ləd. 2nd pers. pl., obj., 'you'.

The 1st pers. sing. obj. (-c) has a special place earlier in the 5th order of suffixes.

The 3rd person plural object has the same form as the 3rd person plural subject (-?a'lg^wa), which always comes last in the series, in the 12th order.

tətusa'χabəcid, 'he scraped you'

uxə'qəcid, 'it scratched you (sing.)'

uk^wə'x^wəcidčəd, 'I am helping you'

?ə'cə λutə'səd, 'I will punch it, him'

xə'ltubu, 'he likes us'

tutə'k^wos?a'lg^wa, 'they blinded him (it)'

tug^wɔ'dx^wɛəd, g^wɔ'ti caycxa'λ, 'I did it because I like him'
 utə'sstubu'kɛlap (s.), 'you (pl.) punched us'
 ubə'dɛəbidtubu'təɔ'ɛəd, 'I lied to you (pl.)'
 uka'kalədtubu'təd, 'he fooled you (pl.)'

-əs~as. Mode: conditional, 'if'.

til g^wəqələ'bil g^wəsa'xədəs, 'it might get ruined if he scraped it'
 til g^wəqələ'bil g^wəsa'xətəbəs, 'it might get ruined if it was scraped'
 x^we' g^wəcəs'a'yd kəsta'bəs, 'I don't know what this is'
 x^we' g^wəcəs'a'yd gəg^wa'tas, 'I don't know who this (that) is'
 sta'b ti'il əsg^wɔ'təsɛix^w, 'what's that in your hand?' (k^wɔ'd-, 'to hold?')

-əb~ub. Mode: desiderative. Usually occurs only in conjunction with the 1st order prefix əx^w-: 'want, wish, desire'; can be reduplicated, for emphasis.

u[?]əx^wkla'ləbəcəbəx^w, 'he wants to put his clothes on now'
 ca'y tuəx^wla'bədubəb, 'he wanted very much to see it, him' (cay-, 'very', can be omitted)
 u[?]əx^wg^wɔ'diləb ɛi'tbid ətəxo'd, 'he wants to sit by the fire'
 λug^wɔ'diləbəx^w, 'he will want to get up now' (əx^w- can be inserted)
 tu[?]əx^wtə'qəbəbɛil, 'we wanted to cough'
 tu[?]əx^wla'bədub, 'he wanted to see it'

Suffixation: 9th Order

-s. Person: pers. pronom. (subj.) series; 3rd pers. singular or plural only: 'he, she, it, someone, they'. This suffix generally occurs with the 4th order prefix s- of the tit-, tat-, tə- series, but may occur alone. It often closely follows the stem. However, in negative constructions containing bound personal pronom. suffixes, it follows the object series, and precedes -[?]a'lg^wa, whether the latter is subject or object. Note the two examples where the 3rd person is not referred to.

a. Normal usage.

sg^wa's, 'it is his'
 təsg^wa's[?]a'lg^wa, 'it is theirs'
 tusxa'λs, 'he wanted it'
 λusxa'λs[?]a'lg^wa, 'they will want it'
 k^wisəx^wqələ'bis, 'he became wicked'
 ši'ctəb t^wəlsšə'bs, 'it was rubbed until it was dry'
 əsx^we'x^wəd təsəsəɔ'k^ws, 'it's in the basket'
 bə'k^w λustə'ʒis λus[?]i'tuts, 'every time he lies down he goes to sleep'
 λi'x^waλ təsbəɛa'g^wis, 'three times he lay down'
 x^we' k^wtusa'bšidcids, 'he did not give it to you (sing.)'
 x^we'[?] k^wtus[?]a'bšids[?]a'lg^wa, 'he did not give it to them'
 x^we' k^ws[?]a'bšicids[?]a'lg^wa, 'they did not give it to you (sing.)'

b. Proximity of other persons is indicated in the following series.

əsɛa'c, 'something hidden'
 əsɛa'ci, 'he is hiding'
 əsɛa'cis, 'he is hiding from someone'
 g^wətug^wə'di, 'he would have sat down'
 g^wətug^wə'dis, 'he would have sat down by him'

tilč'i'x^w g^{wə}'disəb, 'you (sing.) might get sat on by someone'

c. The data hereunder do not include the 3rd person. Mrs. Ella Tom used -s in these examples. EA questioned this usage, but finally agreed it could be so used.

x^{wə}' k^{wiso}?a'bšidcidsčil, 'we did not give it to you (sing.)'

x^{wə}' k^{wiso}?a'bšidtubu'lədsčil, 'we did not give it to you (pl.)'

-əx^w. Mode: declarative or narrative present. This suffix suggests the casual occurrence of the action, the state of existence of an action or its results, so that it can often be translated by 'now' or by 'already'. In connected text it appears to indicate simply a narrative statement.

əsk^{wə}'k^wt^{wəx}^w, 'he has it cracked now (already)'

utə'qədəx^w, 'I hit him (now)'

əsxə'ləx^wčil, 'we are sick'

tuxu'yəx^wčəd, 'I have finished'

tə'sədəx^w, 'hit it now!'

uya'lšədəx^w, 'he has mocassins on now'

əs?a'təbədəx^w, 'he is dead already'

əsg^{wə}'diləx^w, 'he is up now'—and will stay up

g^{wə}'diləx^w, 'get up!'

xəli'?iləx^w, 'he is well now'—recovered

ut'o'k^{wəx}^w, 'he has gone home'

əsxu'yəx^w, 'already'

əsklə'biləx^w, 'he is well already'

əsxə'ciləx^w, 'he is angry now'

li'x^{wəx}^w slə'xil, '3 days ago; it's been 3 days since'

sa'liəx^w xa'xa, '2 weeks ago'

sa'li xa'xa tusxu'yəx^w, '2 weeks ago' (lit. 2 weeks done already)

Suffixation: 10th Order

-čəd, 1st pers. sing. subj., 'I'

-čix^w, 2nd pers. sing. subj., 'you (sing.)'

-ZERO, 3rd pers. sing. subj., 'he, she, it, someone'

-čil, 1st pers. pl. subj., 'we'

-čilap, 2nd pers. pl. subj., 'you (pl.)'

This is the personal pronom. (subj.) series. For 3rd person plural subject see ?a'lg^{wə}a in the 12th order of suffixes.

tug^{wə}'dx^wčəd, 'I did it'

uk^{wə}'x^wčidčəd, 'I am helping you'

λula'bədčəd, 'I will see her'

uto'pocčix^w, 'you pounded me'

uk^{wə}'kalədčix^w, 'you (sing.) fooled him'

tugula'lc, 'he beat me up'

utə'səd, 'he hit him'

xa'łtubš, 'he likes me'

uk^{wə}'kalədčid, 'he fooled you (sing.)'

ubə'dčəbidčil tidə'g^{wi}, 'we lied to you (sing.)'

g^{wə}'sədəx^wčil, 'we split them'

ug^wə'dsədəx^wč̣il, 'we started making the bottom of the basket'
 uka'kalədč̣ilap[?]a'lg^wa, 'you (pl.) fooled them'
 tutək^wo'scēilap, 'you (pl.) blinded me'

-six^w. Aspect: iterative, 'again, a second time'.

buka'da[?]əx^wsix^w, 'he is stealing again'—after warning
 g^wəldi'buləx^wsix^w, 'it is ours again'
 sg^wa'[?]əx^wsix^w, 'it is mine again'
 əsxə'cilsix^w, 'he is angry again'
[?]əcg^wa'[?]əx^wsix^w, 'it is yours (sing.) again now'

Suffixation: 11th Order

-deł. Mode: declarative. Implies that the evidence of the performed action is in front of the speaker: 'obviously, evidently'.

tubu[?]a'bšidəx^wdeł, tubu[?]a'bšideł, 'he evidently gave it to him'—when told not to
 utō'podtəbdeł[?]a'lg^wa, 'they must have pounded them'
 ubə'dč̣əbidč̣ełč̣ix^w, 'you (sing.) must have lied to me'
 tuxu'yəx^wdełč̣ix^w tuto'poc, 'you (sing.) already must have pounded me'
 uklo'biləx^wdełč̣əd, 'I guess he's well again now'
 tubuka'da[?]əx^wsix^wdeł, 'he evidently stole a second time wilfully'
 tula'bədubč̣ix^wdeł, 'you (sing.) must have been seen'
 tuk^wa'latəbdeł, 'someone obviously must have painted it; it obviously has
 been painted'
 uka'kalədełč̣ila'p, 'you (pl.) must have fooled me'
 uba'k^wldeł, 'I guess he got hurt'
 tu[?]a'ydubdeł, it must have been found—there it is!
 tuxu'yədeł, 'she must have been working (on it)'
 utə'səddełč̣ix^w (d-), 'you obviously hit him'
 əsxə'cildeł, 'I guess he's angry'

Suffixation: 12th Order

-[?]a'lg^wa~ZERO. This is the third person plural (subj. and obj.) series. In both cases it follows all others in this series of bound pronominal suffixes.

cəxə'ł[?]a'lg^wa, 'I like (want) them'
 ubə'dč̣əbidč̣əd[?]a'lg^wa, 'I lied to them'
 ubə'dč̣əbidtubu[?]a'lg^wa, 'they lied to us'
 ubə'dč̣əbid[?]a'lg^wa, 'they lied to him (them)'
 uka'kalədcid[?]a'lg^wa, 'they fooled you (sing.)'
 uka'kalədcix^w[?]a'lg^wa, 'you (sing.) fooled them'
 utō'podtəbdeł[?]a'lg^wa, 'they must have pounded them (him)'
 utə'səd[?]a'lg^wa, 'he hit them'
 utə'sədč̣il[?]a'lg^wa, 'we hit them'
 tuxa'łč̣eilap[?]a'lg^wa, 'you (pl.) wanted them'

When both persons are 3rd person plural, one is represented by a suffix, thus rendering it difficult or impossible to distinguish formally between the following: 'they . . . them', 'they . . . him', 'he . . . them'.

Suffixation: 13th Order

-o~-o?. Mode: interrogative.

λutə'zilo, 'will he lie down?'

uxə'ciləx^wo, 'is he getting angry now?'

λuxə'ciləix^wo, 'will you get angry?'

tutə'kədčədo, 'did I slap it?'

k^wikə'qšitubulčix^wo, 'will you open it for us?'

tuutə'səd'a'lg^wao, 'did they hit it already?'

utə'xodčədo, 'did I pull it?'

?ə'cosa'xado, 'is he scraping it now?'

utə'xodo, 'did he pull it?'

SUMMARIZED STATEMENTS

Aspect

The aspect of the verb indicates the kind or character of the action. Snoqualmie-Duwamish verbs indicate aspect by reduplication of the stem or by affixation.

Augmentative, diminutive, distributive, and repetitive aspects are indicated by reduplication of the verb stem.

A series of prefixes suggests the time of inception of the action, and denotes whether the action and/or the state engendered by the action are in process, continuing, repeated, completed, future, or habitual. Shades of aspectual meaning are gained by using two or three prefixes in conjunction. Just as not all aspectual single prefixes can be used with all verbs, though in general they can be, even so a larger proportion of these multiple prefix combinations cannot be used with this or that verb, usually for semantic reasons.

The iterative aspect is indicated by a suffix.

The condition of the verb-stem, whether simple, complex, or reduplicated, apparently can be correlated with any other type of modification, in this case aspectual, to express further nuances of meaning.

Augmentative:

uxa'b, 'she weeps' > uxa'xab, 'she is weeping all the time'

utə'səd, 'he hits it' > utə'sstə'səd (s-), 'he is hitting it hard'

ubə'dčəb, 'he lies' > ubə'dbədčəb, 'he lies greatly'

əst'ə'q, 'she patches it' > əstə'q'təq, 'she puts a mass of patches on it'

Diminutive:

uxa'losčix^w, 'you (sing.) have a mark on your face' > uxa'ləlosčix^w, 'you (sing.) have a little mark on your face'

uxu'yəd, 'he works' > uxu'?uyəd, 'he is only half working'

əstə'lib, 'she sings' > əstī'təlib, 'she sings softly (hums)'

əsx^wi'λ, '(the stick) is broken' > əsx^wi'x^wix^wλ, '(the stick) is broken into little bits'

Distributive:

utə'tsədi'a'lg^wa, 'they were shooting' (a volley, all together) > utə'ttsədi'a'lg^wa, 'they were shooting a lot of shots' (one here, one there)

Repetitive:

učá'xʷəd, 'he beat him with a stick' > ləčá'xʷčáxʷəd, 'he beat and beat him with a stick'

u'tó'qǫb, 'he coughed' > u'tó'q'tóqǫb, 'he coughed and coughed'

ləba'kʷl, 'he was getting hurt' > ləbu'kʷlakʷl, 'he was getting hurt—all the way over there'

The Aspect-time Series of Prefixes

The format of presentation of the single and the multiple prefix series will differ slightly. The single prefixes with their semantic domains are set out in one chart, so that a comprehensive view may immediately be obtained of this basic series. Three complete paradigms are then displayed separately as examples. In the multiple prefix series the semantic domains are more briefly described, complete paradigms are not available, and the two therefore are combined in one chart.

Single Prefixes

	Inception of Action	Condition of Action and State
ʔa'co-	immediate present	action in process, state continuing
əs-	present	action and state continuing, usually present only
lə-	immediate past, or the present	action continuous, often repetitive; state continuous
u-	past or near past	action usually ceased, state continuing. This is a general declarative, hence English past and present tenses both used in translation
tu-	past	action and, usually, state both completed
λu-	future	action and state both future
klu-	indeterminate	action habitual, state corresponds thereto

For a further possible inceptive prefix, so far found only in combination, see above, p. 21.

Examples illustrating the aspect single prefixes:

ʔa'co-ba'kʷl,	'he is getting hurt'—right now
əs-	" 'he is hurt'
lə-	" 'he is getting hurt'—all the way over there
u-	" 'he got hurt'—just now
tu-	" 'he was hurt'—and is now better
λu-	" 'he will get hurt'
klu-	" 'he usually gets hurt'
ʔa'co-tə'səd,	'he is punching it right now'
əs-	" 'he is ready to punch it'
lə-	" 'he is in the act of hitting'—repeatedly
u-	" 'he punched (hit) it'
tu-	" 'he punched it'—and it's over with
λu-	" 'he will punch it'
klu-	" 'he is in the habit of punching it, he usually hits it'

- ?ə'co-tə'k^wos, 'he is going blind'—right now
- əs- " 'he is blind'
- lə- " 'he is going blind' (a) just the once, gradually, or (b) is continually having accidents causing blindness
- u- " 'he became blind'
- tu- " 'he became blind'—and still is (n.b. with xə't-, 'to be sick', this aspect means 'he was sick, but is well now')
- λu- " 'he will become blind'
- κlu- " 'he gets blind sometimes' (e.g. when doing something causing blindness, and then he gets over it)

Multiple Prefixes

	Action and State	Illustrations
tu-əs-	past completive, now returned to normalcy	tuəsxə't, 'he was sick'—is well now tuəstə'k ^w , 'he had been home'—now is back tuəsyə'lšəd, 'he wore mocassins'—not now
lə-əs- ~ləs-	past condition impinging upon the present	ləsxə't, 'he came here already sick' ləsyə'lšəd, 'he wears mocassins'
λu-əs-	future declarative, with continuing state	λuəsxə't, 'he will be sick'—and stay sick λuəsyə'lšəd, 'he will wear mocassins'
κlu-əs-	present habituitive	κluəsxə't, 'he is always sick'—probably still sick κluəsyə'lšəd, 'he still habitually wears mocassins'
tu-lə-	past process or present repetitive, emphatic, doing so when found	tuləxə't, 'he goes along getting sick' tulətə'k ^w , 'he was on the way home' tulətə'səd, 'they were in act of hitting it'—when found tuləyə'lšədəb, 'he was in act of putting on mocassins'
λu-lə-	future continuative	λuləxə't, 'he will be getting sick all the way' sq ^w a'ked λuləsa'xad, 'he will always scrape it'
κlu-lə-	chronic habituitive	κluləxə't, 'he has habit of getting sick'—time after time
?ə'co-u-	immediate present continuative (data in doubt)	?ə'co-u-xə'dxod uxa'b, 'she is talking and weeping now' ?ə'co-uxu'yəš əsx ^w ə'lk ^w ti'il a'?ašəds, 'he is making his friend drunk now'
tu-u-	past completive, but possibility of state continuing	tuuxə't, 'he got sick (maybe over it now)' tuutə'k ^w , 'he had gone home'—is still there tuuya'lšəd, 'he has worn mocassins' tuutə'səd, 'he had hit him already'
λu-u- κlu-u-	future perfect habitual continuative	λuutə'k ^w , 'he will have gone home' κluuxə't, 'he still gets sick habitually'

	Action and State	Illustrations
u-tu-	past completive (same as tu-u- ?)	utu'to'k ^w , 'he has gone home'
klu-tu-	past habituitive	klututə'žiččih, 'we used to get rolled on'
klu-tu-əs-	past habituitive: reverted to normalcy	klutuəsə'ł, 'he used to be sick habitually' klutuəsya'łšəd, 'he used to wear mocassins' —habitually but not now
klu-tu-u-	past completive	klutuukla'x ^w atəb . . . ə'ltidi'ša, '(grass) used to be grown here. . .'

-six^w, 'again, a second time'

əsxə'cilsix^w, 'he's angry again'

cə^wa'ʔəx^wsix^w, 'it is mine again now'

uka'da'ʔəx^wsix^wdəl, 'he evidently is stealing a second time'

Body Parts

Suffixes indicating various parts of the body affected by the verb stem to which they are affixed are common, and seemingly can be added to any verb whose action is capable of utilizing or operating upon a part of the body. The usage of these suffixes is, in part, extended to objects occupying a similar relationship to the whole as the body-part does to the whole body. Some of the common suffixes are:

-bəc, 'skin, body, bark'

-pəd, 'rump, buttocks'

-ps~psəb(?), 'neck'

-wič, 'back'

-čih, 'hand, wrist'

-šəd, 'leg, foot'

-layad, 'ear, handle, projection,
limb of tree'

-xəč, 'mind' (~xəč)

-ks, 'nose, tip or point of a thing'

-dəd, 'head'

-əp, 'rump, hip, bottom of a container'

-əč~ač~č, 'head, hair, brow'

-os, 'face'

Changes in Class of Word

This series of illustrative words and stems shows the facility with which a basic form can take formal modifiers, thereby change its relationship to other words, and so express a great variety of semantic values. The form chosen as basic, with the classification assigned to it, is that which most directly takes the greatest variety of modifiers.

te'əd ~te'ʔəd, verb (?), 'to ring, sound' ?

te'əd, reduplicated > te'əd te'əd, noun, 'a bell'

te'əd+u-, aspect prefix > ute'əd, 'to ring a bell'

tə'q, verb stem, 'to patch'.

tə'q-+əs-, aspect prefix > əstə'q, 'it is (being) patched'

tə'q-+əs-, aspect prefix, or, nominalizer > əstə'q, 'something patched'

tə'q-+əs-,+əd, transitive suffix > əstə'qəd, 'he is patching it'

tə'q-, reduplicated+əd, transitive suffix > tə'q'təqəd, 'a mass of patches'

ta'la, 'money, wealth, valuables' (loan word from English *dollar*, by way of Chinook jargon).

ta'la+bi- ? > bi'tələ, 'to gamble', especially 'to play cards'

č'i't. A particle, 'close, near'.

č'i't+lix-, prefix of comparison > lixč'i't, 'nearer, nearest'

č'i't+lix-, with reduplication > lixč'i'č't, 'nearer yet, nearest'

č'i't+əx^w, declarative suffix > č'i'təx^w, 'close, close now, getting closer, it's getting close'

č'i't+əx^w+č'əd, 1st person singular subj. > č'i'təx^wč'əd, 'I am getting close'

č'a'ʔa. Verb stem, 'to play'. As noun, 'toy, plaything'.

č'a'ʔa+aspect prefix, e.g. u->uč'a'ʔa, 'he is playing'

č'a'ʔa+əs-, nominalizing prefix > əsč'a'ʔa, 'a plaything, toy'

xo'd. Noun, 'fire', or verb stem, 'to burn'. xo'd is used for 'fire', 'firewood', and even 'firewood box'.

xo'd+u-, aspect prefix > uxo'd, 'it is burning'

xo'd+ə-, transitive suffix +-bəc, 'skin' > uxo'dəbəc, '(we) became warm' (all over), e.g. out in the sun

xo'd+tə-, noun object prefix > k^wəda'diya təxo'd, 'the handle of the firewood box'

xu'y- (?). Verb stem, 'to finish' (?).

xu'y+əd, transitive suffix > xu'yəd, 'to make, do'

xu'y+əx^w, general declarative > xu'yəx^w, 'to finish, quit'

xu'y+i-, > xu'yi, 'already'

xu'y+il, stative > xu'yil and xu'ʔil, 'to become'

xu'yʔ, 'goodbye'

klo'b. A particle, 'good, to be good'.

klo'b+ta, demonstrative, 'there' > klo'bta, exclamative, 'fine! good! right!'

klo'b+il, stative > klo'bil, 'to be well, to be good'

k^wa'tač. Verb stem, 'to climb'.

k^wa'tač+s-, nominalizer > sk^wa'tač, 'mountain', thence > sk^wa'k^wtəč, 'a knoll' and > sk^wa'tk^watəč, 'mountains'

k^wa'tač+səx^w-, agentive > səx^wk^wa'tač, 'a ladder', thence > səx^wk^wa'k^wtəč, 'a small ladder'

xa'l-. Verb stem, 'to mark'.

xa'l+s-, nominalizing prefix > sxa'l, noun, 'paper, letter'

xa'l+əs-, nominalizing prefix > əsxa'l, noun, 'a mark'

xa'l+ta transitivizer (?)+-cut, reflexive > xa'lacut, noun, 'a painting, a picture'

xa'l+u-, aspect > uxa'l, 'to mark, paint, draw'

xa'l+u-, aspect +-əd, transitivizer > uxa'ləd, 'to make marks, write'

xa'lacut+əs-, aspect > əsxa'lacut, 'to paint a picture, to take a photograph'

q^we'x^w- (?).

q^we'x^w+s-, nominalizing prefix > sq^we'x^w, 'adult colored person'

q^we'x^w+s-, reduplicated > sq^we'k^wx^w, 'a colored child'

q^we'x^w+xə-, color prefix > xəq^we'x^w, 'blue, green'

q^we'x^w+əs-, aspect prefix +-əl, +-əx^w, declarative > əsq^we'x^wələx^w, 'blue, it is blue'

Concurrent Action

Concurrent action can be expressed by morphologic and syntactic devices, and by a combination of both. Morphologic devices include (1) use of the connective prefix *gʷə-*:

gʷədi'l gʷəxo'dxod, 'he sat and talked'

gʷədi'l gʷəłə'kʷ, 'he sat and chopped'

and (2) use of the repetitive aspect prefix *lə-* before a verb where the action apparently does not normally fit into this aspect:

ləə'qʷətəb, 'it is being washed' e.g. while walking along

lətə'qətəb, 'they go along opening and closing the door'

ləbə'kʷl, 'he is getting hurt' e.g. all the way over to the house

Syntactic devices: (1) The verbs may be placed immediately following each other with aspect prefixes other than the repetitive prefix *lə-*:

ʔə'co uxə'dxod uxə'b, 'right now she is talking and weeping'

ux'cu'təb ʔə'coxu'yob, 'he thinks he is selling it right now'

and (2) the connective proclitic *gʷəl-*, indicating sequence or result, may be placed between the aspect-less verbs:

xə'lə gʷəl-łə'kʷ, 'he stood up and chopped'

gʷədi'l gʷəl-xa'ləlikʷ, 'he sat and wrote (a letter)'

A combination device is the placing of the verbs immediately following each other, each verb having the repetitive prefix *lə-*:

ləʔe'bəš ləčə'k, 'he walked and whittled'

ləʔe'bəš ləte'lib, 'he walked and sang'

The same form is adhered to when the stem of one of the verbs is reduplicated:

ləʔe'bəš lətʔi'təlib, 'he walked and hummed'

ləʔe'bəš ləxo'dodxod, 'he walked and conversed as he went'

ləʔe'bəš ləti'csəd, 'he walked and hit him—lightly and continuously'

ləʔe'bəš ləxʷəxʷe'xʷəd, 'he walked and whistled softly'

Mode

The 'mode' indicates the psychological atmosphere of the action as reflecting the speaker's attitude.¹

Snoqualmie-Duwamish words carry affixal indicators of the conditional, declarative-narrative, evidential, intentive, interrogative, restrictive and subjunctive modes. These are listed and briefly illustrated below.

Several verbs meaning 'to strike' carry special suffixes indicating absence of intention, but are regarded as implying purpose and deliberation through the transitive suffix normally attached to the stem of every transitive verb.

In the negative mode, and occasionally elsewhere, devices other than affixation are included and illustrated, because they indicate some modal modification of the verb or the utterance.

-əs. 'if'.

tilgʷə-qələ'bil gʷəsa'xətəbəs, 'it might get ruined if it was scraped'

əxʷ- stem -əb. 'want, wish', etc.

uʔəxʷgʷə'ɔ'diləb, 'he wants to sit down'

¹*Morphology, the Descriptive Analysis of Words*, Eugene A. Nida. University of Michigan publications, Linguistics, Vol. II, p. 176. (University of Michigan Press, Ann Arbor, 1946.)

-əb. 'want,' etc.

λug^wədiləbəx^w, 'he will want to get up now'

xə'λ-. 'to want, like, love'.

xə'λt^w g^wəsg^wə'dis, 'he wants to get up'

x^we' k^wisxə'λt^ws g^wəsəsxə'lšəds, 'he did not want to be lame'

k^wi-~k^w-. A declarative-connective.

x^we' k^wiλusya'yuss (s.), 'he won't work'

-əx^w. This suffix combines the concept of time, 'now, already', with a casual, declarative statement. It is also constantly used in narrative with no apparent semantic effect upon the sentence.

əsk^wə'k^wt^wəx^w, 'he has it cracked now'

uka'do'əx^wsix^w, 'he is stealing a second time'

. . . x^wu'yčil λuk^we'bidəx^w. . . , '. . . then we will fix it for use. . .'

-dil. 'evidently, obviously, must have'.

tula'bədubčix^wdil, 'you evidently were seen (accidentally)'

uto'podtəbdil'ə'lg^wa, 'they must have (or, evidently) pounded them'

The imperative is formed by adding to the verb-stem the regular transitive suffix or suffixes standard for the verb concerned.

tə's-əd, 'hit him!'

la'b-əd, 'look at it!'

?a'b-š-id, 'give it to (her)!'

bə'č-əš, 'lay it down!'

sa'x-ad, 'scrape it!'

t'e'k^w-od, 'break it!' (string)

ya'xd-id, 'poison it!'

ta'g^w-ib, 'buy it!'

g^wə'd-il, 'sit down! get up!'

tə'z-il, 'lie down!'

xe'c-il, 'get angry!'

tə'k^w, 'go home!' (one recording
was tə'k^wə)

x^we' g^wəc, 'you shall not!'

də'g^wi λutə'xod, 'you (sing.) pull it!'

g^wə'diləx^w, 'get up! or, sit up! or,
get up and sit down!'

Purpose, accident, and absence of intention are all indicated.

-tub~təb. 'on purpose'.

uq^wə'ltəb, 'someone spilled it on purpose'

utəqə'čəd, 'he hit him on the head'—purpose implied

-dub. 'accidentally'.

uxə'idub, 'someone hurt you—accidentally'

-x^w. 'accidentally, casually'.

utəqə'čəd^w, 'he slapped (hit) someone accidentally on the head'

-dobot. 'unintentionally'.

u'e'tutdobot, 'he unintentionally went to sleep'

-o~o?. Sign of the interrogative.

uxə'ciləx^wo, 'is he getting angry?'

?ə'cotəsstəsədə? (s.), 'is he punching it hard right now?'

mimo'?ado k^wiλusšə'λs, 'does he usually perspire lightly?'

tə'x^wedčil mimo'?ado ək^wis, 'did we brush it lightly?'

Various particles express interrogation:

sta'b, 'what. . .?'

g^wə't, 'who. . .?'

čə'd~ələ'd, 'where. . .?'

The negative particle $x^we'?$ is the first item in a negative construction. The verb-phrase is then introduced by the agentive prefix k^wi- or the subjunctive prefix $g^wə-$, followed by the subject series of bound personal pronominal prefixes, and the stem.

$x^we'?$ $k^witac'a'bšidtubuł$, 'you (sing.) did not give it to us'

$x^we'?$ $k^wack^wə'dšid$, 'don't you (sing.) carry it for him'

$x^we'?$ $k^wtus'a'bšidtubułədsəil$, 'we didn't give it to you (pl.)'

$x^we'?$ $g^wəs'a'bšcids$, 'he won't give it to you (sing.)'

$x^we'?$ $(əx^w)k^wilac'o'x^w$, 'you (sing.) won't go (now)'

$x^we'?$ $k^wisu'e'tuts ci'ił$, 'she will not go to sleep'

$x^we'ləli'l ək^w(s$ (or $g^wəl-$) $čə'x^wəcid$, 'he nearly (not far off) hit you'

$bu-$ indicates that a prior restriction has been laid down: 'wilful'.

$tubu'a'bšidəx^wdeł$, 'he evidently gave it to him (again)' after being told not to

$tubuka'da'əx^wdeł$, 'he evidently stole again wilfully'

$g^wə-$. This prefix connects a stated purpose, possibility, desire, thought with the proposed action, or may introduce a verb-expression whose action is contingent upon some stated or understood factor or factors.

$tuxa'łt^wəx^w g^wəs'a'łəds$, 'he wanted to eat'

$tí'łčod g^wətə'zič$, 'we might get rolled on'

$x^we' g^wətusčə'x^wads$, 'he would not have hit him if. . .'

$xa'łt^w g^wəsla'bəds$, 'he wishes to see it'

$xa'łt^wəx^w g^wəl-g^wəs'klo'bs$, 'he wished to be good'

$ux^wcu'təbčil g^wəłuta'g^wščil$, 'we thought we would buy it'

$ux^wcu'təb tuxu'yob$, 'he thought he had sold it'

-i. A potential state (?).

$g^wətug^wə'di$, 'he would have sat down'

$abi'l g^wətə'zi$, 'if he lay down'

Personal Pronoun Affixes

The personal pronoun affixes are in two series: subject and object suffixes; and subject prefixes and suffixes.

The standard series for verbs has individual forms for 1st and 2nd persons, singular and plural, subjective and objective; 3rd person singular, subjective and objective, is a zero form; and 3rd person plural, subjective and objective, is the one form $-?a'lg^wa$.

When subjective and objective forms occur together in the same verb-phrase, the 1st and 2nd person singular and plural objective forms always precede the subject forms.

The 3rd person singular, subject and object, includes definite and indefinite forms in the general and feminine genders equivalent to the English 'he, him, she, her, someone, anyone, it, something'. The 3rd person singular is considered indicated when the regular transitive or intransitive (or, stative) suffix is present.

The 3rd person plural, subject or object, always follows any other suffix in this series, and the form is not repeated if both subject and object are 3rd person plural—one form is replaced by zero. Hence it is impossible, on the basis of this series alone, to express in Snoqualmie-Duwamish the precise equivalents of these English forms: he (hit) them; they (hit) him; they (hit) them.

	<i>object</i>	<i>subject</i>		<i>object</i>	<i>subject</i>
1 sing.	-c	-čəd	1 pl.	-tubuł	-čil
2 sing.	-cid	-čix ^w	2 pl.	-tubu'łəd	-čila'p
3 sing.	-ZERO	-zero	3 pl.	-?a'lg ^w a	-?a'lg ^w a

The standard series is illustrated in this section by paradigms of several types of verbs: transitive, intransitive, free and bound stems. Stem and morpheme divisions are indicated by hyphens in the first two paradigms. These paradigms also illustrate the variations in rendering of consonantal transition, especially in the paradigm for *ka'kal*-, 'to fool someone'. *ka'kal*- is a reduplicated stem.

The devices used for bridging the zero in the 3rd person will also be noticed. These include use of the pronominal particle series. The suffix *-t^w*, indicating one of the cases, seems to fluctuate between subject and object in the paradigm for *xa'ł*-, 'to want, like'.

There is an apparent difficulty in coordinating this series sometimes, for the free forms are sometimes definitely preferred, and are marked with an (x).

Standard paradigms of bound personal pronominal affixes

	<i>bə'dčəb</i> -, 'to lie, deceive'	<i>ka'kal</i> -, 'to fool (someone)'
1-2	u-bə'dčəb-i-cid-čəd	u-ka'kal-ə-cid-čəd
1-3	u-bə'dčəb-i-d-čəd	u-ka'kal-ə-d-čəd
1-2 pl.	u-bə'dčəb-i-d-tubu'łəd-čəd	u-ka'kal-ə-tubu'łəd-čəd
1-3 pl.	u-bə'dčəb-i-d-čəd-?a'lg ^w a	u-ka'kal-ə-d-čəd-?a'lg ^w a
2-1	u-bə'dčəb-i-c-čix ^w	u-ka'kal-ə-c-čix ^w
2-3	u-bə'dčəb-i-d-čix ^w	u-ka'kal-ə-d-čix ^w
2-1 pl.	u-bə'dčəb-i-d-tubu'ł-čix ^w	u-ka'kal-ə-tubu'ł-čix ^w
2-3 pl.	u-bə'dčəb-i-d-čix ^w -?a'lg ^w a	u-ka'kal-ə-d-čix ^w -?a'lg ^w a
3-1	u-bə'dčəb-i-c	u-ka'kal-ə-c
3-2	u-bə'dčəb-i-cid	u-ka'kal-ə-d-cid
3-3	u-bə'dčəb-t ^w əlcə'dił (x)	u-ka'kal-ə-d
3-1 pl.	u-bə'dčəb-i-tubu'ł (t ^w əłdi'bul)(x)	u-ka'kal-ə-tubu'ł
3-2 pl.	u-bə'dčəb-i-d-tubu'łəd	u-ka'kal-ə-d-tubu'łəd
3-3 pl.	u-bə'dčəb-i-d-?a'lg ^w a	u-ka'kal-ə-d-?a'lg ^w a
1pl.-2	u-bə'dčəb-i-cid-čil	u-ka'kal-ə-d-cid-čil
1pl.-3	u-bə'dčəb-i-d-čil	u-ka'kal-ə-d-čil
1pl.-2pl.	u-bə'dčəb-i-d-tubu'łəd-čil	u-ka'kal-ə-d-tubu'łəd-čil
1pl.-3pl.	u-bə'dčəb-i-d-čil-?a'lg ^w a	u-ka'kal-ə-d-čil-?a'lg ^w a
2pl.-1	u-bə'dčəb-i-c-čil'lap	u-ka'kal-ə-c-čil'lap
2pl.-3	u-bə'dčəb-i-d-čila'p	u-ka'kal-ə-d-čila'p
2pl.-1pl.	u-bə'dčəb-i-d-tubu'ł-čila'p	u-ka'kal-ə-tubu'ł-čila'p
2pl.-3pl.	u-bə'dčəb-i-d-čila'p-?a'lg ^w a	u-ka'kal-ə-d-čila'p-?a'lg ^w a
3pl.-1	u-bə'dčəb-i-c-?a'lg ^w a	u-ka'kal-ə-c-?a'lg ^w a
3pl.-2	u-bə'dčəb-i-d-cid-?a'lg ^w a	u-ka'kal-ə-d-cid-?a'lg ^w a ¹
3pl.-3	u-bə'dčəb-i-d-?a'lg ^w a	u-ka'kal-ə-d-?a'lg ^w a
3pl.-1pl.	u-bə'dčəb-i-d-tubu'ł-?a'lg ^w a	u-ka'kal-ə-d-tubu'ł-?a'lg ^w a
3pl.-2pl.	u-bə'dčəb-i-d-tubu'łəd-?a'lg ^w a	u-ka'kal-ə-d-tubu'łəd-?a'lg ^w a
3pl.-3pl.	u-bə'dčəb-i-d-?a'lg ^w a	u-ka'kal-ə-d-?a'lg ^w a

¹-d- can be omitted.

tə's-, 'to punch, hit with fist'		xa'ł-, 'to like, to want (something not yet obtained)'
1-2	utə'sscičəd (s·)	xa'łtubicidčəd
1-3	utə'sədčəd	xa'ł-t'wčəd
1-2pl.	utə'sstubu'łədčəd (s·)	xa'ł-tubu'łədčəd
1-3pl.	utə'sədčəd?a'lg ^w a	xa'ł-čəd?a'lg ^w a
2-1	utə'sscčix ^w (s·)	xa'ł-tubsčix ^w
2-3	utə'sədčix ^w	xa'ł-t'wčix ^w
2-1pl.	utə'sstubu'łčix ^w (s·)	xa'ł-tubu'łčix ^w
2-3pl.	utə'sədčix ^w ?a'lg ^w a	xa'ł-čix ^w ?a'lg ^w a
3-1	utə'ssc (s·)	xa'ł-tubš
3-2	utə'sscid (s·)	xa'ł-tubi'cid
3-3	utə'səd	xa'ł-t ^w
3-1pl.	utə'sstubu'ł (s·)	xa'ł-tubu'ł
3-2pl.	utə'sstubu'łəd (s·)	xa'ł-tubu'łəd
3-3pl.	utə'səd?a'lg ^w a	xa'ł-t ^w ?a'lg ^w a
1pl.-2	{ utə'sədčil tidə'g ^w (x) { utə'sscidčil ¹	xa'ł-tubi'cidčil
1pl.-3	utə'sədčil	xa'ł-t'wčil
1pl.-2pl.	utə'sstubu'łədčil (s·)	xa'ł-tubu'łədčil
1pl.-3pl.	utə'sədčil?a'lg ^w a	xa'ł-čil?a'lg ^w a
2pl.-1	utə'sščila'p (s·)	xa'ł-tubščila'p
2pl.-3	utə'sədčila'p	xa'ł-t'wčila'p
2pl.-1pl.	utə'sstubu'łčila'p (s·)	xa'ł-tubu'ł
2pl.-3pl.	utə'sədčila'p?a'lg ^w a	xa'ł-čila'p?a'lg ^w a
3pl.-1	utə'ssc?a'lg ^w a (s·)	xa'ł-tubš'alg ^w a
3pl.-2	utə'sscid?a'lg ^w a (s·)	xa'ł-tubi'cid?a'lg ^w a
3pl.-3	utə'səd?a'lg ^w a	xa'ł-s-?a'lg ^w a
3pl.-1pl.	utə'sstubu'ł?a'lg ^w a (s·)	xa'ł-tubu'ł?a'lg ^w a
3pl.-2pl.	utə'sstubu'łəd?a'lg ^w a (s·)	xa'ł-tubu'łəd?a'lg ^w a
3pl.-3pl.	ca'dil utə'səd?a'lg ^w a (x)	ca'dil til xa'ł-t'w?a'lg ^w a (x)

¹ This form "doesn't sound right," though it can be said and understood.

The series of emphatic subject personal pronoun forms is used in verbs with the concept of possession and with negative verb constructions. It appears (a) with the verb-stem g^wa'?, 'to own'; (b) with the verb-stem xa'ł-, especially when meaning 'to want (e.g. to keep something already obtained)'; (c) with negative constructions; and (d) it should be noted that, in connection with the above stems and constructions, this pronominal affix series is used regularly with the completive, future, and habitative aspects, and in some cases also with the aspectual present. The observed restrictions will be mentioned as they occur.

The pronominal affix series used with nouns, and indicating possession, is dealt with in detail under 'Nouns, Possession'. Two examples only will be given here to round out the usages of this series.

uča'žsčəd tacčā'ʔa, 'I hid your (sing.) toy'

uba'kʷl təcčə'lič, 'I hurt my back'

Examples of usage with verbs:

(a) with the verb-stem gʷa'ʔ-, 'to own' (present tense):

Normal	Emphatic
c-gʷa'ʔ, 'it is mine, I own it'	{tic-gʷa'ʔ
ʔə'c-gʷa'ʔ	{təc-
s-gʷa'ʔ-s	tac-gʷa'ʔ
s-gʷa'ʔ-čil	təs-gʷa'ʔ-s
s-gʷa'ʔ-lap~čila'p	təs-gʷa'ʔ-čil
s-gʷa'ʔsʔa'lgʷa	təs-gʷa'ʔ-ləp~čila'p
	təs-gʷa'ʔ-sʔa'lgʷa

The completive, future, and habituaive aspects are formed by prefixing the regular single prefixes (tu-, λu-, and klu-) to the normal series above. (ʔə'co-, əs-, lə-, u-, are used less frequently). The only irregular feature is the 2nd person singular where the vowel a is sometimes preferred.

The 2nd person singular variants follow for all aspects above mentioned:

present: ʔəc-gʷa'ʔ (tac-gʷa'ʔ in the emphatic series)

completive: tuʔəc-gʷa'ʔ, or, tac-gʷa'ʔ

future: λəc-gʷa'ʔ, or, λac-gʷa'ʔ

habituaive: kłac-gʷa'ʔ

(b) With verb-stem xa'ł-, 'to like, want':

When desiring to keep something already obtained, series b is used with xa'ł-, 'to want, like'. For wanting something not yet obtained, xa'ł- is used with the standard series a.

Present: c-xa'ł, 'I want to keep it'

ʔəc-xa'ł

s-xa'ł-s

s-xa'ł-čil

s-xa'ł-ləp ~čila'p

s-xa'ł-sʔa'lgʷa

The comments given above regarding other aspects and the 2nd person singular apply here also.

(c) With negative constructions:

The intransitive forms are similar to those given above, the only difference being the omission of 3rd person (singular and plural) suffix -s. The future paradigm of ʔo'xʷ-, 'to go' will illustrate this:

xʷe'ʔəxʷ kʷi-ləc-ʔo'xʷ, 'I will not go now'

xʷe'ʔəxʷ kʷi-ləc-ʔo'xʷ, 'you (sing.) will not go now'

xʷe'ʔəxʷ kʷi-lus-ʔo'xʷ, 'he, she, it, will not go now'

xʷe'ʔəxʷ kʷi-lus-ʔo'xʷ-čil, 'we will not go now'

xʷe'ʔəxʷ kʷi-lus-ʔo'xʷ-čila'p, 'you (pl.) will not go now'

xʷe'ʔəxʷ kʷi-lus-ʔo'xʷ-a'lgʷa, 'they will not go now'

The transitive examples given under 'Mode, Negative' show the usage of this series as the whole subject, or with the personal pronominal indicator *s-* retained even though the standard series is used for both subject and object.

Voice

The expression of the relationship between the actor, the action, and the object of the action is called voice. Snoqualmie-Duwamish distinguishes the following voices by means of affixes: active (transitive and intransitive), passive, reflexive, impersonal, and indirective. A few verbs differentiate their transitive and intransitive meanings by changes in the final consonant of the verb stem.

The affixes and illustrations listed in this statement are chosen as representative of the different voices.

The stem final voiceless consonant of the intransitive is voiced in the transitive.

əscə'ci, 'he is hiding'

əscə'č, 'he is hiding (something)'

No semantic distinction has been found so far between the alternate forms listed below. Each transitive verb regularly takes a certain suffix and adheres to it, and the suffixes and the verb stems all conform to the same over-all inflectional pattern.

-əd~ -ad~əd~ -od~ -id~ -d. A definite (general or defined) object.

g^wa'cəd, 'search for it!' (a specified article)

lušə'badčəd, 'I will dry it'

-š. A general object, often with 1st person relationships.

qə'qšid^wtub^w, 'open it for us'

tučə'žšid, 'someone hid it (from me)'

-əb. An indefinite, unspecified object, or activity.

ug^wa'čəb, 'he is looking for something' (general or aimless search)

lušə'kibčəd, 'I will make-a-basket' (any basket)

-il. State or condition.

qələ'bilčəd, 'I got into trouble'

əsx^wa'k^wil, 'he is tired'

There are several variants for what probably is the one suffix for the passive voice. There also are exactly similar suffixes for mode (desiderative—see 37, intentive—see 38) and for voice (active, transitive, indefinite object—see above, reflexive—see below, and indirective—see 44). In the present case, the English equivalents in the active voice were often given by the informants from either viewpoint, that of the actor or that of the one acted upon.

-əb~ -ub~ -təb~ -tub~ -tob. Passive.

ləčə'q^wətəb, 'it is being washed' e.g. while walking along

tⁱ'lčix^w g^wɔ'disəb, 'you (sing.) might get sat on'

tuqə'k^watob, 'he was given a drink'

In the reflexive the action is by the actor upon himself. -cut is the usual form used; -əb is said to be alternant or equivalent to -cut.

-cut.

uxə'qecut, 'it scratched itself'

uk^wa'x^wəcutčəd, 'I am helping myself'

-əb.

uxə'qebəcəb, 'she scratched herself all over'

The fact that the 3rd person singular affix is zero makes possible the expression of an action which conveys no indication of a definite actor or recipient of the action.

-ZERO. 3rd pers. sing. subj. and obj.

əstə'səd, 'he, she, it, someone, something hit him, her, it, someone, something'

The remarks regarding the zero 3rd person singular suffix apply here, where the person or thing to or for whom the action is done is also indefinite.

There are several specific suffixes which suggest but do not specify the one to or for whom the action is taken. This is the nearest so far found to a benefactive voice.

-ZERO. 3rd pers. sing., subj. and obj.

ula'bəd, 'he, she, it, someone, something is looking at him, her, it, someone, something'

-tub~-tob. Personal, indefinite object. It may occur alone or in conjunction with other more definite transitive or pronominal suffixes.

xa'łtub, 'they (he) want him'—indirect address

x^we' g^wəsxo'dodxotobšs, 'he won't converse with me'

-əb. Action to or for someone. See also the remarks regarding -tub above.

uya'yusəbid, 'he is working on it, them, berries, something'

uya'yusəbicidčəd, 'I am working for (on) you (sing.)'

THE NOUN

The Snoqualmie-Duwamish nouns are composed of words of mixed origin, and comprise several semantic categories such as place and personal names, onomatopoeic words, man-made articles, body parts, natural objects and phenomena, loan words, states and conditions, etc.

Onomatopoeic words and loanwords or borrowings from another language, are not susceptible to formal analysis to determine their roots.

States, conditions and man-made things come generally from verb-stems, as do a number of the place names. Undoubtedly the majority of the nouns, and particularly those with complex stems, come from verb-stems which have been either formally nominalized by affixation or by position in the sentence.

Reduplication of the stem indicates plurality or diminution.

The nominalizing prefixes comprise the bulk of the first order of prefixes, the remainder being possessives. The other orders of prefixes are concerned with object status, relationship to other words, and direction.

The suffixes are a miscellaneous group of one order.

This list gives a few samples of simple free stems. No nouns in the category of 'states and conditions' are available in this group.

<p>sq^wa'x^w, 'Issaquah' sqə'd, 'Snoqualmie Falls' suya't, 'Seattle' sbya'w?, 'coyote' sya'lt, 'cedar-root basket' xa'pud, 'woven (grass) bag' qeyu'k, 'throat' ša'w?, 'bone'</p>		<p>če'kla, 'stone, rock' pələ'q^w, 'spring of water' q^wa's, 'dried salmon' la'x, 'night' šə'kl, 'air' ta'la, 'dollar, money, valuables' ta'wəd, 'town'</p>
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The following two words are verb-stems which have been conventionally nominalized by position in the sentence:

tó'k^w, 'home' from the verb tó'k^w, 'to go home'

čá'ʔa, 'plaything' from the verb čá'ʔa, 'to play'

The latter word can also be nominalized by affixation.

The following nouns have inherent reduplication; they are mainly onomatopoeic words.

<p>ska'yuskay, 'blue jay' qá'qá~sqá'qá, 'crow' xe'bxe'b, 'chicken-hawk'</p>		<p>du'k^wdok^w, 'a round fungus used for making face paint' swa'qwaq, 'frog' (s appears to be- long to the stem)</p>
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Reduplication modifies the meaning of the following nouns.

(1) Initial:

sla'dayt, 'female, woman' > slała'dayt, 'females, women' and > sla'sladayt, 'a little girl'

sto'bš, 'male, man' > stoto'bš, 'a (male) child' (since s- is the nominalizing prefix to the stem, and the stress is on the second syllable of the reduplicated stem, this is considered initial reduplication)

kəba'təd, 'axe' > kəkəba'təd, 'a little (hunting) axe'

(2) Medial:

sla'dayt, 'female' > sla'lxadayt, 'baby girl'

sk^wa'tač, 'mountain' > sk^wa'tk^watač, 'mountains', and > sk^wa'k^wtəč, 'a hill, knoll'

sto'bš, 'man' > sto'bobš, 'men'

ya'lšəd, 'mocassin' > ya'lyalšəd, 'mocassins'

(3) Final:

?a'lal, '?a'l?al, 'house' > ?a'lalal, '?a'l?al?al, 'houses'

xpa'yc, 'cedar tree' > xpa'yččl, 'small cedar limbs'

Complete:

sxa'l, 'book, paper' > sxa'lɣal, 'books, papers'

q^we'st, 'cow, ox' > q^we'stq^west, 'cattle'

Complex stems of various kinds are as follows. Five groups are here included; they are primary derivatives, composed of a bound affix and a bound stem.

(1) Bound nom. prefix + simple bound verb-stem:

s-. Nominalizing prefix.

sxa'l, 'sickness' (xa'l-, 'to be sick')

sqa'lb, 'rain' (qa'lb-, 'to rain')

sxa'l, 'a mark' (xa'l-, 'to mark, paint', etc.)

əs-. Nominalizing prefix (cognate with verb aspect prefix əs-?).

əsča'x, 'something split' (ča'x-, 'to split')

əstə'č, 'an extension' (tə'č-, 'to add')

əsxal, 'a pencil, pen' (xa'l-, 'to mark, paint')

u-. Nominalizing prefix (cognate with verb aspect prefix u-?).

uto'k^w, 'something sinking' (e.g. in mud) (to'k^w-, 'to sink in something soft')

səx^w-. A nominalizing agentive.

səx^wk^wa'l, 'a brush' (k^wa'l-, 'to brush')

səx^wli'č, 'a saw' (li'č-, 'to saw')

(2) Bound nom. prefix + complex bound verb-stem:

s-. Nominalizing prefix.

sto'bš, 'man' (s- + to'b-, 'to be strong' + -š, personal object?)

sta'kšədəb, 'step, pace' (s- + ta'k-, 'to take a step' + -šəd, 'leg, foot' + -əb, undefined object)

sxa'lacut, 'picture, drawing', etc. (s- + xa'l-, 'to mark, paint' + -a or -ad, definite object, + -cut, reflexive)

slə'xil, 'day' (s- + lə'x, 'light; to shine' + -il, state or condition) (though lə'x, 'light' is a free form, a noun, -lə'xil has been found only in the present combination, which is a verb form)

š-. Nominalizing prefix (?).

šə'ləd, 'food' (š-? + ?ə'l-, 'to eat' + -əd, definite object)

səx^w-. A nominalizing agentive.

səx^wg^wa'di, 'seat, chair' (səx^w- + g^wa'd-, 'to sit' + i, stative)

(3) Bound prefix + simple particle stem:

lit-. Sequentive.

lilla'q̄, 'the last one' (la'q̄, end)

lii'ə'q̄w̄əc, 'the middle one' (ə'ḡw̄əc, middle?)

(4) Bound body-part suffix + simple bound verb stem:

-či, 'hand'.

ya'lči, 'glove' (ya'l-, 'to wear'?)

-šəd, 'leg, foot'.

ya'lšəd, 'mocassin' (ya'l-, 'to wear'?)

-ks, 'nose, point'.

x̄w̄ɔ'dsks, 'a sharp point' (x̄w̄ɔ'c-, 'to cut')

-əp, 'rump, bottom of a thing'.

či'cxw̄əp, 'pear' (či'cxw̄-, 'dwindling'; -x̄w̄ is probably a transitive suffix)

x̄w̄a'cəp, 'bottom of a basket' (x̄w̄a'c- 'to weave'?)

(5) Bound prefix + simple bound verb stem + bound body-part suffix:

ci'k̄w̄ɔ'x̄(w)šəd, 'toe' (ci-? + k̄w̄ɔ'x̄(w)-? + -šəd, 'foot, leg') (SW)

Complex stems that are secondary derivatives, composed of a bound affix and a free stem, follow.

(1) Bound nominative prefix + simple free verb stem:

s-

sča'ʔa, 'plaything, toy' (ča'ʔa, 'to play')

(2) Bound nominative prefix + complex free verb stem:

əs-

əsyalšəd, 'the person wearing a mocassin' (əs- + ya'l-, 'to wear'?) + -šəd, 'leg, foot') (this form also means, 'he wears a mocassin')

It is uncertain whether əs- is a true nominalizer and the example given indicates a formal distinction, or whether the verb expression əsyalšəd, 'he wears a mocassin', is what is described in the remarks as "conventionally nominalized" to indicate 'the person-wearing-a-mocassin'.

(3) Bound suffix + simple free stem (noun or verb?):

-šəd, 'leg, foot'(?).

lə'x̄šəd, 'lamp' (lə'x̄, 'light, to shine')

Compound stems, composed of stem + stem, appear as in the following examples.

(1) Bound + bound stems:

Verb + verb:

k̄w̄ədo'lč, 'container, bucket' (k̄w̄ɔ'd-, 'to hold, grab' + cəlo'lč, 'to go in circles')

gagw̄əxo'lč, 'bag' (gagw̄əx- ? + cəlo'lč)

(2) Bound + free stems:

Noun + verb:

čawayo'wlč, 'a dish' (ča'way, 'a shell' + cəlo'lč)

Noun + noun:

sdo'k̄w̄albix̄w̄, 'Snoqualmie' (the tribe and district) (s-, nom. prefix + do'k̄w̄-, 'strange, queer' + talbi'x̄w̄, 'people')

INFLECTION

Prefixation

The inflectional prefixes indicate some modification of relation or of status of the word so inflected.

The bulk of the first order of prefixes are pre-inflectional, and have been dealt with above. The inflectional first order prefixes are concerned with possession. They are as follows.

- təc-(~tic-), cəc-, 1st pers. sing. possessive
- tac-, 2nd pers. sing. possessive
- təs-(+stem -s ?), 3rd pers. sing. possessive
- təs-(+stem -čil), 1st pers. pl. possessive
- təs-(+stem -čila'p), 2nd pers. pl. possessive
- təs-(+stem -s-ʔa'lgʷa), 3rd pers. pl. possessive

The above postulated paradigm is in contrast with the identical series in the 4th and 5th prefixial orders to the verbs, in that here it is not broken down. There are no identifiable examples of nouns with the s- of this series as a single prefix, nor of post-stem -s in this series for a 3rd pers. sing. possessive. If and when the s- can be identified, it will then be necessary to break this paradigm down into s-, 1st order, and the remainder 2nd order. The following examples are all that are at hand.

- tu'di təcyə'ya, 'that is my (male) friend'
- tu'di cəcyə'ya, 'that is my (female) friend'
- təcčə'lič, 'my back'
- učə'žsčəd tacčə'ʔa, 'I hid your (sing.) toy'
- kłətu'uklə'xʷatəb əti'iit stə'bš təssqʷe'ʔkʷali? ə'tlədi'ša, 'grass used to be grown by that man at this place'
- təsčə'ličsʔa'lgʷa, 'their backs'
- χəkʷeč təcčə'txʷəd, 'red bear' (čə'txʷəd, 'bear')

tə~cə~də~di~d~təd-, 1st pers. sing. possessive.

At present the data are insufficient either to unite or distinguish between these variant forms or to relate them to the forms directly above. Undoubtedly tə- and cə- will remain separate forms indicating sex differences, though even here there is a confused picture.

- təco'kʷa~dico'kʷa, 'my younger brother'
- lələ'ʔ ti' til cəbə'də, 'no, this isn't my son'
- dəbə'd, 'my father'
- kʷəcid dəʔa'lš, 'who is my older sister?'
- di'ša tədbə'də, 'here's my son'

ta~da~tad~ac~kad-, 2nd pers. sing. possessive.

- taco'kʷa, 'your (sing.) younger brother'
 - daʔa'lš, 'your (sing.) older sister'
 - dil acqu'yʔ, 'is this your (sing.) mother?'
 - čə'd kadpa'd, 'where's your (sing.) father?'
- 2nd order prefixes are as follows:

tə~cə- (~ti-). Definitive and object status.

- təčə'čəš, 'the boy'
- cəčə'čəš, 'the girl'
- əltəčə'kla təstə'bš, 'the man is at the rock'
- ula'ləbəd cəslə'dayt, 'he saw the woman'

- uclə'lil təča'las, 'a bleeding hand, the hand is bleeding'
 ce'ck^w xa'ɪ tɪsəwa'tix^wtəd, 'I like the place'
 əb-, 'to possess, to belong to, to have, to own'.
 əbsčə'ʔa, 'he has a toy'
 əbsxə'l, 'he has a letter'
 əbsqə'qə, 'he has a crow'
 3rd order prefixes:
 ə-, 'of, with, by, in relation to'.
 učə'ʒšicidčəd ətacčə'ʔa, 'I hid your (sing.) toy'
 x^we'lə xɔ'lab ə-George tə-Howard, 'Howard is not like George'
 cə'lič ətəsdo'k^w, 'the back of the knife'
 uxlə'k^wəd ətəxlə'k^wəd, 'he hooked it with a hook'
 əl-, 'at, in, with, of'.
 əltə'ʔa'lal təxo'd, 'the fire is at the house' e.g. in the stove
 əlx^we'x^wəd təsəsdə'k^ws, 'it's in the basket'
 uk^wɔ'dx^w ə'ltəxlə'k^wəd, 'he caught it on a hook'
 əsxə'l əltəsxə'yus, 'he has a headache'
 4th order prefixes:
 t^w-, 'to, towards'. This may be a cognate of the participial prefix tu-.
 ʔe'bušəd tulaltxca'ladi t^wəltəxca'ladi, 'I walked from corner to corner (of
 the room)'
 ləsčəba'd təsčəda'dx^w tu'ləltəsto'lak^w t^wəltə'ʔa'lal, 'he carried the fish from
 the river to the house'
 tu'l-, 'from'.
 ux^wɔ'ck^wəd tu'ləltəs'tə'k^wab, 'he chopped it from the tree'
 uk^wɔ'dəd tu'ləltə'ʔa'lal, 'he took it from the house'
 cəla'c sta'kšədəb sto'laq^w tu'ləltə'ʔa'lal, 'from house to river was five paces'

Suffixation

- b (?).
 štu'k^waɪ, 'sun' > štuk^wa'lb, 'moon' (note titalb, 'sand' and sqa'lb, 'rain'; verb
 is qalb-)
 -d. Indicator for containers (?).
 qo'd, 'bucket' (qo'ʔ, 'water')
 -s. Object status, 3rd person.
 uxlə'čəd təʒe'šəds, 'he cut its foot'
 əsbə'č ti'il əšx^wa'ys əlti səx^wg^wa'di, 'the hat is lying in the chair'
 uq^we'bəx^(w) tuləltəke'lbids, 'he is getting off a car (out of a canoe)'
 -čii. 1st pers. pl. possessive. This belongs to the standard series of bound personal
 pronominal suffixes, and is the only form for which there are examples. Doubtless
 the remainder of the series could also be used.
 sg^wa'čii bə'dəčii, 'our son'
 sg^wa'čii ci'ʔa'yačii, 'our friend'
 da'y di'čə ci'ʔayačii, 'we have only one friend'
 -l. Plural (?).
 xpa'yic, 'cedar tree' > xpa'yččl, 'small cedar limbs'

- abš, 'the people' of a place.
 tuduwa'bš, 'Duwamish (Renton) people'
 šo'k^wabš, 'Wenatchee people'
 sčə'x^wabš, 'Skykomish people'
- ac. Indicator for trees (?).
 k^wa'ʔlaq^wac, 'hemlock'
 sčəbidac, 'fir'
 ča'x^wayac, 'pine'

Loan Words

These appear in the illustrations but are listed here for convenience.

cat, pi'špiš	poison, pu'ywisəd
coat, kapə'ʔ (from Chinook jargon)	railroad, lilu'xud
crazy, kle'si	salt, so'tl, so'əlt
dollar, ta'la (from Chinook jargon)	soup, šu'p
eyes, ʔa'ys	table, te'bl
hour, ʔa'wə	thousand, ta'wosəd
joy, əšžu'yil, 'he is happy'	town, ta'wəd
oh!, o	devil, li'žub (from Chinook jargon; Fr. <i>le diable</i>)
pieces, pi'səs	bread, siplə'l (means 'loaf bread', from Chinook jargon)
plank, pla'ŋk (ŋ is the only definitely borrowed sound found so far)	quarter, q ^w ə'tə

Possession of Nouns

This series of forms is not complete, but indicates the two devices employed, the verb expression and the prefix.

a. The verb-expression. This is the commonest device, and uses one or other of two verbs, g^wa'ʔ-, 'to own', or g^wə'tl, 'to belong to'. The following composite paradigms are illustrative.

g^wa'ʔ-, 'to own'. It utilizes the prefix plus suffix series of bound pers. pronom. subj. forms.

cg ^w a'ʔ d(ə)ba'd, 'my father'	sg ^w a'čila'p co'k ^w a, 'your (pl.) younger brother'
ʔacg ^w a'ʔ d(ə)squ'yɔd, 'your mother'	sg ^w a's'ə'lg ^w a ci'ə'ya, 'their friend'
sg ^w a's ci'ə'ya, 'his friend'	
sg ^w a'čil bə'dəčil, 'our son'	

Material objects, animals, etc., may also be possessed, using the same verb as for the family relatives above. The following miscellaneous examples are from early notes taken down from SW. The d~di~si which sometimes appears is probably a prefix (unidentified), even though these notes give it as shown here.

cg ^w a'd pi'špiš, 'my cat'	əcg ^w a'si ya'lšəd, 'his mocassin' (similar to ʔəc-, 'you (sing.)')
sg ^w a'di ya'lšəd, 'my mocassin'	acg ^w a'ʔ wuda'x, 'your (sing.) blue- berries'
cg ^w a'ʔ wuda'x, 'my blueberries'	

gʷəʔ, 'to belong to'. It utilizes the pers. pronom. series of particles.

- gʷəʔ ʔəʔcə ciʔaʔya, 'my friend'
 gʷəʔ dəʔgʷi bəʔdə, 'your (sing.) son'
 gʷəʔ cəʔdɪl coʔkʷa, 'his younger brother'
 gʷəʔ diʔbuʔ bədbədə, 'our sons'
 gʷəʔ gulaʔpo yiyaʔya, 'your (pl.) friends'
 gʷəʔ caʔdɪl ʔaʔlalʂ, 'their older sisters'

b. Possessive prefixes:

The tic-, tac-, tās- series of bound pers. pronom. subj. prefixes.

- uʂaʔc tacəʔʔa, 'I hid your toy'
 tutoʔpod ticəʔliʂ, 'he pounded my back'

Special series of possessive prefixes used with family relationships follow. Only two of the series were obtained, those for the 1st pers. sing. and the 2nd pers. sing.
 tə-~cə-~də-~di-~d-~təd-, 1st pers. sing.

- dəbaʔd, 'my father'
 gʷətəxʷ kidbaʔd, 'who's my father?'
 təcoʔkʷa~dicoʔkʷa, 'my younger
 brother'
 diʔʂa tədbəʔdə, 'here's my son'

- lələʔʔ tuləlcəbəʔdə, lələʔʔ tiʔ til
 cəbəʔdə, 'no, this isn't my son'
 (cə- usually is feminine)
 kʷəcɪd dəʔaʔlʂ, 'who is my older
 sister?'

ta-~da-~tad-~ac-, 2nd pers. sing.

- təcoʔkʷa, 'your younger brother'
 dəʔaʔlʂ, 'your older sister'
 ʂaʔd kadbaʔd, 'where's your father?'
 tadbaʔd, 'your father'

- ʔdɪl acquʔyʔ til, 'is this your mother?'
 (this form probably belongs to
 the bound pers. pronom. subj.
 series)

THE PARTICLE

This class of items is tentatively formulated. They appear to be formally distinguished from the other classes by having basic free forms, which may lack inflection or may take distinctive participial affixes indicating comparison, direction and location. However, these distinctions are not rigid. Probably many verb-stems could be used as free forms and express modifying semantic values as do the particles and proclitics. Quite possibly many or all the particles can be verbalized, or revert to verbal form. Because the use with the particles of verbal, nominal and general affixes brings often the same words into the formal area of the verbs and nouns, and because even the verb-noun distinctions are much involved, the formal segregation or union of these free-acting words is impossible at this stage of analysis.

Hence, the present method is to list the particles in a brief and tentative formal analysis on the basis of the occurrence and type of affixation, and to follow this with illustrations of each particle under a semantic classification. The particles under each heading are listed in phonetic order.

The distinctive participial affixes are:

tu-, direction towards

lii~il~lix-, comparative and superlative

xe- (etc.), color indicator

-x^w or -i+-x^w, motion towards, direction (?)

-albac, side, covering (?)

-adi, location (in terms of a house)

-a'gwəp, around something (?)

-os, foot or bottom of something (?)

The proclitic wał-, 'still' (degree), is used as a superlative in conjunction with lii-

A division of the particles into five groups on the basis of affixation is tentative, and is certain to be considerably altered if not discarded as soon as further data are ready for handling. There is a question, for instance, as to whether various affixes can go directly on particles, or whether they are attachable to the affix already joined to the particle. Proclitics are given in parentheses. The division is into particles showing no affixation, and those taking verbal, nominal, participial and mixed affixes respectively.

Particles Without Affixes

Particle	Semantic Class	Meaning
po't	intensive	'so, very'
p'e's	quantitative	'whole'
p'e'lk ^w	temporal	'past (of time)'
di'buł	pers. pronom.	'we, us'
da'yay	quantitative	'only, alone'
ti'ti'~ci'ci	demonstrative	'this person or thing' (redup. of ti'~ci')

Particle	Semantic Class	Meaning
ti'g ^w əx ^w	temporal	'soon'
te'yb~te'b	descriptive	'hard (blow)'
təpəča'dəb	interrogative	'when. . .?'
cə'dił	pers. pronom.	'he, him'
ca'dił	pers. pronom.	'they, them'
ča'dig ^w əs	interrogative	'which. . .?'
ča'cəp	descriptive	'soft'
xəšu'q ^w	color	'gray'
xək ^w a'c	color	'yellow'
x ^w e'g ^w əs	temporal	'now'
x ^w ək ^w ə'q̄~x ^w ək ^w ə'q̄ ^w	color	'white'
xə'ba'č	color	'black'
xək ^w e'ł	color	'red'
xə'q̄əb	comparison	'too, too much'
?e'łks	locative	'end, tip'
i'~e'	exclamation	'yes'

Particles With Verbal Affixes Only

Particle	Semantic Class and Meaning	Affixes
bə'k ^w ~bə'k ^w	quantitative: 'all'	pers. pronom.: aspect
pətəxə'd	interrogative: 'when. . .?'	pers. pronom.
da'y?	temporal: 'later, presently'	pers. pronom.
da'yəx ^w	intensive: 'very'	pers. pronom.
da'?x ^w	temporal: 'just, short time ago'	pers. pronom.
du'k ^w il	quantitative: 'lots'	pers. pronom.
tə'ł	modal: 'true, really'	pers. pronom.
tu'x ^w	comparison: 'just, only'	pers. pronom.
ce'čk ^w	intensive: 'very, awful'	pers. pronom.
cə'q̄ ^w	modal: 'definite, sure'	pers. pronom.: -əx ^w
le'ł	locative: 'far'	pers. pronom.
lale'?	comparison: 'different'	pers. pronom.: aspect
la'əb	modal: 'real, actual'	pers. pronom.
yu'x ^w	connective: 'and, also'	pers. pronom.
klə'ł	connective: 'also, too'	pers. pronom.: -əx ^w : -o
klə'b	descriptive: 'good'	pers. pronom.: aspect: -il
xə'lab	comparison: 'like'	pers. pronom.: aspect: k ^w i:- bound pers. pronom. (subj.) forms
xə'?əłə	modal: 'probably'	pers. pronom.
x ^w e'?	exclamation: 'no, not'	pers. pronom.: -lə
xə'g ^w əx ^w	temporal: 'already, long ago'	pers. pronom.

Particle	Semantic Class and Meaning	Affixes
q ^w a'ked~q ^a 'ked ~ [?] a'ked	temporal: 'always' modal: 'either, perhaps'	pers. pronom.: s- pers. pronom.
abi'l əsxə'd xə'dəx ^w əsxə'dəx ^w uxə'd uxə'dəx ^w		
	interrogative: 'why. . . ? how. . . ?' etc.	pers. pronom.: aspect: -əx ^w

Particles With Nominal Affixes Only¹

Particle	Semantic Class and Meaning	Affixes
ci'it	demonstrative: 'this, that', general and feminine	ə-, tə- (u' ?)
gula'po	pers. pronom.: 'you (pl.)'	tə-

Particles With Participial Affixes Only

Particle	Semantic Class and Meaning	Affixes
di'?	locative: 'other, further'	-a'di?: -a'lbac
ta'~ta'?	demonstrative: 'that, there'	-c (?): tu-: -di (?)
sa'dix ^w ~sa'dil	locative: 'inside'	tu-: (-x ^w , -ix ^w , -l ?)
la'q	locative: 'back, rear'	lił-: -adi?
šə'dst	locative: 'front'	lił-
ša'lbix ^w	locative: 'outside'	tu-: (-x ^w , -ix ^w ?)
klə'p	locative: 'down, under'	-os: -a'lbac
k ^w e'k ^w əd	comparative: 'few, less'	lił-: (wa't-)
x ^w ɔ's	descriptive: 'fat, stout'	lił-
xə't	descriptive: 'hard' (substance)	lił-
xə'ł	descriptive: 'brushy'	lił-: (wa't-)

Particles With Mixed Affixes

Particle	Semantic Class and Meaning	Affixes			
		Verbal	Nominal	Participial	General
mimo'?	descriptive: 'small'	p.p.: -o ²		lił-	
di'bid	locative: 'next'	p.p.: -s: -iš (-əš?)			əl-

¹ These items doubtless will go into other categories later on.

² p.p.=pers. pronoun.

Particle	Semantic Class and Meaning	Affixes			
		Verbal	Nominal	Participial	General
dí'sa	locative: 'here'	p.p.: aspect bā-: -əx ^w	tā-	(ya'w'-)	əlti'-(?)
də'g ^w i	pers. pronom.: 'you (sing.)'	-əx ^w	ti-(tā-?)		
ti'	demonstrative: 'this, here'		(ə't-: ta'l-?)		əl-
ti'l~di'l	demonstrative: 'this one'		ə-: tā-	(-uk?)	t ^w əl-
ti'il	demonstrative: 'this, that'		ə-: tā-	lā-(?): bā-(?) (a-: ə'-?)	əl-: t ^w əl-
tu'di	locative: 'there'	p.p.: aspect			əl-
ti'tas	descriptive: 'slow, slowly'	p.p.		li'l-: (wa'l-): (cay-)	
tē'so	descriptive: 'young'	p.p.		li'l-: (wa'l-): (cay-)	
sta'b	interrogative: 'what. . .?'	aspect: g ^w ə-			əl-
s(x)a'žip	descriptive: 'tall, high'	p.p.		li'l-: (wa'l-): (cay-)	
ci'x ^w	numeral and locative: 'first, before'	p.p.		li'l-: -a'di?: -bid(?)	
lo'λ	descriptive: 'old, mature'	pp.: aspect: -əx ^w		li'l-: (wa'l-)	
ča'd	interrogative: 'where'	aspect: -əb			
či't	locative: 'near'	p.p.: -əx ^w		li'l-: (wa'l-)	
čadča'x ^w ~čadča'	temporal: 'sometimes'		dā-(tā-?)	(-x ^w ?)	
ke'kxu?	descriptive: 'short'	p.p.		li'l-	
xla'kt	descriptive: 'wide'		tās-	li'l-: (wa'l-)	
xe'k ^w	descriptive: 'big, great'	p.p.		li'l-: (cay-)	
xa'c	descriptive: 'long'		tās-: a-	li'l-: (wa'l-)	

Particle	Semantic Class and Meaning	Affixes			
		Verbal	Nominal	Participial	General
xa't	descriptive: 'good'	-ə: -bəc	tə-	liṭ-: (wa't-): (cay-)	
xu'y?	exclamation: 'farewell'	-š	(nouns, i.e. qo'y?, 'mother' and ba'd, 'father'— abbrev.)		
g ^w at~g ^w ɔ't	interrogative: 'who. . .?'	p.p.: -as(?): -s: g ^(w) a-		-ca, dem- onstrative particle liṭ-	t ^w əl-
x ^w a'x ^w a~ x ^w e'x ^w ax ^w a x ^w ɔ'c	descriptive: 'light' (weight)	p.p.		liṭ-	
qələ'b	descriptive: 'sharp'	-ks		liṭ-	
qələ'b	descriptive: 'bad'	p.p.: aspect: -il		(cay-)	
ṣeq ^w e'x ^w	color: 'blue'	aspect: -əl(?): -əx ^w	s-	ṣe- color prefix	
xə'b	descriptive: 'heavy'	p.p.: -əx ^w : -il		liṭ-: (cay-)	
q ^w e'd	interrogative: 'what time?'		(ə-?)	(ə-: lə- ?)	(əl- ?)
q ^w ə'č	descriptive: 'wild'	p.p.		liṭ-: (wa't-)	
?a't	descriptive: 'quick'	p.p.: aspect: -šəd		liṭ-	
?ə'cə	pers. pronom.: 'I, me'	-d(?): -s(?)		(a-)	əl-

The following statements draw together the particles under semantic headings in alphabetical order. Annotations and analyses of the groups and particles are illustrated, the examples being the documentation for the formal analysis above.

Color Terms

Note the prefixial element ɣe-~ɣɔ-~x^we-~x^wɔ-.

xešəq^w, 'gray'.

sa'lič əsə'labəd ti'iṭ xešəq^w ?a'l?al, 'we two see a gray house' (SW)

x^wək^wa'č, 'brown'.

x^wək^wa'žəbəc čə'tx^wəd, 'brown-coated bear'

əsk^wi'tliṭ, . . . 'brown' . . .

x^wɔk^wɔ'q̄~x^wɔk^wɔ'q̄^w, 'white'.

tɪl x^e'k^w x^wɔk^wɔ'q̄^w ?a'1?al, 'a big white house' (SW)

ɣeba'č, 'black'.

ɣeba'č č'i'tx^wəd, 'a black bear'

ɣek^we'ł, 'red'.

ɣek^we'ł tecčə'tx^wəd (or, tətəčə'tx^wəd), 'red bear'

ɣeq̄^we'x^w, 'blue, green'.

tubə'k^wčil tə'sələbəd ɣeq̄^we'x^w ?a'1?al, 'we all see a blue house' (SW)

sq̄^we'x^w, 'a colored person' (e.g. a Negro)

isq̄^we'x^wələx^w, 'blue' (SW)

ɣɔk^wa'c, 'yellow'.

Particles Expressing Comparison and Degree

tu'x^w~tu'x̄, 'just, only' (sometimes applied to time as well as to degree).

tu'x^w əsɣa'1, 'it's just a mark'

tu'x^wčəd, 'I was just going' (to do it)

tux^wčəd əsla'bəd, 'I was just looking. . .' (SW)

tux^wčəd xəl(t)uto'pod, 'I was just going to pound him'

tux^wčix^w əsla'bəd ti'it ?a'1?al, 'I was just looking at that house' (SW)

tu'x̄ tučə' ?ad, 'it's just a plaything' (WG) (-d is unidentified)

lələ'?, 'different'.

lələ' ? cəEmma tu'ləlElla, 'Emma is different from Ella'

lələ' ? cəsuya'1 tu'ləlVancouver, 'Seattle is different from Vancouver'

lələ' ? ti'it tu'lədə'gwi, 'he is different from you (sing.)'

lələ' ?čix^w tu'ləlcə'di, 'you (sing.) are different from them'

tulələ' ?čəd, 'I am different from that'

xo'1?~xo'1, 'just, only'.

xo'1? əsg^wədil, 'just sit still!'

xo'1? dičə, 'just one'

xo'1 sli'x^w sq^wo'lob, 'just three of these chickens'

xo'1 sa'li sq^wo'lob x^we' k^wsubda'bs, 'those two chickens don't lay at all'

xo'1 ?a't, 'quicker'

xo'lčəd, 'I just. . .'

xɔ'lab ~x^wo'lab, 'like, similar'.

xɔ'lab i, 'yes, it's like (him, it)'

xɔ'lapčit əca'di, 'we are like them'

xɔ'lab ə'k^wisk^wəba'y?, 'it's like a dog'

xɔ'lab swə'lwa? tɪl pi'špiš, 'the cat is like the cougar'

xɔ'lab ətəsda'? aElla tug^wət-Emma, 'the name Emma is like Ella'

x^we' ? k^wisxɔla'ps a?ə'cə, 'he (anyone) is not like me'—indirect speech

x^we' k^wisxɔ'lapčit əca'di, 'we are not like them'

x^we'le xɔ'lab əGeorge təHoward, 'Howard is not like George'

x^we'ləčix^w xɔ'lab ə?ə'cə, 'you (sing.) are not like me'—direct speech

x^we' k^wicxɔ'lab əca'di, 'I am not like them'

tuxɔ'labčəd, 'I was like that'

k^we'g^wəd ~g^we'g^wəd~k^wəd-, the bound form, 'few, less'.

le'l k^we'g^wəd, 'far less'
 lil^kw^e'g^wəd, 'fewer'
 lil^kw^e'g^wəd tuləlticg^wa'?, 'he has
 less than I have'
 il^gw^e'g^wəd təsg^wa's, 'he hasn't got
 more'

xə'l'k^wəd, 'just a few (things)'
 xə'l'k^wəd'id, 'just a few (people)'
 xəl'k^we'd šida'dx^w, 'just a few fish'
 k^we'k^wəd, 'just a little'

xə'qəb, 'too, too much'.

xə'qəb klə'p, 'too deep'
 xə'qəb xli'kt, 'too wide'
 xə'qəb xa'zəb, 'too tall'

xə'qəb x^wə's, 'too fat'
 xəqəb bi'bsəbis, 'too thin'
 xə'qəb pə't, 'too thick'

əsxə'd, 'how'. Also used as the interrogative 'how?'

əs'a'ydt^wčəd əsxə'd g^wəsmimo'ʔads, 'I know how small it is'

Connectives

yu'x^w, 'and, also, with'. The vowel may alternate with ə. The final consonant may alternate thus: -x^w~x~k^w~k. These may be due to dialectical or sandhi differences. It is commonly used in conjunction with ta', 'that, there'.

wuda'x yu'x^wta liləbi'x^w, 'huckleberries and a sweet blueberry' (EA)

stə'bš yu'ktə slə'dayt, 'a man and a woman' (WG)

til sčū'y yu'kta ba'das, 'a mother and her daughter' (WG)

dī'čə ta'xī yu'k^wta tudeg^wəs, 'one double arm-length' (spear?) also 'one single arm-length' (WG)

yu'x^wčix^w, 'you will be there right along with him' (WG)

yu'x^wčix^w λu'ə't, 'you'll come too'

əslə'hi cə'spək^w yu'x^w cəska's ška'čid, 'there lived a boil with her sister the sledgehammer' (EA)

šlī'x^wčiči yək bo's, 'thirty-four' (WG)

kla'l, 'and, also'. This form is more emphatic than yu'x^w~yu'k^w. I have only one example of kla'l standing alone, but WG stated it can do so.

kla'lčix^w, '(but) you will be there right along with him'

kla'ləx^wčix^w λu'ə't, 'you'll come too'—a direct instruction

kla'lčədə λu'ə'x^w, 'must I go too?'

kla'lčəd əsqələ'bil, 'I'm in trouble too'

klal u'ə'x^w, 'he (she) is going too'

Demonstrative Particles

The forms in this section appear to be developments of ti', 'this, here,' and ta'~ta'ʔa, 'that, there'.

Because of their importance as a group of particles, the various forms as modified and expanded by affixation or other means are given separate place as individual items. A partial breakdown of the forms is suggested under əci'il. There may be connection with the -ul, -dil endings of some of the pers. pronom. particles. The form til was once stated by WG to be Snohomish.

ti', 'right here'.

sta'b ti', 'what is this?' (holding it up)

g^wa'tti' (t·), 'who is this?' (holding the person)

əs^ʔa'ydt^wčəd əsɤe'd g^wəsxə'zips ti' sła'dayt, 'I know how tall that woman is'

ti' təcxa'ł, 'I want this one'

xə'ł ti' səwa'tix^wtəd, 'it is a good place' (country)

di'ł x^wč'd ba'd ti', 'is this your father?'

ti'ti'^ʔ~ci'ci (redup.), 'this person or thing' (masc. and fem.) pointing right here.

łuta'g^wib əti'il ti'ti'^ʔ, 'that man is going to buy this thing'

diłu'əd diłu'əd c^ʔo'k^wa. ci'ci, 'is this your younger sister? that's she'

əłti', 'here, right here; it's right here' (əł-, general prefix, 'in, at, on,' etc.).

əłti'diša, 'it's right here'

ba'k^wčil di'sa əłti', 'we all are (always) here'

ə'tti (ə't·i), 'here' (ə-, nom. prefix, 'in relation to').

ta'łti, 'right here' (tal- ?).

ti'ł~di'ł~til, 'this one'. WG said til is Snohomish: see ti'it below.

ilwa'łčəd til tē'so, 'I was younger'

tutə'čəd til stə'q^wab klə'pəs, 'he rolled the log down' (SW)

le'sič til li'k^wəd, 'the barb of the fishhook'

cə'dil til tusa'xad, 'he scraped it' (this thing; emphatic)

bə'k^w til sli'ka'lkəb yə'ktə sč'i'čidax^w, 'both a bird and a little fish'

əsɤe'd til (or k^wi-) ta'di xu'yčd, 'why did you do it?'

dił ^ʔə'cə, 'that is I'

diłuk sta'bta, 'what are these?' (nearby)

di'ł ə'p^u, 'that is he'

xə'ł til əsɤə'ł, 'the sick man is feeling good'

dił də'g^wi, 'that is you (sing.)'

ə'til, 'at this, in this,' etc. (ə-, nom. prefix, 'in relation to').

ətıl xə'ł, 'in the woods'

tətıl, 'this thing, this occurrence' in an object status (tə-, nom. prefix, object status).

tuxə'ldəx^w tətıl tusbə'čs, 'he was badly scraped when he fell down'

t^wə'łtil, 'to this, towards this' (t^wəl- general prefix, 'to, towards'). Note three forms of this demonstrative in the one sentence:

lə^ʔe'bəš t^wə'łtil šə'lg^wł ə'łtil ^ʔa'łal til stə'bš, 'he walked to the door of the house that man'

ti'it. 3rd pers. sing., subj. and obj.: 'he, him, she, her, it, that one, this one'. There appears no obvious distinction between til and ti'it. SW pronounced it ti'^ʔit, the accent usually on the first vowel. WG positively preferred ci'it as the standard form for general use when any differentiation in meaning between it and ti'it was suggested. Where the feminine must be distinguished ci'it is necessary. Syntactically its usage is emphatic, as the 3rd person is generally included in the regular verb expression. See also di'it, locative.

di'sa ti'it, 'he is here'

tu'di ti'it, 'he is there'

tuxə'ł ti'it, 'he was good'

le'ł ti'it, 'he is far off'

əs^ʔa'təbədəx^w ti'it, 'he (it) is dead now' (emphatic)

bu'k^w ti'il, 'all of them'
 əslə'x ti'ilxo'd, 'the fire is burning'
 ti'il ti'il, 'right here!' 'this is it!'
 ti'il ti'il əsəbə'č, 'it's lying right
 there' (pointing nearby)
 əsxə'cil ti'il, 'he is angry'

utə'qədčəd ti'il sta'p cə'dit, 'I slap
 something for him'
 tu'di di'il-g^wit, 'they go across (a
 river)'
 sya'ya[?] ti'il sto'bš, 'that man is my
 relative'

əti'il (ə- pronom. prefix, 'in relation to').

(a) Relative position: object status.

ux^we'č əti'il səbə'čs, 'he scraped himself when he fell'
 učə'žšitəb əti'il sčə'ʔas əci'il, 'the toy was hidden from her'

(b) Temporal: 'at once'.

əti'il~ati'il, 'now', 'at once!'
 əsxə'lčil əti'il, 'we are sick—right now'
 əsʔi'tutəx^w əti'il, 'he is sleeping now'

təbət'i'il, 'to this one'—object status (tə-, nom. prefix, object status; bə- unidentified).

ubə'dčəbid təbət'i'il, 'he lied to him'

ləti'il (?) (lə- is unidentified).

bək^wčəla'po tə'sələbəd ti'ʔil čə'lkay ləti'ʔil ʔa'lʔal, 'you all see a spruce tree
 in front of the house' (at that house) (SW)

ci'il. 3rd pers. sing., subj. and obj., but specifically feminine: 'she, her'. It is also
 used generally for 'he, she, him, her, it, this one, that one' (see ti'il above).

tu'di ci'il, 'she is there'

di'ša ci'il, 'she is here'

diil ci'il, 'that is he (she, anyone)'

da'yay ci'il tutə'zi, 'only he lay down'

u' ci'il əʔu', 'that is she'

ci'il lūka'lalac, 'she fooled me'—a plain statement

tuka'lalac ci'il, 'she fooled me'—emphatic, pointing at her (E commented,

"If ti'il is used, then do not use ʔa'lg^wa".)

ubə'dčəbčilap t^wəlci'il, 'you (pl.) lied to him (her, anyone)'

əci'il. Indicates relational position, apparently determined by context: object,
 agent, etc. (ə- nom. prefix, 'in relation to').

uto'podtəbdeł əci'il, 'she must have already pounded them (him)'

učə'žšitəb əci'il Mathilda ci'il Sammy Kay əti'il sčə'ʔas, 'Mathilda hid the
 toy from Sammy Kay (or, Sammy Kay's toy)'

Literally it would appear to be: It was hidden /by her /Mathilda /she /
 Sammy Kay /object, the thing /it the toy. These three particles (1) place
 Mathilda in a relational position to the undefined subject of the verb-expression
 (2) merely define Sammy Kay as a specially designated female; and (3) point out
 the toy is in a relational position (to Sammy Kay). The final -s indicates the toy
 is in an object status.

ta'~ta'ʔa, 'that, there'. The fem. form -ca appears to be bound. a- appears to
 be the alternate bound form.

sta'b ta', 'what is that?'

g^wa'tta (t.), 'who is that?'

g^wa'tca (t.), 'who is that (fem.)?'

ati'il sto'bobš tutə'xod, 'the men are right there pulling it'

ta'cəsxə'λ, 'I want that one'

qələ'b ta' acəsxə'l, 'it's bad that you are sick'

ta'ʔa, 'that, there' appears to be the fuller form of ta'.

ta'ʔa təsʔa's, 'it's lying over there'

ta'ʔac, 'that, there' appears to be an alternant of ta'ʔa.

ta'ʔac əsbə'č, 'it's lying over there'

ta'di, 'that, that thing' (ta', 'that'; di, 'other, further'. Compare tu'di, 'there').

əsxə'd tił (or, kʷi-) ta'di xu'yod, 'why did you do it? . . . do that?'

əsə'a'l kʷita'di xu'yod, 'how did you make that?'

Modifiers of Particles

A considerable proportion of the modifiers listed below may be capable of verbalization. The following bound and free forms, among others, can modify the descriptive particles, and probably appear with other particles which similarly modify other words. Body-part suffixes have not been found modifying particles. Examples will be given of these combinations in the display of descriptive particles.

lił-~ił-~lix-, comparative and
superlative prefix

-čəd, etc., bound pers. pronom.
(subj.) series

wa'l-, intensive comparative
proclitic

ca'y-, intensive proclitic

xə'qəb, 'too, too much'

da'yəxʷ, 'very'

pə't, 'so, very'

la'əb, 'real, really'

tə't, 'true, truly'

mimo'ʔad, 'little, small, light, gentle'. Alternate forms are included among the examples below. This is the only word found so far with any nasal sound, and raises the question of its being a borrowed term.

mimo'ʔad č'əkla, 'small rocks, stones'

mima'ad sə'a'diʔ, 'a small fishhook'

mima'ad li'kʷəd, 'a small fishhook'

xə'qəb mi'mo'ʔad, 'too small'

t'i'təkədə'kʷimimo'ʔad, 'pat it gently'

mimo'ʔado kʷi'λusšə'λss (s-), 'does
he usually perspire lightly?'

liłmi'mo'ʔad, 'the smallest'

bi'bsəbis, 'thin'.

xə'qəb bi'bsəbis, 'too thin'

pə't, 'thick'.

xə'qəb pə't, 'too thick'

t'i'tas, 'slow'.

t'i'tas səčə'lacids, 'he slowly followed you'

liłt'i'tas, 'slowest'

cay-t'i'tasčəd, 'I am very slow'

tə'so, 'young'.

ilwa'lčəd tił tə'so, 'I was younger'

ilte'so, 'he's the youngest'

ilte'so tulə'ʔə'cə, 'he's younger than I am'

ilte'sočəd č'illo'λ (= čix'illo'λ), 'I'm youngest, you're oldest'

wa'l-ilte'so, 'younger still, the very youngest'

ti'il liłte'so, 'he's the youngest' (pointing or emphatic)

te'yb~te'b, 'hard' (i.e. a hard blow).

sxa'zəp, sa'zəps, 'tall' (of persons), 'high'(?).

əs'a'ydt'čəd əsx'e'd g'əsxa'zəps ti'
sła'dayt, 'I know how tall that
woman is'

ča'čp, 'soft, pliable'.

cay-ča'čp, 'very soft'
la'əb ča'čp, 'real soft'

lo'ł, 'mature, old'.

tə'f lo'ł, 'truly (very) old'
lo'łčəd, 'I am grown-up'
lillo'ł, 'the oldest'
wa't-lillo'ł, 'the very oldest'
lo'ł sto'bš, 'the old man'

xla'kt~xle'kt, 'wide'.

liixla'kt, 'widest'
wa'l-liixla'kt, 'still wider'

xe'k^w, 'big, large'.

xe'k^w čekla, 'big stones, rocks'
xe'qəb xe'k^w, 'too big'
xe'k^w le'k^wəd, 'a big fishhook'
cay-xe'k^w, 'very big'
xe'k^wčəd sto'bš tugula'ldcid, 'I'm
the big man that's beating (de-
feating) him'

xe'k^w, 'mean' (perhaps with the connotations of powerful, dangerous, hostile).

xe'k^w sto'bš, 'a mean man'

xa'c, 'long'.

tə'f xa'c, 'the longest'
wa'l-liixa'c, 'still longer'

xa'f, 'good, generous'.

xa'f səwa'tix^wtəd, 'good (cleared)
country'
xa'f ta', 'good!'
xa'f sła'dayt čə'g^wəš, 'a good wife'
xa'f xə'č, 'at peace, peace of mind,
unworried' (lit. good mind)
xa'f səa'li?, 'good-hearted, generous'
bə'k^w xa'f, 'all good'
cay-təxa'f, 'very good'

x^wa'x^wa~x^we'?x^wa'x^wa, 'light' in weight.

liix^we'?x^wa'x^wa, 'lightest'
x^we'?x^wa?x^wačəd, 'I am light (weight)'

liisa'zəp, 'tallest'

watliisa'zəp, 'still taller'

cay-sxa'zəp'a'lg^wa, 'they are very tall'

klətusa'xətəb t^wəlča'čpis, 'usually it
was scraped until soft'

po't ča'čp, 'so soft'

lo'loł (redup.), 'old, aged'

ulolo'łelčəd, 'I was grown up'

lolo'łəx^wčəd, 'I'm old now'

tulolo'łəx^w g^wəltu'a'təbəd, 'he was
old when he died'

cəta'či ži'səd təsxla'kc, 'six feet
wide'

xe'k^w səa'tkləd udo'čəčəd, 'the big
grizzly-bear, I shot him' (do'č-
probably meant for to'č-)

liix^we'k^w, 'bigger, biggest'

liix^we'k^w g^wəl-xulpixe'k^w, 'the bigger
and the bigger' (?)

cəla'či ži'sid təsxā'c, 'six feet long'

x^wə'lə xa'f, 'no good' (WG)

ək^we'ləxa'f, 'not so good' (WG)

liixa'f, 'the best'

wa'l-liixa'f, 'the very best: it's still
better'

po't xa'təbəc, 'a smooth tree' (lit.
so good bark)

xa'f tac'ə'ł, 'I am glad you came'

x ^w ɔ's, 'fat, stout'. liix ^w ɔ's, 'fattest' wa'l-iix ^w ɔ'sēil, 'we are still fatter'	
x ^w ɔ'c, 'sharp'. i' x ^w ɔ'c, 'yes, sharp' x ^w ɔ'c sdo'k ^w , 'a sharp knife' x ^w ɔ'c kəba'təd, 'a sharp axe' tə'l x ^w ɔ'c, 'sharpest'	liix ^w ɔ'c, 'sharpest' x ^w ɔ'dsks, 'a sharp point' (-ks, 'nose, point') uwa'l-iix ^w ɔ'dsks, 'a real sharp point'
ke'kxu?, 'short'. ilke'kxu'čəd, 'I am the shortest'	ilke'kxu, 'it's the shortest'
klo'b, 'good, all right, correct'. klo'b ta', 'that's right, it will do, fine!' əsklo'bilēix ^w , 'you're (sing.) fine', you're in good health	
xə'b, 'heavy'. liixəb, 'heaviest' cay-xə'b, 'very heavy'	liixə'bčəd, 'I am the heaviest' xə'biləx ^w , '(they) became heavy'
xə't, 'hard' (substance). liixət, 'hardest' xə't əsša'b təstə'k ^w ab, 'that log is hard and dry'	
xə'ł, 'hard' (substance). liixə'ł, 'hardest' wa'l-ilxə'ł, 'still harder, the very hardest'	
xə'ł, 'brush, brushy, wooded, tangled (country)'. xə'ł səwa'tix ^w təd, 'tangled, wooded country' liixə'ł, 'most heavily wooded' wa'l-ilxə'ł, 'still more brushy (country)'	
qələ'b, 'bad'. qələ'b səwa'tix ^w təd, 'it's a bad place (country)' ca'y-qələ'b, 'very bad, he's no good' lilqələ'b, 'the worst' wa'l-lilqələ'b, 'still worse' qələ'bil, 'spoiled'—a state of badness əsqələ'bil, 'he's getting in trouble' xə'qəbčəd uqələ'bil, 'I'm in real trouble' utə'k ^w g ^w əl-qələ'bil, 'it got wet and so is spoiled' ukəla'bəčēčəd, 'I have a sprained wrist' (kəla'b = qələ'b?)	
q ^w ə'č, 'wild' (vegetation, animals, persons). q ^w ə'č ša'qak, 'wild carrot' (?) q ^w ə'č sto'bš, 'a wild man' q ^w ə'č?a'lg ^w a sto'bobš, 'wild men, the men are wild'	liłq ^w ə'č, 'wildest' ilwa'l-ilq ^w ə'č, 'it's real wild'
?a'l, 'quick, fast'. xo'l ?a'l, 'quicker' xo'l ?a'l təsk ^w ɔ'dədcids, 'he quickly grabbed you (sing.)' lə'e'bəd tu?a'l, 'he walked fast'	?a'lšəd, 'to walk fast' (-šəd, 'leg, foot') λu?a'lšəd, 'he will walk fast' wa'l-lił?a'l, 'still quicker'

?a'lěəd, 'I am quick'
cay-?a'í, 'very quick'

lí?a'í, 'quickest'

All exclamations may be lengthened normally to 2 or 3 mora length, and even more for emphasis.

xu'y?, 'goodbye, farewell'.

xu'y?, 'goodbye'—to anyone

xu'yšəba'?, 'goodbye'—to a man (ba'? probably <ba'd, 'father')

xu'yšqo'?, 'goodbye'—to a woman (qo'? probably <sqo'y, 'mother')

The above could also be written as two words each:

xu'yš əba'? and xu'yš qo'? respectively.

x^we'?, 'no'; a general negative. See further examples under Mode.

ya'w?-x^we'?, 'he must be gone, before. . .'

x^we'lə xó/lab əGeorge təHoward, 'Howard is not like George'

x^we'ləçix^w xó/lab ə?ə'cə, 'you (sing.) are not like me'

i'~e', 'yes'.

ya'w?-i', 'yes, you must'

o', 'oh'.

?o's-~?e's-, 'to pity, help, ask for help, thank'.

xəšba'~?o'sba'? (~?e'sba'?), 'thank you'—to a man (often reduplicated)

xəšqo'~?ešqo'?, 'thank you'—to a woman (often redup.)

xəšba'? g^wə'tə ?o'səbic, 'thanks for helping me'—to a man

?o'sqo'? əg^wa'ca ?o'səbic qo'?, 'thank you for helping me'—to a woman

?o'səbic, 'please help me, please'

λu?o'səbicçix^w šəba'?, 'thank you'—to a man for a gift

I have no breakdown for xəš-, which was given by SW, EA, WG. WG gave the ?o's- forms at the last interview, Oct. 17, 1947.

Intensive forms follow.

po't~po't, 'so, very'.

po't xa'í, 'smooth'

po'txałəbəc, 'a smooth tree'

po't əsx^wə'lk^w, 'he's real crazy, very silly' (drunk?)

po't xət, 'it's so hard'

po't xa'í, 'so nice'

da'yəx^w, 'very'—mildly emphatic.

da'yəx^w xa'í, 'very nice, nicest'

da'yəx^w qələ'b ta' acəsxə'í, 'it's very bad that you (sing.) are sick'

da'yəx^wčəd ce'ck^w uxə'í, 'I'm awfully sick'

ce'ck^w (~ci'ck^w—SW), 'very'—emphatic.

ce'ck^w xa'í ti səwa'tix^wtəd, 'I like the place (very much)'

ci'ck^wčəd əsxə'í, 'I am awfully sick' (SW)

ci'cik^waçi'ləp əsxə'í, 'you (pl.) are awfully sick' (SW)

ce'ck^w x^wə's təsqe'g^wac, 'the deer is awfully fat' (SW)

xala'b, 'very'.

xala'b əsxə'í, 'he is very sick'

Interrogatives

The general interrogatives include three words meaning 'when', with several unidentified stems and prefixes. WG said one or more of them or their combined forms are Snohomish: these are indicated.

pəta'b, 'when?'

pəta'b kʷitustə'səds, 'when did he hit it?'

pəta'b kʷitustəzi'ls, 'when did he lie down?' (Snoh., WG)

əlpəta'b, 'what date?'

əlpəta'b slə'xi čixʷλuʔo'xʷ, 'on what day are you going?'

əlpəta'b kʷitucdagʷa'gʷi, 'when did I get into it?'

təpəta'b, 'when was that?' (Snoh., WG)

pətəxə'd, 'when?'

pətəxə'd kʷitustəzils, 'when did he lie down?' (Snoq.)

pətəxə'd kʷitusxə'cil əci'iil, 'when did he (she?) get angry?'

təpətəxə'd, 'when was this?' (Snoh., WG)

pətəxə'dčəd kluya'yus, 'when shall I begin to work?'

The accent is on the ultimate or penultimate vowel, suggesting the stems to be ta'b, xə'd and ča'd. A ča'd and ča'dəb are found meaning 'where?', and a xə'd is found in combinations meaning 'how? why?'. The prefixes tə- and pə- are indeterminate.

təpəča'dəb, 'when was that?' (Snoq., WG).

ča'd, 'where?'

ča'd k(ʷi)sacco'kʷa, 'where's your younger sister?'

ča'd kidba'd, 'where's my father?'

ča'dəxʷ til dəba'də, 'where's my son?'

ča'dəb til ci'ʔa'ya, 'where's my friend?'

ʔa'lča'd kʷitacuča'ʔa, 'where were you playing?' (same with or without ʔa'l-)

tuča'd, 'where was that?'

alča'd, 'where? whereabouts?'

əlča'd kʷitucos'il, 'where did I dive?'

əlča'd kʷitaco'sil, 'where would you (sing.) dive?'

alča'd kʷλussa'xads (s), 'where will he scrape it?'

qʷe'd, 'what time?'

ələqʷe'd, 'what time is it?'

əsča'l, 'how? what reason?' (Snoh.? WG).

əsča'l kʷita'di xu'yəd, 'how did you make that?'

əsča'l kʷətusxə'cilsʔa'ləʷa, 'what was the reason they got angry?' (WG said

əsča'l is the Snohomish equivalent of əsxə'd in Snoqualmie)

Pronominal interrogatives:

sta'b, 'what?'

sta'b tu'di, 'what's that?'

sta'b kʷə'd xəč, 'what's on your mind?'

sta'b ti'il əskʷə'tasčixʷ, 'what's that in your hand? what are you holding?'

sta'b ta', 'what's this?' nearby

di'luk sta'b ta'ta, 'what are those' over there?'

əlsta'b kʷisʔa's, 'what is it in?' (i.e. which container)

sta'b k'wik'e-xəsə-tə'sci'il, 'what did we hit you for?' (SW)

x'w'e' k'wəcəs'a'yd kəsta'bəs, 'I don't know what this is'

ča'dig'wəs, 'which is it? which one?'

ča'dig'wəs stə'bš, 'which (is the right) man?'

ča'dig'wəs k'wieg'w'a'?, 'which is mine?'

x'w'e'g'wecəs'a'ydx'w ča'dig'wəs k'weg'wəl-ci'it, 'I do not know which belongs to him'
g'w'a't~g'wə't, 'who?'

g'w'a't ku'xə'cil, 'who got angry?'

g'w'a'tti' (t·), 'who is this?' (hold-
ing him)

g'w'a'čix'w, 'who are you?'

g'w'a'ca, 'who is that woman?'

g'w'a'tg'w'a'tčič, (redup.), 'who are we?'
utə'qətčəd t'wəlg'w'a't, 'I slap it for
someone'

x'w'e' k'wəcəs'a'yd gəg'w'a'tas, 'I don't
know who this is'

The following interrogatives are based upon the stem *xə'd*, meaning 'how? why?'; one sentence was given as 'when?'. This group is distinctly verbal in the formal use of aspect prefixes and the *-əx'w* suffix. The inclusion here is on semantic grounds. The differences, if any, between 'how? why? what reason? when? then what?' etc. are not always evident.

əsxə'd, 'how? why?'

əsxə'd k'witusəx'wəsba'k'w'ls'a'lg'w'a, 'how did they get hurt?'

əsxə'd k'wəsxa'łtsx'w, 'how did he like it?'

əsxə'd kətušə'qəbs, 'how did he lift it?'

əsxə'dčičix'w λu'ə'x'w, 'are you going to go?'

əsxə'd tiil (or, k'wi-) ta'di xu'yə'd, 'why did you do it (that)?'

əsxə'di k'wətəcxu'yə'd, 'how did you do it?'

xə'dəx'w, 'how is it? what is the matter with it? why?'

xə'dəx'w ti'il səx'wə'cils, 'why did he get angry?'

əsxə'dəx'w. As for *xə'dəx'w*; also, 'what reason? when?'

əsx'dəx'w ti'il səx'w't'a'kšəd, 'what was the reason he waited?'

(əsxə'dəx'w ti'il ta'qos, 'the reason was that he was thirsty'

əsxə'dəx'wčičix'w λu'ə'x'w, 'when are you going?'

uxə'd, 'what happened? how come? what do you want?'

uxə'd ti'il sə'x'w'tə'zils, 'why is he lying down?'

uxə'dəx'w, 'how is it now? why?'

uxə'dəx'w ti'il (k'wə-)səx'w'tə'zilis, 'why did he lie down?' or, 'something must
have happened to make him lie down'

g'wəl-tuxə'dəx'w, 'then what?'

Location

Affixes and particles are used to indicate locational relationships. General and special affixes are added to the particles to show location and movement. The general relationship of location of one thing in regard to another is conveyed by the general prefix *əl-*, 'at, in, on,' etc.; it precedes verbs, nouns, and particles. General motion towards and away from anything is expressed by the nominal prefixes *tu-*, 'to, towards', and *tul-*, 'from, away'. Usually they appear in conjunction with the above general locative prefix, as *t'wəl-*, 'to, towards', and *tuləl-*,

'from, away', and may precede verbs, nouns and particles. The general locative affixes have already been illustrated under the verbs and nouns. The following are examples of their use with particles.

əl-, 'at, in, on,' etc.

Kluya'yus'a'lg^wa əlbə'k^w slə'xi, 'they would work every day'

u'a'ydx^wčəd cəsk^wa'ʔtid əspə'dil əltə'ʔa stə'q, 'I found a mouse (fem.) hung over there (pointing) at the log-jam'

t^wəl-, 'to, towards'.

Klätuca'kkstəb t^wəl^xʔ'dsksis, 'they used to sharpen it until it was sharp'

Klätusa'xətəb t^wəlčə'čpis, 'it was usually scraped until soft'

tu'ləl-, 'from, away, than'.

iltə'so tuləl'ʔə'cə, 'he is younger than I am'

le'l k^weg^wəd tacg^wa'ʔ tu'ləldə'bul, 'you have far less than we have'

Several participial suffixes indicate more or less specific location and motion.

-adi~a'diʔ. Location, often in regard to a house.

-a'lbac, location relative to an object, at side of or underneath it.

-a'g^wəp, 'around'(?).

-ix^w, or -i+-x^w, motion towards, direction(?).

-os, at the foot or bottom of something(?).

diʔ, 'other, further'(?).

diʔa'diʔ, 'other end of house, back of house'

tiʔa'šad, 'next door, neighbor, nearby' (SW)

di'il, 'other, further'. This particle may be a cognate of one or more of the demonstrative particles.

tu'di di'ʔi'l-g^wil, 'they go across' a river (SW)

ti'il əsla'ti ə'ltədi'il-g^wil ətəstə'lak^w, 'they lived on the other side of the river'

di'ša, 'here'. The first part of this particle probably is diʔ, 'other, further'. The second part is unidentified. The verbal aspect and other affixes make this particle the main part of a verb-expression.

di'ša ti'il, 'he is here'

di'šačix^w, 'here you are'

di'ša'ʔa'lg^wa, 'they are here'

tə'diša, tədi'ša, 'right here'

əlti'diša, ə'ltidi'ša, 'it's right here'

λudi'ša, 'it (they) will be here'

ba'k^w λudi'ša, 'they will all be here'

ucu't λudi'ša, 'he said he would be here'

ya'w^ʔ-di'ša, 'he (she) must be here (before. . .)'

ya'w^ʔ-g^wədi'ša, 'he must be here (before. . .)'

ya'wčəd g^wədi'ša, 'I must be here (before. . .)'

bədi'šax^w, 'he is here already'

dibi'd, 'next, next to'.

dibi'd'ʔa'lg^wa ətəstə'k^wab, 'they are next to the tree'

dibi'ds'ʔa'lg^wa ətəstə'k^wab, 'the tree is next to them'

dibi'd əti'ʔ səx^wg^wa'di, 'on the other side of the chair'

dibi'd ək^wida'datu, 'the day after tomorrow'

əldibi'd, 'the next (one)'

tu'di, 'there'. tu- may be the general locative prefix referred to above, +diʔ, 'other, further'.

tu'di ti'il, 'he is there'
 tu'di?a'lg^wa, 'they are there'
 le'l ətu'didi, 'away over there'
 (may be Snoh.)

λutu'di, 'he will be there'

sa'dix^w~sa'dil, 'inside' (cf. ša'lbig^w).

tuwə'λ (tu?a'λ?) tuxədix^w, 'he went inside'

tux^wə'bədx^wt^w sa'dix^w, 'he threw it inside'

tuxə'dəd tusə'dix^w, 'he pushed it inside'

tula'bəd t^wsa'dil t^wə'lə-k^wəx^wə'bt^w tusa'dil, 'he looked inside (and grabbed it) and threw it inside'

ci'x^w, 'first' (see numerals). The use of the locative affixes is shown herewith.

ci'x^wadi, 'the front of the house'

liłci'x^w, 'that which is ahead or before, the first'

šə'dst, 'front'.

lišə'dst, 'the front' (of a car, canoe, etc.)

ša'lbig^w, 'outside' (cf. sa'dix^w. The -x^w or -ix^w may be suffixial).

əsla'bəbədčəd ša'lbig^w, 'I saw it outside'

tuxə'dədčəd tuša'lbig^w, 'I pushed it outside'

tux^wə'bədčəd tuša'lbig^w, 'I threw him outside'

əšə'lalabtub ti'ʔil sto'bš ətaša'lbig^w, 'they are looking at a man in front of (outside) the house' (SW)

ʔo'x^w tuša'lbig^w čix^wəčə'ʔa, 'go outside and play!'

šə'q~ša'q, 'high, above, up above'.

le'l šə'q təsəkla'x^ws, '(the grass) grows way up high'

šə'q sya'b, 'Lord, God' (lit. high chief)

či't, 'close, near'.

či't ətəxo'd, 'near the fire'

g^wə'di či't, 'sit close together'

liłči't, 'the closest'

liłči'čt, 'the closest, nearer'

ti'il lixči't t^wəltə'ʔa'lal, 'the one nearest to the house'

či'čəx^w, 'close, close now, she's getting closer'

ləči'təx^w, 'it's getting close'

či'təx^wčəd, 'I am getting close'

le'l, 'far, far away'.

le'l ətəxo'd, 'away from the fire'

le'l ci'il, 'she is far off'

le'ləl, 'far, far away'

g^wəl-di'liłəx^w sle'ləls, 'then as soon as (he was) far far away'

le'l'ʔa'lg^wa, 'they are far off'

ti'il lixle'l, 'the one farther off, the farthest'

x^we' ləle'l ʔək^wista'qəčibidx^w, 'he almost reached (for) it with his hand'

liile'l, 'he went another way in a different direction, farther'

la'q, 'back, last'.

la'q səx^wg^wa'di, 'the back seat' (of car, row of chairs, etc.)

ba'k^w λutu'di, 'they will all be there'
 əltu'di, 'there, in there, over there'
 tu'di di'il-g^wil, 'they go across' the
 river'

la'q̄ kebe'dəčə'lič, 'behind my back'

la'q̄a'di (ətə'a'lal), 'the back (of the house)'

liila'q̄, 'the last one'

e'laq̄, 'back, rear'

ḡəčə'ladi, 'corner of house' (note -adi suffix)

ḡəčə'ladi ʔə'əd ʔa'lal, 'two corners of my house, corner to corner of my house'

klə'p, 'down, under' (-əp may be a cognate of the body-part suffix).

li'xw ži'šəd kʷilusklə'ps, 'three feet down they (bulbs) grow'

kləpa'gʷəp ətəsčbi'dac təs'a'ydtw's, 'underneath and around the tree he found her' (-a'gʷəp may be 'around', and may include the abovementioned -əp suffix)

tutə'čəd ti'il stə'kʷab klə'pos, 'he rolled the log down'

bə'čəx'čii tʷəltəklə'pos, 'we got down to the foot of the mountain'

tušə'ločəd tukpa'lbac, 'I shove it underneath' and covered up (SW)

xə'wil šə'ləd tukpa'lbac, 'you put it underneath (something)' (SW)

kləpa'bactʷ, 'one (definite) person has it underneath'

(tə)q̄a'bac, 'inside (something)'

uʔə'ləčəd təq̄a'bac tə'a'lal, 'I was eating inside the house'

ila'lətʷ, 'beside (something)' (SW).

ʔe'lks, 'end, edge, top'.

ʔe'lks ətəsəxʷkʷa'təč, 'the top of the ladder'

əklə'bəc, 'this side'

əklə'di, 'this end of the house'

til tələ'wiləxʷ ə'ltəʔe'l-gʷil ətəsto'lakʷ, 'they were running up and down on the edge of the river'

(tuxə'bədčəd tuli'l) tukə'lidčəd tulilte'liq̄wiil tʷəltəklə'y, 'I throw it from the river beach to the canoe' (SW)

ʔə'gʷəc, 'middle, between' (?).

liil'ə'gʷəc, 'the one in between' (in age)

iləgʷədsčə'žədsčəd, 'I'm the middle one' (in age)

Modal Particles

The particles in this section modify the whole expression rather than isolated words, and so are classed as "modal".

tə't, 'true, truly, surely'. This implies an admission rather than a mere statement.

tə't ʔəša'b (uša'b ?), 'truly it's dry'

tə't cxa'ł, 'truly I like it'

tə't ti'il kʷtutə'žəd, 'he surely rolled it'

tə'tčəd tu'a'ʔacəc, 'truly I was there'

tə't uʔə'xʷečəd, 'truly he threw it out'

tə'tčədo tutə'žəd, 'did I really roll it?'

cə'q̄ʷ, 'definitely'.

cə'q̄ʷ sgʷa'ʔ, 'it definitely is mine'

la'ʔəb, 'real, really, actually'. This particle introduces a statement.

la'ʔəb əsxə'ci, 'he's really angry'

la'ʔəb čə'čp, 'really (very) soft'

la'ʔəb učə'xʷeid, 'he actually hit you'

- la'ʔəb di'buɪ tutə'ʒəd, 'we really rolled it ourselves'
 la'ʔəbčəd uxu'yɔd, 'I really made it'
 əla'ʔəb əsčə'ykʷil, 'it's really dirty' (ə-, affix? preconsonantal sonancy?)
 xɔ'ʔələ, 'probably, perhaps'.
 xɔ'ʔələ tubəčə'gʷi, 'probably he lay down'
 abi'l, 'either, or, perhaps, undecided, if'.
 abi'lčil λula'bəd, 'we may or may not go to see him'
 abi'l λula'bədxʷ, 'he may see him accidentally'
 abi'l gʷətə'zi, 'if he lay down. . .'
 abi'l ča'čas sto'bš abi'l ča'čas sla'dayt, 'either a boy or a girl'

Numerals

Numerals are used in four categories: cardinal, ordinal, personal, and repetitive, and are illustrated and listed accordingly. The numerals take many of the usual participial modifications. Examples of the different categories of numerals follow.

(1) Cardinal:

- dičə xa'xa, 'one week'
 λi'xʷ sla'xil, 'three nights'
 bo's sšə'dod yu'kta cəla'či ti' slika'lqəb, 'four fish and six birds'
 usa'xad tiɪ bo's stə'kʷab, 'he scraped four sticks'
 pa'dac pi'səs, 'ten pieces'

(2) Ordinal:

- əlsbo'sils qʷɔ'tə, '4th quarter'
 liisa'li (?), 'second'

(3) Personal:

- sa'lič əsə'labəd ti'ʔiɪ xišo'qʷ ʔa'l'ʔal, 'we two see a gray house' (SW)
 bəbo's tugʷa'xʷ, 'the four of us were walking'
 tuλi'xʷčilap tutə'sədʔa'lgʷa, 'it was three of you who hit him' (SW)

(4) Repetitive:

- tuča'xʷədəd tədča'xʷ, 'he hit it once'
 tula'ʔədxʷ ətuča'xʷ, 'he saw it once'
 tucu'tətəd təcəba'b, 'he said it twice'
 usa'xad ətəcəba'b, 'he scraped it twice'
 λi'xʷaɪ təsbəča'gʷis, 'three times he lay down'
 usa'xad ətəbo'saɪ, 'he scraped it four times'

(5) General:

- cəla'či(?)əxʷ sləkʷa'lb, 'six months ago'
 pə'lkʷ ətəsa'li, 'it's past two o'clock'
 lətʷələtəsa'li, 'it's going on towards two o'clock'
 ilčə'x, 'one half'

The cardinal numerals:

1 di'čə	5 cəla'c
2 sa'li	6 cəla'či
3 λi'xʷ	7 co'ks
4 bo's	8 təqa'či

- 9 x^wo'l
 10 pa'dæc (o'lub—Snoh.)
 11 pa'dæc ækæde'č̣o
 12 pa'dæc æksa'li
 13 pa'dæc æklix^w
 14 pa'dæc ækbo's
 15 pa'dæc ækcæla'c
 16 pa'dæc ækzæla'č̣i
 17 pa'dæc ækco'ks
 18 pa'dæc æktæqa'č̣i
 19 pa'dæc ækx^wo'l
 20 sa'lə'ač̣i
 21 sa'lə'ač̣i æk^wdi'č̣o
 22 sa'lə'ač̣i yæksa'li
 30 si'x^wɔč̣i
 33 si'x^wɔč̣i yækli'x^w
 34 si'x^wɔč̣i yækbo's
 40 (s)bo'seč̣i
 45 (s)bo'seč̣i yæksla'c
 46 (s)bo'seč̣i ækzæla'č̣i
 50 scæla'ceč̣i
 57 scæla'ceč̣i æk^wco'ks
 58 scæla'ceč̣i æktæqa'č̣i
 60 scæla'č̣i'ač̣i
 69 scæla'č̣i'ač̣i ækx^wo'l
 70 co'kseč̣i
 71 co'kseč̣i ækædi'č̣o
 80 stæqa'č̣i'eč̣i
 82 stæqa'č̣i'eč̣i æksa'li

Ordinal numerals:

- 1st ci'x^w
 2nd əlsa'li'č̣iils~liłsa'li
 3rd əłsi'x^wils
 4th əłsbo'sils
 5th əłscæla'cils
 6th əłscæla'č̣i'č̣iils
 7th əłsco'ks
 8th əłstæqa'č̣i'č̣iils
 9th əłsx^wo'ls
 10th əłsba'dæcils
 11th əłsba'dæcils yə'kædič̣o
 12th əłsba'dæcils yə'kæsa'li
 13th əłsba'dæcils yə'kæsi'x^w
 14th əłsba'dæcils yə'kæbo's
 15th əłsba'dæcils yə'kæcæla'c
 16th əłsba'dæcils yə'kæcæla'č̣i

- 90 sx^wola'č̣i
 93 sx^wola'č̣i æk^wli'x^w
 99 sx^wola'č̣i ækx^wo'l
 100 di'č̣o səbq^wa'č̣i (~səbk^wa'č̣i)
 101 di'č̣o səbq^wa'č̣i ækædi'č̣o
 102 di'č̣o səbq^wa'č̣i ækæsa'li
 109 di'č̣o səbq^wa'č̣i ækæx^wo'l
 110 di'č̣o səbq^wa'č̣i ækæpa'dæc
 111 di'č̣o səbq^wa'č̣i ækæpa'dæc yækdi'č̣o
 120 di'č̣o səbq^wa'č̣i ækæsa'li'ač̣i
 130 di'č̣o səbq^wa'č̣i ækæsi'x^wɔč̣i
 200 sa'li səbk^wa'č̣i
 300 li'x^w səbk^wa'č̣i
 400 bo'səbk^wa'č̣i
 500 cla'c səbk^wa'č̣i
 600 cæla'č̣i səbk^wa'č̣i
 700 co'ks səbk^wa'č̣i
 800 tæqa'č̣i səbk^wa'č̣i
 900 x^wo'l səbk^wa'č̣i
 1,000 pa'dæc səbk^wa'č̣i
 1,001 pa'dæc səbq^wa'č̣i ækædi'č̣o
 1,010 pa'dæc səbq^wa'č̣i ækæpa'dæc
 1,100 pa'dæc səbq^wa'č̣i ækædi'č̣o
 səbk^wa'č̣i
 2,000 sa'lač̣i səbq^wa'č̣i
 3,000 si'x^wɔč̣i səbq^wa'č̣i
 9,000 xwo'la'č̣i səbq^wa'č̣i
 10,000 pa'dæc ta'wosæd

- 17th əłsba'dæcils yə'kæco'ks
 18th əłsba'dæcils yə'kæcæqa'č̣i
 19th əłsba'dæcils yə'kæx^wo'l
 20th əłssa'lə'a'č̣i'č̣iils (s.)
 21st əłssa'lə'a'č̣i'č̣iils (s.) yə'kædič̣o
 30th əłssi'x^wɔč̣i'č̣iils (s.)
 40th əłsbo'seč̣i'č̣iils
 50th əłscæla'ceti'č̣iils
 60th əłszæla'č̣i'a'č̣i'č̣iils
 70th əłsco'kseč̣i'č̣iils
 80th əłstæqa'č̣i'a'č̣i'č̣iils
 90th əłsx^wola'č̣i'č̣iils
 94th əłsx^wola'č̣i'č̣iils yækæbo's
 100th əłsdi'č̣o səbq^wa'č̣i'č̣iils (i.)
 1,001st əłspa'dæc səbq^wa'č̣i'č̣iils yækædi'č̣o

Personal numerals:

1 di'č̣o	17 padada'č̣i əkəco'kʷoks
2 sa'li~salič̣	18 padada'č̣i əkətđq̣a'č̣i
3 ɣi'xʷus	19 padada'č̣i əkəxʷo'lol
4 bəbo's~bəbo'š	20 sa'laʔač̣i
5 cələla'c	21 sa'laʔač̣i əkʷde'č̣o
6 cələla'č̣i	30 sli'xʷəč̣i
7 co'kʷoks	40 bo'seč̣i
8 tq̣q̣a'č̣i	100 di'č̣o səbq̣ʷa'č̣i
9 xʷo'lol	101 di'č̣o səbq̣ʷa'č̣i əkədi'č̣o
10 padada'c (ʔo'lolob, Snoh.)	110 di'č̣o səbq̣ʷa'č̣i əkəpa'dac
11 padada'č̣i əkədi'č̣o	1,000 di'č̣o ta'wowsəd, or padada'c səbq̣ʷa'č̣i
12 padada'č̣i əkssa'li (s)	2,000 sa'li ta'wowsəd, or saliʔa'č̣i səbq̣ʷa'č̣i
13 padada'č̣i əkəli'xʷu	5,000 cəla'c ta'wowsəd, or cəla'ceč̣i səbq̣ʷa'č̣i
14 padada'č̣i əkəbəbo's	
15 padada'č̣i əkəcələla'c	
16 padada'č̣i əkəcələla'č̣i	

Consecutive repetition of numerals:

Once č̣a'xʷ	19 times padaca'f əkəxʷo'l
Twice cəba'f	20 times saləʔa'č̣iʔa'f
Thrice ɣi'xʷaʔ	21 times saləʔa'č̣iʔa'f əkədi'č̣o
4 times bo'saʔ	30 times sli'xʷəč̣iʔa'f
5 times cəlaca'f	40 times bo'seč̣iʔa'f
6 times cəlač̣iʔa'f	50 times calaceč̣iʔa'f
7 times coksə'f	100 times de'č̣o səbq̣ʷa'č̣iʔa'f
8 times tq̣ač̣iʔa'f	101 times de'č̣o səbq̣ʷa'č̣iʔa'f əkədi'č̣o
9 times xʷəla'f	200 times sa'li səbq̣ʷa'č̣iʔa'f
10 times pədəca'f	700 times co'ks səbq̣ʷa'č̣iʔa'f
11 times padaca'f əkədi'č̣o	1,000 times pa'dac səbq̣ʷa'č̣iʔa'f
12 times padaca'f əksa'li	1,001 times pa'dac səbq̣ʷa'č̣iʔa'f əkədi'č̣o
13 times padaca'f əkli'xʷ	1,010 times pa'dac səbq̣ʷa'č̣iʔa'f əkəpa'dac
14 times padaca'f əkəbo's	1,100 times pa'dac əkədi'č̣o səbq̣ʷa'č̣iʔa'f
15 times padaca'f əkəcəla'c	2,000 times sa'liʔa'č̣i səbq̣ʷa'č̣iʔa'f
16 times padaca'f əkəcəla'č̣i	
17 times padaca'f əkco'ks	
18 times padaca'f əktđq̣a'č̣i	

Pronouns

The personal pronominal series acts in both subject and object positions, according to the morphologic or syntactic construction. The usage of this series is for emphasis. The common relational affixes are attachable to several of the forms, and probably apply to all. The series, when used alone, is exclamatory. See also the introductory remarks to the demonstrative particles.

ʔə'cə, 'I! me! I'm the one!'—1st pers. sing.

də'gʷi, 'you (sing.)! you're the one!'—2nd pers. sing.

cə'diɪ, 'he! she! he's the one! she did it!'—3rd pers. sing.

di'buɪ, 'we! us! we're the ones!'—1st pers. pl.

gula'po, 'you (pl.)! you're the ones!'—2nd pers. pl.

ca'diɪ, 'they! them! they're the ones!'—3rd pers. pl.

Several construction patterns apply to the whole series.

Demonstrative:

diɪ di'buɪ, 'that is we, that's us'

gula'po tiɪ uka'kaləd, 'you (pl.) fooled him'

Locative prefix:

ubə'dčəb tʷəlca'diɪ, 'he lied to them'

Possessive:

gʷəlʔə'cə, 'it belongs to me, it is mine'

gʷəldə'gʷiʔəxʷsixʷ, 'it's your's (sing.) again now'

Verb constructions:

cə'diɪ tusa'χad, 'he scraped it'

The following general examples have been found with the forms illustrated, and these forms probably can be extended to the others.

əlʔə'cə, 'with me'

čədčə'xʷ gʷəlɬudi'ša tidə'gʷi əlʔə'cə, 'sometimes you (sing.) are here with me'

(the last word can also be worded thus: . . . əskə' aʔə'cə, 'together with me'; or . . . yə'xʷʔə'cə, 'with me')

itʔe'so tuləlʔə'cə, 'he's younger than I am'

The morphemes -d and -s following ʔə'cə in the three sentences below have not been identified.

χədə'ladi ʔə'cəd ʔa'lal, 'two corners of my house'

gʷəlʔə'cəd ʔa'lal, 'that's my house'

bə'ksəb ʔə'cəs tiɪ ɬi'ka'lqəb, 'the bird's beak' (lit. probably 'nose mine that bird')

lələ'lčəd tuləldə'gʷi, 'I am different from you'

tutitlə'sstəbčəd ətədə'gʷi (s), 'I was hit by you (sing.)'

ubə'dčəbidčil tidə'gʷi, 'we lied to you (sing.)'

cə'eil ti'ɪl, 'that is he (she)!'

xʷe'lə gʷəlcə'diɪ, 'it doesn't belong to him'

utə'qədčəd ti'ɪl stə'p cə'diɪ, 'I slap something for him'

lə'l kʷe'gʷəd tu'cgʷa'ʔ tu'ləde'buɪ, 'you (sing.) have far less than we have'

uka'kaləčil təgula'po, 'we are fooling you (pl.)'

ca'diɪʔa'lgʷa, 'they! they're the ones!'

gʷəlcə'xadil, 'it belongs to them'

bə'kʷ~bə'kʷ~ba'kʷ~bu'kʷ, 'all, both, everyone'. In three consecutive utterances WG gave three different vowel qualities for this word.

bukʷ ti', 'all these'

bu'kʷ ti'ɪl, 'all of them'

ba'kʷčilap tuxə'ked, 'you all scratched it'

ba'kʷ gʷəl-gʷətusa'χabʔə'cəʔa'lgʷa, 'you all scraped them'

tubə'kʷčil təsələbəd ʔa'lʔal, 'we all saw the house' (SW)

bə'kʷ ʔo'(xʷ) šə'baliʔ, 'all went and died' (violently)

pə's, 'the whole'.

da'yay, 'only, alone'.

da'yay di'čo, 'only one, by itself'

da'yay ci'it. . . , 'only he . . . '

da'yay di'čo tubə'dčəbic, 'you (sing.) lied to me'

du'kʷil, 'many, lots of them'.

du'kʷilčəd, 'I've got lots of them'

kʷe'd, 'few'.

xo'l? kʷe'd, 'just a few' (things)

xo'l? kʷe'did, 'just a few' (people)

xol? kʷe'd šida'dxʷ, 'just a few fish'

Temporal Particals

There is a word-final -xʷ on a number of temporal particals. Because the accent falls on some of the last vowels, and since the normal stem pattern is CVC, it is difficult to regard the -xʷ as a temporal suffix, though both čədčə'xʷ and čədčə'ʔ occur with no apparent semantic change.

pə'fkʷ, 'past'—of time of day.

pə'fkʷ ətətə'gʷt, 'past noon'

pə'fkʷ ətəbo's, 'it is past four o'clock'

di'diit~di'di'ʔit, 'still, continuing, yet'.

di'diit (~di'diit) əsxə'cil, 'he is still angry'

di'diitčəd u'ʔə'fəd, 'I am still eating'

di'di'ʔit lə'ʔə'λ, 'he is still coming'

didit əsya'lšəd, 'he still has mocassins on'

da'yʔ, 'later, eventually, presently'.

da'yʔ i', 'yes, later'

da'yʔ λuco'd, 'he will tell him later'

da'yʔčəd λuxu'yod, 'I'll do it later'

da'ʔxʷ, 'lately, a short time ago'.

da'ʔxʷ učə'xʷəcid, 'he just hit you' (sing.) a whole ago

da'ʔxʷčixʷ tuəsə'f, 'you (sing.) were sick lately'

da'xʷ, 'just'. da'ʔxʷ and da'xʷ may be the same partical.

da'xʷčəd xiləyua'yus, 'I was just going to work, I just got ready to work'

da'xʷčəd xi(t)uxo'dčub, 'I was just going to start up the fire'

tigʷa'xʷ, 'soon, bye and bye, eventually'.

tigʷa'xʷčixʷ λuxəf xə'č, 'you (sing.) will be worried soon' (grieve; lit. sick in mind)

cixʷi'f, 'before', of time and sequence. This form is used as a free form (-i, an affix ?). cixʷbi'd, 'before'. This is the form used in combination.

tuəsklo'bil cixʷbi'd ətəstə'zis, 'he was well before he lay down'

čədčə'xʷ~čədčə'ʔ, 'sometimes'.

čədčə'xʷ kʷəl-λudi'sabic, 'sometimes he is here with me'

čədčə'ʔ kuλudi'sa, 'sometimes he's here'

čədčə'xʷ kʷəl-klux'e'ʔ ə'lti, 'sometimes he is not here'

čədčə x'e' kulλudi'sačil, 'sometimes we are not here'

- dəčədčə'x^w k^wəl-λutu'didi til sto'bš, 'sometimes the man is way over there'
 da'y čədčə'x^w k^wəl-λudi'sačil, 'sometimes we're here'
 xa'g^wəx^w, 'long ago, already'.
 xa'g^wəx^w tut'ə'k^w, 'she went home long ago'
 xa'g^wəx^w cə^wa', 'I've always had it'
 xa'g^wəx^wčix^w, 'a long time you (sing.) were. . .'
 tək'ə'bilčəd əltu'di xa'g^wəx^w, 'I was well long ago'
 x^we'g^wəs (?), 'now'(?).
 q^wa'ked~q^wa'ked~?a'ked, 'always'.
 q^wa'ked klutə'təb, 'he is always bathing'
 q^wa'ked lətə'k^wos, 'he is getting blind all the time' (lə- suggests a series of accidents)
 sq^wa'ked λuləsa'x^wad, 'he will always scrape it'
 q^wa'kedčila'p utə'qob, 'you (pl.) will always cough'
 A few general expressions of time:
 ilčə'x ətə'a'wə, 'half an hour' (note English ?a'wa, 'hour')
 čə'xəlg^wəs stə'xi, 'midnight' (half the night gone)
 bə'kludi'sa, 'you (sing.) are always here'
 klə'su qu'čil, 'when we get together'
 əsxu'yəx^w, 'it is done, finished already'

THE PROCLITIC

Clitics, both proclitics and enclitics, are elements which are phonologically bound but structurally free. Lest this statement be oversimplified, the following definition is quoted from Dr. Kenneth L. Pike's book on "Phonemics": A clitic is "a word which is phonologically dependent upon some other word; (1) a bound form of an independent word, or (2) unrelated to an independent word, but sufficiently independent in grammatical structure from those words to which it is phonologically dependent so that it cannot be conveniently analyzed as an affix".¹ The items listed in this class have no alternate forms, are phonologically restricted (a) to dependence upon some other word, or (b) appear in combination with one or more affixes. They are structurally separable from both nouns and verbs. They are very close to the particles in morphologic and syntactic constructions, but in not appearing in entirely free form are thereby separated from the particles also. WG and EA have both stated that these forms are not intelligible alone. Subsequent research may necessitate a reshuffling of some of the particles and the proclitics.

These proclitics are connected by hyphens with other words as necessary, but affixes are joined directly to them. The present difficulties in word and word-class division are illustrated in qxa'-, 'many'. qxa'- is employed as a proclitic generally, but appears to become free when joined by the comparative prefix iŋ-, or by the verbal prefix kwi-. In x^we'lə-qxa'?, 'not many', there is a further difficulty: x^we'?, 'no, not', is a free particle. -lə appears to be a suffix to x^we'?, but is unidentified as such; it could be the verb aspect prefix lə- in some cases, possibly here, thereby verbalizing qxa'-. If not, then qxa'- functions like an enclitic.

A semi-formal grouping of proclitics can be made on the basis of (a) those with suffixes only, (b) those with prefixes and suffixes, and those that are (c) indeterminate.

Those taking suffixes only:

til-, 'possibility, might'. Takes bound pers. pronom. (subj.) suffixes and precedes verbs.

ti'lěəd, 'I might. . .'

ti'lěəd g^wətə'žič, 'I might get rolled on'

til-g^wətə'žič, 'he might get rolled on'

ti'l'ə'lg^wa g^wətə'qobəb, 'they might want to cough'

ti'lěəd g^wəx^wg^wə'dilob, 'I might want to get up'

tilčil g^wəx^wə'lk^w, 'we might get drunk'

ti'l-g^wəqələ'bil g^wəsa'xətəbəs, 'it might get ruined if it was scraped'

cay-. Intensive: 'very'. Takes bound pers. pronom. (subj.) suffixes; and takes declarative -əx^w. It precedes verbs and particles.

cayəx^wěəd uxə'?'il šəšəba'badx^w, 'I became very poor'

cay-uqxaxa'til ta'la, 'he became very rich'

¹ *Phonemics, a Technique for reducing Languages to Writing*, Kenneth L. Pike (Summer Institute of Linguistics, Glendale, Cal., 1947), the glossary.

cay-xa'l ti'il, 'he is very good'
 cay-mi'mo'ad, 'very small'
 cay-xe'k^w, 'very big, it is very big'
 cay-ča'cəp, 'very soft'

g^wɔ'ti?-. Connective, condition: 'because'. It takes bound pers. pronom. (subj.) suffixes, and precedes verbs.

g^wɔ'tičəd, 'because I. . .'
 g^wɔ'tičəd əsɔ'łsəd, 'because I have a sore foot'
 tubə'č g^wɔ'ti-ʔəsta'sɔac, 'he fell down because he was afraid'
 g^wɔ'ti-ʔəsx^wɔ'łšəd, '. . . because he's lame'
 g^wɔ'ti-ʔəstə'k^wos, '. . . because he's blind'
 g^wɔ'ti-ʔəstək^wa'di, '. . . because he's deaf'
 əs'ə'ydt^wčəd əsɔ'e'd tucəg^wəsxə'g^ws g^wəti'čəd tux^we'łəd, 'I know how big (it is) because I measured it up'

k^wəl-~g^wəl-. Connective, concurrent action, sequence, result: 'and, then, so'. It takes bound pers. pronom. (subj.) suffixes, and precedes verbs and nouns.

g^wɔ'dil g^wəl-ʔe'tut, 'he sat and slept'
 g^wɔ'dil g^wəl-xa'ləlik^w, 'he sat and wrote (letters)'
 g^wɔ'dil g^wəl-łə'k^w, 'he sat and chopped'
 ɣe'lč g^wəl-łə'k^w, 'he stood up and chopped'
 q(x)a'li ta'la k^wəl-tó'k^w, 'he got rich and went home'
 u'ə'łəd k^wəl-ʔe'bəš, 'he ate and walked away'
 g^wɔ'dil k^wəl-bi'tələ, 'he sat down and gambled' (ta'la, 'money')
 učə'łtəb k^wəl-tó'k^w, 'he lost and came home'
 uba'k^wł k^wəl-tó'k^w, 'he got hurt and went home'
 u'ə'łəd k^wələtə'pil, 'he ate and went fishing'
 uxə'dxod k^wəl-g^wɔ'di, 'he talked and sat down'
 xu'yəx^w g^wəl-təčə'g^wi, 'he finished then he lay down'
 k^wəl-tuxə'dəx^w, 'then what. . .?'
 ukula'ld k^wəl-ɣa'bt^w, 'he beat her and so made her weep'
 tuc'ə'bšitəb g^wəl-sg^wa'ʔ, 'it was given to me and so it is mine'
 tuqə'q^watub g^wəl-x^wɔ'lk^w, 'he was given a drink, result drunk'
 k^wəlč'i'x^w λu'ə'x^w, (they expect you) 'so you will go'
 x^we' ləli'l ək^ws(or g^wəl-)čə'x^wəcid, 'he nearly hit you'
 ba'k^w k^wəl-g^wəλudi'ša, 'they will all be here'
 k^wəl-λutu'didi, '. . . will be over there' (di'ša and tu'didi are locative particles, but the construction here makes a verb expression)
 tuxə'cil k^wəl-tó'k^w ututó'k^w, 'he got angry and went home'

ya'w?-. Imperative: 'must'. It takes bound pers. pronom. (subj.) suffixes, and precedes verbs and particles.

ya'wčəd g^wəšə'zai ci'x^w, 'I must go out first'
 ya'wčix^w g^wɔ'ʔəłəzi'x^w, 'you must eat that first'
 ya'wčil g^wədi'ša, 'we must be here' (before we get it) (though di'ša is a particle, this construction makes a verb expression)
 ya'w'ʔ-di'ša, 'he must be here' (e.g. before we can leave)

ya'w[?]-c'. 'yes, you must'

ya'w[?]-x^we'?, '(he) must not' (e.g. be here, must be gone, before we can do it)
a'-~a-. Demonstrative: 'that, there'. This appears to be the bound form of the
particle ta'~ta'ʔa, 'that, there'.

ati'iŋ sto'bobš tutə'xod, 'the men are right there pulling it'

čədčə'x^w g^wəl-λudi'ša tidə'g^wi a'ə'cə, 'sometimes you (sing.) are here together
with me'

Proclitics that take prefixes and suffixes:

waŋ-. A comparative and superlative: 'still, further, very'. waŋ- may be preceded
by the comparative prefix il-~liŋ-. It may be followed either by a bound pers.
pronom. (subj.) suffix, or by il-~liŋ- prefixed to the word to which waŋ- is proclitic.

waŋ-liŋxa'λ, 'still harder, the very hardest'

waŋ-liŋči'čt, 'the very closest, it's still closer'

uwa'i-liŋx^wə'dsks, 'a real sharp point'

iŋwa'i ilq^wə'č, 'it's really wild'

tiftə'so iŋwa'fčəd, 'I was younger'

iŋwa'fčix^w iftə'so, 'you are the youngest'

qxa'-~qa'-. Quantitative: 'many, more, lots'. It takes bound pers. pronom.
(subj.) suffixes. It can take verb prefixes, can be reduplicated, and precedes verbs
and nouns.

qxa'čəd čəda'dx^w, 'I've got lots of
fish'

x^we' k^wiλusšə'λs ək^wiqxa'ʔ, 'he
doesn't perspire much'

qa'-tu'ʔəλ, 'many are coming'

qa'qo'ʔ, 'lots of water'

qxa'-tiž'i'ls, 'automobiles'

qxa-cə'dis, 'lots of teeth'

qxa'-lilu'xud, 'lots of trains' (loan
word 'railroad')

qxa'-šəda'dx^w te'diša, 'lots of fish
here'

qxa'xa-šida'dx^w, 'lots of fish'

qxa'xa-sto'bobš, 'lots of men'

iŋqxa'ʔ~liŋqxa'ʔ, 'more'

iŋqxa' təsg^wa'ləp, 'you have more'

x^we'lə-qxa'ʔ, 'not many'

Indeterminate proclitics

yə'x^w-(+ʔə'cə), 'with me'.

əsko'-(+ʔə'cə), 'together(?) with me'.

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